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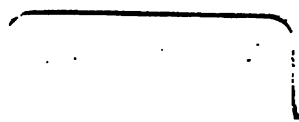
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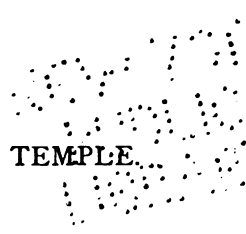
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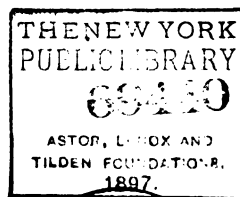
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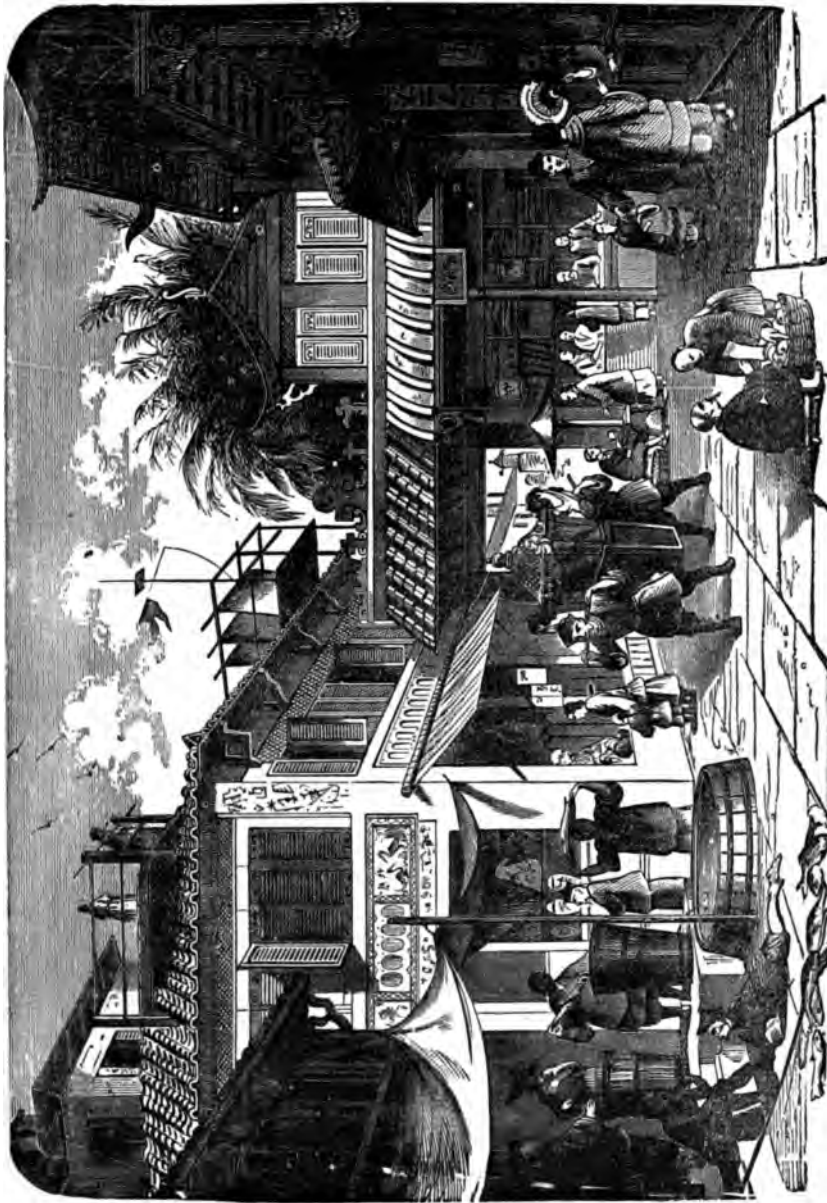


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A WALK IN A CHINESE CITY.

THE
BAPTIST
MISSIONARY MAGAZINE

VOL. LVII.—JANUARY, 1877.—No. 1.

THE RESPONSIBILITY OF THE PASTOR TO MISSIONS.

A CHRISTIAN profession involves an obligation, clear and imperative, to obey the voice of the great commission. Not more plainly and emphatically is submission to the ordinances of baptism and the Lord's Supper required. If one should seek for admission into a Baptist church with a refusal to observe those ordinances, he would certainly be debarred entrance. If within, he should ignore these ordinances as obligatory, he would assuredly be excluded, if indeed, the church maintained requisite discipline over its members. But is the obligation to obey the voice of Christ, as expressed in the ordinances, more legibly and positively inculcated than is the obligation to heed that same voice as it utters itself in the great commission? Here is a duty which no professor of religion can omit without having the integrity of his profession seriously vitiated by the omission. And yet the duty, so plainly inculcated in our Lord's last command, and so important in its relations, *is widely and lamentably neglected in our churches!*

Here, then, is a most serious evil, an evil that should engage the immediate and earnest attention of the pastor. For on the pastor devolves the work of training the membership of a Christian church in practical piety, and of calling out the resources requisite for the work of missions.

If only the membership of our churches can be made to understand their true position, and to feel their imperative obligation as those intrusted with the great work of evangelizing the world, the cause of missions will be at once abundantly supplied with the means for a vigorous and successful prosecution. Only let the thousands and tens of thousands within the borders of our own Baptist Zion, who are now ignorant and apathetic in relation to the enterprise of missions, be instructed, aroused, and enlisted in the work, and what a speedy and grand advance would be made!

It is not the lack of pecuniary ability, even in a time of great commercial stringency, that occasions the financial embarrassments under which, year after year, the missionary societies of every denomination in America are threatened with hazardous obstructions. All that our own Missionary Union is now attempting to do in each of its mission fields, and even a much more extensive work than is at present projected, could be easily and abundantly supported without imposing

any strain whatever upon the pecuniary strength of the few churches already making annual contributions to the cause of foreign missions. If *all* the churches were contributors according to their ability, or if only the "mite" from each member were given, funds would be poured into the treasury, not only entirely sufficient for all work in hand, but adequate for operations on a much broader scale than has ever yet been attempted or contemplated. Let the drops become rivulets, let the rivulets feed the streams until the streams shall swell into mighty rivers, rolling into an ocean bearing on its broad bosom the messengers of Christ to the shores of every land shrouded in the gloom of pagan night.

How can such a gratifying result be obtained? Is it practicable? We confidently believe it is. And there are no men who can contribute to this result so much, and make it so certain, as the *pastors* of the churches. If that be so, if such an important issue hinges upon the activity and influence of a pastor, if he may hinder or hasten such a consummation, then how vast and solemn is his responsibility in relation to the fulfilment of the great commission! Captains of the Lord's hosts, will you not bring forth the forces under your leadership? The men who occupy the pulpits of this land have within their reach, and more or less subject to their control, a tremendous spiritual power! Let each one fill his position, using his advantage in his own field, however limited in extent and resources that field may be, and we shall estimate the *aggregate* of results from that universal and simultaneous effort.

This is the way one has attempted to estimate the value of the ministerial office as a place of power. "What politician would not reckon upon the certain triumph of his party, if he could scatter through all the cities, and towns, and villages of the land, a body of educated men, widely respected and beloved, and give *them* opportunity of addressing the assembled people as often as once a week? What presidential candidate with all the fires of ambition burning in his heart, would not do for any thing more? Just such a body of men is found distributed through the country, respected, esteemed, beloved, and often venerated, by the churches and communities among whom they dwell. One day in seven the people assemble to hear their instructions, arguments, exhortations. As ministers of Christ, they have in matters pertaining to religion, an influence and an authority which other men do not possess. Their combined influence, when directed to the accomplishment of one grand object appropriate to their profession, arithmetic cannot compute."

Now on what one object can the thousands of pastors in the Baptist churches of this land so fully and heartily unite and concentrate their energy, instructions, and influence as upon that set before them in their Lord's last great command, to give the gospel to the world? Some pastors occupying comparatively limited and unproductive fields, doing their little, but yet their best, and others filling more prominent and promising positions, doing their great work, and *all* doing their duty, in order to yoke the forces of Zion into the work of the world's evangelization, how speedily would the gospel be diffused in all lands.

Pastors will pardon anything that seems like an assumption of authority in these few sentences. We simply suggest and entreat. We long to reach the vast multitude of Christians in our churches who are doing nothing whatever to aid the cause of which the Missionary Union is simply the agent.

CHRISTIAN MISSIONS.

17. — From a very instructive article by Rev. Lyman published some time since in "Harper's Magazine," at the following paragraphs.]

GLACIER IS MOVING. — When Agassiz wished to measure the progress of the glacier, he found it impossible to do so except by a method which enabled him to compare its condition in successive seasons. For this purpose he placed a row of stakes in the ice, extending in a straight line from stakes fixed among the rocks on either bank. Then returning from year to year, and comparing the position of his stakes, he could determine the rate and the nature of the progress which had meantime made. It is by an analogous method we must trace the progress which has been made in the world by and through the instrumental-Christian missions. He who looks upon the progress of the process of accomplishment; but he who is content to compare the state of the world where the Christian missions have been at work with its condition here where the gospel is still unknown, or the pressures and activity of Christian missions with its condition a century ago, will readily perceive that the glacier is moving with a real and very vigorous progress, none the less that it is almost imperceptible to the casual and careless observer.

In his article we do not propose to enter upon a detailed narration of the theological aspects of Christianity, but merely and briefly to indicate in outline what they have accomplished of visible and material good in ameliorating the horrors of war, promoting the arts of peace, and enfranchising and purifying the mind of the individual.

CHRISTIANITY A PRINCIPAL FACTOR IN CIVILIZATION. — How far the progress which has been made since the first century is due to general laws of development, how far to the influence of race, how far to the direct or indirect influence of Christianity, is a question which we shall not here attempt to discuss. But he who notes the fact that modern civilization is contemporaneous with Christianity, that the much-vaunted nineteenth century did not confer the public school on Africa, nor steam-power on India, nor the electric telegraph on China, nor, in brief, any of the features which are supposed to characterize it on any Pagan land, except in so far as Paganism has borrowed

them from Christendom, will not be inclined to deny that at least Christianity as a moral force is one of the principal factors in producing what we commonly and correctly call Christian civilization.

ROMAN-CATHOLIC MISSIONS. — Ordinarily, and perhaps properly, modern missions are traced to the influence of Ignatius Loyola, the founder of the order of the Jesuits. It was his object to establish an order, not of mendicants nor of pietists, but of propagandists. His great disciple, Francis Xavier, was the first whom he sent out to convert the heathen. In such words as these, Loyola announced to him his appointment: "By higher counsels than those of our short-sighted judgments, Francis, — for we cannot penetrate the designs of God, — you, and not Bobadilla, are destined to the mission of the Indies. It is not the single province of Palestine, which we were seeking, that God gives you, but the Indies, — a whole world of people and nations. This is the soil which God intrusts to your cultivation; this is the field which he opens to your labors." Xavier landed at Goa on the 6th of May, 1542. His own marvellous energy and zeal, and the exceptional position which he occupied as a pioneer, have made him by far the most notable missionary since the days of St. Paul. His life is an honor to the Church universal. He left Rome with no other provision for his missionary journey than his breviary. His life was spent in what was then far more than now, an unknown land, — India, Japan, and the coasts of Travancore and Malabar. Toils and fatigues, perils by sea and by land, and all the deprivations of a voluntary exile, only increased his exultation; and when, in his forty-sixth year (1552), he died, alone on the sandy beach, in a journey to China, under a rude shelter which a compassionate Portuguese put over his head to protect him from the sun, his only regret was that he was not permitted to die a martyr. His life was sufficiently noble in its purely human traits to render quite needless the imputation to him, since his death, of miracles which he disavowed while living. And his zeal, and that of his followers, was followed by such apparent though transient success that it seemed as if India, China, and Japan were almost immediately to be converted to Christianity. At the same time, Abyssinia and large tracts of Western Africa were in an equally hopeful state. In this, as

in other and later instances, zeal abroad awakened a corresponding zeal at home. In 1621 the first foreign missionary society was organized,—the *Congregatio de Propaganda Fide* (the Congregation for the Propagation of the Faith), an organization founded at Rome, and existing to this day, to which is intrusted the care of missions among the unbelievers. It consists of thirteen cardinals and four other members, and settles all such questions as that about the worship of ancestors in China, and the caste question in India, which divided the Jesuit from the Franciscan and Dominican missionaries, and was giving so much trouble to the pope at the time of the establishment of the *Propaganda*. This committee has entire charge of all missions, but does not collect money for them. In the eyes of the Roman-Catholic ecclesiastic, Protestants stand in quite as great need of missions as do the heathen. It is this Congregation, therefore, which directs the missionary operations in the United States; and we are assured on private, and we believe trustworthy, authority, that it possesses a map of the extreme Western States of the Union, which for accuracy and detail is not surpassed by any public atlas, and which is corrected from year to year. By aid of this map it selects the points which our new railroads are opening, and determines the site of its present missions and its future cathedrals. The Church of Rome has no missionary societies quite analogous to those of the Protestants; but it does the same work by methods differing only in detail. Urban VII. established at Rome what is called the Propaganda College, which is richly endowed, and educates candidates for the missionary work from all nationalities. The Society for the Propagation of the Faith has its centre in Lyons, and previous to the war of 1870 raised about a million dollars annually for the support of missions. Besides this there are the Leopoldine Society of Vienna, and the Society of the Holy Childhood in France. These bodies simply collect money in small weekly contributions, and disburse it in aid of missions as they please, but have no control whatever over the mission, and send out no missionaries.

MODERN PROTESTANT MISSIONS.—But though foreign missionary organizations have thus been in existence for over two centuries and a half, and though missionary operations have been actively carried on ever since the days when the little church at Antioch, in Syria, sent Paul and Barnabas on the first mission to the heathen, Protestant missions,

in their present form, have only existed from the beginning of the present century. The vikings were forerunners and pioneers in this work. In 1733 two of their number went to Greenland. In 1771 a mission was established in Iceland, which is sustained to the present day; a year prior to that time, in 1701, the Society for the Propagation of the Gospel was founded in the north of England, under the fostering care of the bishops. But its energies were mainly, if not exclusively, confined to labors among the English dissenters. And it was not until 1793 that missions were given any extended scale to the heathen were undertaken. Then it was, despite much open opposition and lukewarmness, indifference, and moral inertia, that William Carey succeeded in awakening an interest in foreign missions, which resulted in the formation of the Baptist Missionary Society. Ten years later (1795) the London Missionary Society, organized by Rowland Hill and others, and the following year sent a company of twenty missionaries to the South Sea Islands. Five years later (1800) the Church Missionary Society (C. M. S.) of England and the Wesleyan Society (W. M. S.) were organized. For this, as for so many other humane, philanthropic, and religious enterprises in this country is indebted to the motherland. Until 1810 was the first missionary organization in the United States founded,—the American Board of Commissioners for Foreign Missions. They are justified in saying that modern Protestant missions are all the growth of the past seventy-five years.

OBSTACLES TO MISSIONS.—They will find him more wonderful if he will but consider the difficulties under which the work has been carried on, and the obstacles which it has been necessary to overcome. The missionaries have entered a new world with whose language, whose customs, with whose national traits, they were unacquainted; to whom the climate they must become inured, to whose religion they must learn in no small measure to conform. They have had to meet the open opposition of the government, the secret machinations of the priests, the stolid prejudices of the people. Some have been exposed to perils of climate, of which they were unaware until it was too late to correct them; others have been driven from their places by the edict of the government under which they had untaritably placed themselves; still others have been exposed to the violence of mobs. Dr. Williams waited seven years after purchasing the land

uld obtain from the Turkish government permission to break the ground for the erection of a College at Constantinople. Henry Martyn at the age of thirty-one, a victim of overwork and a debilitating climate. The list of martyred missionaries, if space permitted us simply to print would amaze our readers.

When these difficulties have been overcome, the work has but begun. A language has to be learned, many cases to be created. For in a large proportion perhaps in a majority, of instances there is no dictionary, grammar, nor even a printed or written literature; and the unintelligible jargon of the vernacular dialect has to be framed into something like a systematic language, before the work of preaching the gospel can really begin. Two significant facts indicate the extent of this difficulty. The first has been, chiefly by the labors of missionaries, translated into over one hundred and fifty different languages; and in England a society has been organized, the Christian Vernacular Educational Society, for the purpose of translating Christian literature into heathen languages. This preliminary work it has far been necessary to carry on in the face of her obstacles, interposed from the home of the missionaries, yet more discouraging. Commerce wrought with it to heathen ports, not the virtues, the vices of Christendom; and the preachers had to contend against the drunkenness, the immorality, the corruption, and the flagrant vice of the heathen, whose lives have brought disrepute on Christianity, and hatred on those who were attempting to introduce it. Foreign consuls have had but little sympathy with missionary labors, and too often denied to the missionary the protection which would have been quick to extend to any other

citizen. For years the English missionaries in India were hampered and hindered by the undisguised hostility of the East India Company, and the open opposition of the English officials. The results of missionary enterprises have been so remote, the reactionary benefits to civilized communities have been so intangible, the whole movement has been necessarily so dependent on faith in God and the future, that many wise and good but not far-seeing observers have doubted the wisdom of missions; others have felt a certain objection to them as an intrusion and an assumption of race, national or religious superiority, likely to produce needless antagonism; others have realized the immediate difficulties and dangers far more clearly than the remote and seemingly contingent advantages, or have been impressed by the occasional errors in judgment, and oblivious of the courage and sagacity which have conquered or eluded obstacles to most of us unknown; while the great majority of even warm hearted and sincere Christians have been comparatively indifferent to the evils of a portion of humanity with which they had no connection, whose condition was never brought home to them, and lethargic concerning a work about which they did not even know enough to question its wisdom. When the lack of interest and enthusiasm at home and the multiplication of obstacles abroad are considered, the progress which foreign missions have made, must be regarded as a testimony alike to the self-sacrificing zeal of the comparatively small band of missionaries who have served as heralds of a Christian civilization, and to the divine power of that Christianity which could furnish them with so noble and so enduring an impulse.

THE LATE DR. HACKETT AND FOREIGN MISSIONS.

HAVING arrived at definite and settled convictions as the subject of baptism, while a professor in Hope College, Baltimore, Md., Mr. Hackett joined with the First Baptist Church in that city, under the pastoral care of Rev. Dr. Hill. In the autumn of that year, Prof. Hackett entered on the work of an instructor in Brown University. In a letter to his pastor, Dr. Hill, dated Providence, R. I., 17, 1835, and published in the "Memorials" by J. Whittemore, he writes, "Another door of usefulness was opened to me; and in entering it, I have not wandered from the proper course.

If so, let it soon be apparent, and let me be where God would place me, although in the cabin of the Indian, or kraal of the Hottentot."

In a letter written by him just before leaving Baltimore for Providence, and in reply to Rev. Dr. Peck of the Missionary Union, Prof. Hackett says, "In regard to my future labors, it is impossible for me to say any thing definitely. The terms of your letter were so general as to preclude this. So far as I could form an opinion of your meaning (which you disclosed as far as was proper), you wish to know whether it would be agreeable to my feelings

to be directly concerned in the work of foreign missions, if not by going abroad, by promoting it at home in the capacity perhaps of a permanent agent, or assistant in some way to the Baptist Board. The cause of missions I feel to be the cause of Christ, and its advancement the work which his followers have to do as their great business. Although I have not considered myself as called to the service of a foreign missionary, yet I feel, and have long felt, that in whatever situation I might be placed, all my efforts should be devoted to the conversion of the whole world to Christ. The idea, therefore, of being brought into some more immediate connection with the missionary work than the ministry would bring me cannot of course in itself considered be otherwise than highly pleasing."

That high appreciation of service in connection with the enterprise of foreign missions was held by Dr. Hackett to the close of his life. Only a few months before his death, being at the Mission Rooms in Boston, and in conversation with one of his Newton pupils, employed as district secretary to the Union, Dr. Hackett made use of the following

words: "You surely cannot regret leaving the narrower sphere of pastoral duties for so great and good a work as that in which you are now engaged. Your labors now are very much broader than they can possibly be in serving as a pastor some church. I am glad to find you in this noble work. You can do much in your position to help forward the grandest of all Christian undertakings." In answer to the remark that the duties of a secretaryship in the Union, if performed as they should be, were not very favorable to the line of study which he formerly urged with so much emphasis, Dr. Hackett replied, "I presume that it is so; but the sacrifice you are called to make in that respect is for a cause eminently worthy of it."

Dr. Hackett never served in any official relation the cause he so much loved and appreciated; and yet, through the many young men to whose education for the ministry he contributed so largely, and whose lives have been consecrated to missionary work in foreign lands, he did much for the enterprise of foreign missions. — *Zion's Advocate*.

THE BASSEIN NORMAL AND INDUSTRIAL INSTITUTE.

[The Annual Catalogue of the above institution, for 1876-77, has come to hand, presenting an exceedingly interesting sketch of its origin, resources, and aims, prepared, we surmise, by the superintendent, Rev. C. H. Carpenter. We are sure that the readers of the "Magazine" will be gratified to have access to this historical sketch, and hence hasten to place it before them in our present issue.]

HISTORICAL SKETCH.

As this is the first catalogue ever printed for the Bassein Karen Normal and Industrial Institute, it is presumed that a brief sketch of its history, its resources, and aims will not be considered out of place. Nor will such a sketch be found devoid of interest, at least by those who believe that in every land God's special help and favor is given to those, who, in humble reliance upon him, do all in their power to help and elevate themselves.

The district of Bassein, nearly equal in area to the State of Massachusetts, or half a dozen English counties, is naturally one of the richest rice-growing districts in the world. It has also a larger Karen population than any other district in Burmah.*

*According to the only regular census (1872) Bassein had a Karen population of 92,061, or 11.4 Karens to the square mile; Myanounng (Henthada), which adjoins Bassein on the

north, follows with 56,340, or 13.8 to the mile; Amherst (Maulmain) comes next, with 53,914 Karens, or 3.5 to the mile; then Shwaygyeen, with 43,475, or 7.8 to the mile; and Rangoon, with 27,830 Karens, or 2.8 to the mile. The returns from Youngoo are evidently incomplete, showing only 15,857 Karens. The bounds of both Bassein and Rangoon have been narrowed lately by the erection of the new district of Maobeng, but the relative position of the two districts is not affected.

Although it was one of the last districts reached by the gospel, a large number of Karens received the word at the hands of Abbott and his native preachers with alacrity and great joy. By the continued blessing of God, we have to-day a church-membership of 7,500 baptized Sgaus and Pwos, gathered in eighty-one *strictly self-supporting* churches.

NOT AN EXOTIC.

The Normal and Industrial Institute, established by the late Rev. J. S. Beecher in 1860, is emphatically of indigenous growth. It is the child of an intense desire and a settled purpose of the Karen pastors of this district to secure for their children and their children's children the benefits of a high Christian education. It is the child of their prayers, fed and clothed from its birth by their own unstinted bounty.

of our missions have done nobly in this cause; it is believed that the impulse has come from out rather than within, and, from the necessities of the case, their operations have been on a smaller scale. We may look in vain in the history of our American Baptist missions for an instance of equal favor on the part of native Christians, prolonged through an equal number of years, and crowned with an equal measure of success in this department of Christian work.

At the meeting of the Bassein Karen Association, Yootah, in January, 1858, the subject of calling an additional missionary from America to establish and conduct an English high school was mooted; a resolution was passed, contrary to the judgment and wishes of Mr. Beecher, to make an effort to obtain such a man, *and to undertake his support*. At the Association in Kosoo, February, 1859, the subject of a high school in Bassein was up again for discussion. Leading pastors exhorted all the churches represented at the meeting to make prompt liberal donations of money and rice for the school which was shortly to be established for the study of the Bible and useful branches in the vernacular.

At the meeting in Naupheh, in March, 1860, it was reported that Rs. 968 12 and 645 baskets of paddy had been contributed during the year for the support of the town school. The subject of education received greater prominence than ever before at this meeting. Rev. Maunyay, the earliest, and, up to the present time even, one of the most influential pastors in the district, introduced a resolution with the following characteristic remarks (I translate from the Karen records):—

Dear brethren, it is now several years since we have had Christians. Each passing year and month should have seen an improvement in the schools for our children. Nevertheless, whether we look at the school in town, or those in the jungle villages, nothing is complete. Let it be so no longer, brethren, for a Christian education is the foundation of every thing that is good."

Your committee, therefore, have resolved that nothing should be allowed to hinder any girl or young woman, any boy or young man, who wants to obtain an education. Moreover, if any are so stupid as not to desire one, let their parents and pastors be put to them in hand. Moreover, let the churches support orphans, and the children of poor or heathen parents, to the utmost of their ability. As to contributions for the town school, judge that every disbeliever should give half a basket of paddy and four

annas in money (12½ cents), before the end of March every year."

A VERNACULAR SCHOOL BEGUN.

The resolution was unanimously passed. One hundred and fifty scholars were reported at this meeting as in attendance at the town school; four hundred and sixty-five in the jungle schools, and sixty students from Bassein as at school in Rangoon and other stations.

During this year, partly in acknowledgment of the loyal and efficient services of the Bassein Karens in putting down armed opposition to the English forces in 1852, the government gave to the mission a grant of ten acres of land on a beautiful knoll in the outskirts of the town, to be free of all taxes so long as used for the purposes of the mission. From time to time adjoining land has been bought of native owners, until we now have a fine compound of twenty-five acres, ample for all future wants of the school and mission.

At the meeting in 1861, Rs. 734 9-9 and 840 baskets of paddy had been given to the missionary for the support of the school. One hundred scholars in town, five hundred and seventy-five in the villages, and sixty at other stations were reported.

AN ENGLISH DEPARTMENT ADDED.

Mr. Beecher, holding, with many missionaries and friends of missions, the opinion that an English education was neither practicable nor desirable for Karens, had repeatedly declined their urgent proposal to establish an English department in the new town school. Sometime in the course of this year, however, he found that the Karens were actually laying plans and collecting money to establish an English school of their own at Kosoo, six miles from Bassein. He therefore wisely decided to yield to their wishes and accept their liberal offers. He had carried on his school thus far without aid from America. He would now have to treble, perhaps quadruple, his expenditure. The Southern Rebellion had broken out. He could look for little or no help from the Free Mission Society, or his personal friends at home.

In this juncture, the Karens came up to the work nobly. For the erection of buildings and the current expenses they contributed this year (1861-62) Rs. 2,427 and 1,168 baskets of paddy. Two hundred pupils were reported in the school, now first known as the Anglo-Karen Normal and Industrial Institute, and seven hundred and six in the villages. The Association voted to assess the churches on a

scale of Rs. 3,000 and 1,500 baskets of paddy annually.

In 1862-63, Mr. Beecher's books show that Rs. 2,417 and 1,143 baskets of paddy were received for the Institute. One hundred and ninety-one pupils are reported in town, and five hundred and sixty-seven in the jungle schools.

In 1863-64 the government was so much pleased with the school and the efforts of the Karens, that they made an annual grant of Rs. 1,500 to the Institute. The grant was continued at this rate for six years, when it was raised to Rs. 2,000. The school continued to enjoy this amount of aid year by year, until the first of April in the present year, when, in view of the largely increased expenditures, the government sanctioned a further increase of Rs. 500.

During this year (1863-64) the Karens gave Rs. 2,076 and 938 baskets of paddy. In 1864-65, the books show that their contributions for the Institute were Rs. 2,035 2-3 and 1,294 baskets of paddy.

From 1865-66 to 1869, owing, I think, to Mr. Beecher's failing health and departure, the substitution of a superintendent new to the country, and the lack of a strong staff of assistant teachers, there is a considerable falling off in the number of pupils, and consequently of the contributions. The average for these four years is Rs. 1,781 9 and 981 baskets of paddy. Meanwhile, however, there is a marked increase in the number and quality of the jungle schools, the number of pupils in them for 1869 being 1,206. In 1870 the number reported was 1,782, which, with pupils in the Institute and at other stations, made a total of 2,057 Bassein youth under regular instruction. This number has not since been equalled.

Since 1869 the progress of the Institute has been rapid and sure. In 1864-75, the last year of Mr. Hopkinson's administration, the cash contributions of the Karens to the school reached Rs. 2,076 15-6 and 908 baskets of paddy. Last year Rs. 2,048 10-3 in cash and 1,586 baskets of paddy were received. At the same time the standard of instruction has been gradually elevated.

• INDUSTRIAL DEPARTMENT.

To these donations of the Karens should be added from Rs. 400 to 800 annually, for proceeds and value of labor performed by pupils in the industrial department. Mr. Beecher carried this department of the school to a higher stage of advancement than it has been possible to attain since his departure and

lamented decease. The death of Moung last September, who had been the head carter and steward of the school for eleven years, was a great loss to this department. We hope, however, to secure an efficient substitute before long, and have our young men again learning at the trade thoroughly.

AMOUNT OF FOREIGN AID.

As a rule, mission-schools are largely supported by appropriations and "specific donations" from societies and friends at home. To the best of the writer's knowledge and belief, this school has received an appropriation, for buildings or other purpose, from the Free Mission Society, the A. B. M. Union. Mr. Beecher's accounts show Rs. 129 10-4 received in specific donation from America for the school in six years. From Feb. 28, 1868, the date on which the writer first came in charge of the school, to Feb. 29, 1876, the expenses of the school were Rs. 41,397 13 3-10; this sum Rs. 731 3-10 only came from America in the form of specific donations in cash and in kind, and Rs. 1,927 2-6 only were paid over to the school by Mr. Hopkinson and myself, in unexpended advances of the society's appropriation for "Burmah salaries."

In other words, from the first establishment of the school, sixteen years ago, more than 95 per cent of its current expenses have been met by the Karens and their friends in Burmah, less than 5 per cent having been drawn from private friends, churches, and societies in America.

BUILDINGS, HOW PAID FOR.

If we consider the cost of school buildings and grounds, we shall find the case equally strong. The first buildings were erected by Mr. Beecher and his friends, economically, from funds contributed by the Karens and a few English friends in this country. We learn from his books that a single dollar was sent to him from America for this purpose.

In 1866-67, the Karens contributed generously towards the erection of a dwelling-house for W. M. Scott, who joined the school and remained that year. Mr. Beecher being compelled to return shortly for America, however, Mr. Scott remained; and the material which had been collected at a cost of Rs. 1,200, was turned over to Mr. Thomas, by direction of the Karens, and by him for building a house. Since the death of these gentlemen, this house has been used for school purposes.

Since February, 1869, not less than Rs. 20,000 has been expended in the erection of fourteen substantial cottage dormitories, a spacious schoolhouse of two stories for the female department, and a dormitory attached to the rear of the same, 108 feet by 27, also two stories. Of this sum, Rs. 2,315 12-7 only was contributed by the Woman's Baptist Mission Society and private friends in America. This was given at the request of the superintendent, in consideration of having the upper story of the schoolhouse eventually occupied as a residence by the lady missionaries of that society. The balance was contributed entirely by the Karens of Bassein and private friends in this town.

This poor but devoted people are now engaged in raising a special fund of Rs. 20,000 for the erection of a new "Institute," designed for the English and male vernacular departments. Over Rs. 7,000 has been brought in by the Karens already; and, with the blessing of God, we have no doubt that the entire sum will be obtained, *from Karens alone*, within the promised time of three years. Much of the timber is already secured.

All of these valuable buildings are erected on Missionary Union ground, and are virtually a gift to the society of the full amount of their cost.

Grateful mention should here be made of a donation of school furniture and apparatus, costing about Rs. 1,000, from the W. B. M. Society, last year; nor do we forget, that by supporting from one to three efficient lady teachers in the school since 1870, the Woman's Societies, East and West, have rendered the school invaluable service.

THE PAST AND THE FUTURE.

When we survey the past, — what God has wrought from such feeble beginnings, what workmen have received their training in whole or in part, the souls that have been, as we trust, born again within these walls, as we look forth upon these churches and see that their enthusiastic faith in this enterprise of their own beginning, and their willingness to sacrifice in this glorious cause are, if possible, greater than ever, as we look out upon the heathen, and see village after village calling for teachers to lead them into the way of light and life, — our hearts are full of courage and hope. To the Lord alone be all the praise!

A single word as to the future. The expenses of a *rising*, not merely a growing, school tend to increase by a geometrical ratio. The Institute has now reached a point in its development where a large increase in expenditure is positively demanded.

More teachers, and teachers of a higher order, must be had, or the growth of the school be checked. So of apparatus, library, and all the appliances of an advanced school. We cannot expect, of course, to compete with government schools, or colleges and seminaries supported entirely with funds from the societies and wealthy Christians of America, Bassein will always have some pupils to spare for such schools, if they are efficiently conducted; but she will always have a much larger number whose means will not permit them to meet the heavy incidental expenses of schooling in a distant and most expensive city. For these hundreds of young men and women, equal in natural ability to any now gathered in the best schools of the land, we are in duty bound to do all in our power. A people who have never failed to meet all reasonable demands upon them, who have not left us to buy a spoonful of rice in sixteen years, nor suffered us to be plagued with the smallest debt for three consecutive months, will still come up to the demands of the time, and meet the rapidly increasing ordinary expenses. But for school furniture, apparatus, library, &c., we greatly need and earnestly ask for outside help.

Furthermore, to give the school character and permanence, *an endowment* is as necessary here as in other lands. Steps are now being taken by which we hope the nucleus, at least, of such an endowment will be secured. Will not friends of this once weak and degraded but now rising people extend to us a helping hand?

A BRAHMIN ON THE BIBLE.

IN 1870, after three years of baffled effort, a lot was obtained in the Bazaar Street of the native town of Mudnapilly, Madras presidency, India, and a free reading-room was erected, and opened by the missionary in charge, Rev. J. Chamberlain, M.D., of the "Arcott Mission" of the Reformed Church of America.

It was designed to obtain a hold of the educated young men of the place. Well stocked with newspapers, periodicals, and books, and with copies of the Bible in seven different languages on the tables, and with Scriptures, tracts, Christian books and schoolbooks for sale, it was thrown open for their use on every week-day and evening, with the exception that on Wednesday evenings there was to be a "biblical lecture," which all were invited to attend.

On each lecture evening a parable, a miracle, a biography, a prophecy, a sermon of Christ, a histori-

cal account,—as of the creation, deluge, Joseph in Egypt, the exodus, &c.,—was taken up and illustrated. While it was endeavored to make the lectures attractive as a literary treat, the bearing of each subject on the gospel of Jesus Christ and his salvation was never lost sight of.

From the beginning the room was always crowded on these occasions by intelligent heathen. At the close of one of these Bible lectures by Dr. Chamberlain, a Brahmin, one of the best educated in the place,—not a convert,—arose and asked permission to say a few words. In a neat address he urged upon his fellow-citizens the importance of availing themselves of the advantages offered for their intellectual and moral advancement, and in conclusion, gave the following *remarkable testimony to the Christian Scriptures*.

"Behold that mango-tree on yonder roadside! Its fruit is approaching to ripeness. Bears it that fruit for itself or for its own profit? From the moment the first ripe fruits turn their yellow sides towards the morning sun until the last mango is pelted off it is assailed with showers of sticks and stones from boys and men, and every passer-by, until it stands bereft of leaves, with branches knocked off, bleeding from many a broken twig; and piles of stones underneath, and clubs and sticks lodged in its boughs, are the only trophies of its joyous crop of fruit. Is it discouraged? Does it cease to bear fruit? Does it say, 'If I am barren no one will pelt me, and I shall live in peace?' Not at all. The next season the budding leaves, the beautiful flowers, the tender fruit again appear. Again it is pelted, and broken, and wounded, but goes on bearing, and children's children pelt its branches and enjoy its fruit.

"That is a type of these missionaries. I have watched them well, and have seen what they are? What do they come to this country for? What tempts them to leave their parents, friends, and country, and come to this to them an unhealthy climate? Is it for gain or for profit that they come? Some of us country clerks in government offices receive more salary than they. Is it for the sake of an easy life? See how they work, and then tell me. No: they seek, like the mango-tree, to bear fruit for the benefit of others, and this too, though treated with contumely and abuse from those they are benefiting.

"Now look at this missionary. He came here a few years ago, leaving all, and seeking only our good. He was met with cold looks and suspicious glances, and was shunned, avoided, and maligned.

He sought to talk with us of what he told us the matter of most importance in heaven, and we would not listen. But he was not aged. He started a dispensary, and we said, 'If the pariahs take his medicines, we won't; but in times of our sickness, and distress, and fear to go to him, and he heard us. We complained, and he walked through our Brahmin streets; long, when our wives and daughters were in sickness and anguish, we went and begged him to come even into our inner apartments, and he came. Our wives and our daughters now smile up at him in health. Has he made any money by it? The costs of the medicines has not been returned.

"And now, in spite of our opposition, he bought this site, and built this beautiful room, and furnished it with the choicest of lore in many languages, and put in it newspapers and periodicals which were inaccessible to us before, but which we now use to keep up with the world around us, to understand passing events; and he has placed tables to write on, and chairs to sit on, and a lamp for us to read and write by in the evening. What does he get for all this! Does he make any money by this free reading-room? Why, we do not pay for the lamp-oil consumed by night as we do by day.

"Now, what is it that makes him do all this? It is his Bible. I have looked into it a great many times at one time and another, in the different languages, and I chance to know. It is just the same in all languages. *The Bible*—there is nothing to be learned from it in all our sacred books for goodness, purity, and holiness and love, and for moral action.

"Where did the English-speaking people get their intelligence and energy and cleverness and power? It is their Bible that gives it to them. Now they bring it to us, and say, 'This is what we want: take it and raise yourselves.' They do not do it upon us, as the Mohammedans did with their Koran, but they bring it in love, and translate it into our languages, and lay it before us, and say to us, 'Read it; examine it, and see if it is not good.' Of one thing I am convinced: do what you will, you cannot oppose it as we may, it is the Christian's Bible, and it will sooner or later work the regeneration of this land."

THE BIBLE IN INDIA.

LET me give a few illustrations to show the blessed Bible works. Now here at home, and in the agencies that send it out, that help us

it there, and distribute it. Standing where the batteries are, you cannot always tell where the shot strikes. Let me be a kind of telescope here this afternoon, to show you what effect is produced in India.

One of the missionaries in Bengal, going into a part of the country where missionaries have not labored, discovered a semi-Christian sect, which has been in existence some thirty years. They have the Bible. No Christians had gone there to preach; no missionaries had been able to press their way into that jungle. But some one had got a copy of the Bible, and had carried it home to his people; and to them it seemed the best book they had ever seen or heard of, and one worthy to command their belief and control their conduct.

Another time, a missionary fell in with a man who had a Bible with the margin all marked over with questions. He wanted the missionary to explain certain passages; and when asked how he became a student of the Bible, he said that he was in the habit of meeting weekly with certain persons of high caste to study it, and that it seemed to them the most wonderful book they had ever read. Their attention was especially arrested by the proposition it makes to save man from sin through a divine incarnation. Their religion teaches them to look for an incarnation; and this blessed Bible describes the coming of Christ into this world for the purpose of saving men from sin. In another place this missionary found fifty native gentlemen who were in the habit of meeting together weekly to study God's Word, and who had marked the margin of their Bibles with notes and queries.

A missionary in the north of India, who lives in a jungle somewhat after the manner of John the Baptist, states that a native brought him a book, saying, "My father has been in the habit of reading this for sixteen years." The missionary took the parcel, and, unrolling it, found it was a copy of the New Testament, wrapped in sacred cloth, which had been read sixteen years. Don't you see where the shot strikes? Don't you see how this blessed book finds its way into the jungle, up in the mountains, and turns up in the most unheard-of places, where people are learning to love it?

I remember how a man, brought up in one of our mission-schools, called on me, and said, "Sir, right over the way here, on the bank of the sacred Ganges, there is a Brahmin teaching your Bible." I made inquiry, and found true enough it was a Brahmin. He had been in the habit of teaching the philosophy of the Hindoos; but, having obtained a

copy of the New Testament, had put away his own sacred books and sat down to teach the New Testament to anybody that would hear it. Don't you see where the shot strikes?

I remember the case of a native preacher, — a converted Brahmin. He said once a native came up to him with a piece of paper crumpled in his hand, and said, "Sir, where can I get more of this? That leaf has done me more good than all the volumes I have met in my life." The preacher unrolled it, and found it was a leaf from the First Epistle to the Corinthians, containing that wonderful thirteenth chapter.

A Hindoo was found lying dead by the roadside, smitten down, as the natives often are in the hot season, by sunstroke. This man was lying with something clutched in his hand, — a small piece of paper. A passing missionary took this paper from the hand of the dead man, and found on it this verse, "The blood of Jesus Christ cleanseth us from all sin." That man whose hand in its death-grasp held that verse, though there had been no outward profession of Christianity, was probably saved by the truth.

I am glad to say that the millions of India are learning that salvation means being freed from sin; that they are coming to understand that the best, the holiest, of all books is God's blessed book. —
Rev. Thomas J. Scott, D.D., of India.

THE CALCUTTA AUXILIARY BIBLE SOCIETY.

THIS auxiliary is mostly engaged with the publication of Bengal Scriptures, in which language it printed last year (at the Baptist Mission Press) 66,000 portions of Scripture, including 2,500 copies of the New Testament in small type. This latter is a reprint of the thirteenth edition of the Bengali Testament, and is a beautiful specimen of Bengali printing. Its colportage price is only three annas.

During the sixty-four years of the existence of the Calcutta Auxiliary Bible Society, its issues have amounted in all to 1,528,321 copies or portions of the Scriptures. This gives an average of 23,880 per annum. Strange to say, as far back as 1843, the issues exceeded those of last year by upwards of 8,000, while in 1854 also they were greater by 8,627. The issues of the last-mentioned year were greater than in any other of the Society's history, having then numbered 56,032.

Surely such a mass of pure and unadulterated truth thrown broadcast over the province of Bengal

must be working out its object, however quietly and slowly. Let it be followed by the earnest prayers of our readers!

With the consent of the lieutenant-governor of Bengal, a New Testament in the vernacular was sent last year by the above Society to every government school and college in the provinces under his rule. Thus one hundred and forty-eight copies were issued in Bengali, eighty-seven copies in Hindi, and four in Persian. The Society also proposed to send an English Bible, with another and a New Testament in the vernacular, to each of the higher and middle class *government-aided* schools throughout the country, provided the government would help in distributing them. The Educational Department hesitated to carry out this latter plan; and before it would undertake the distribution, the Society had to send a circular of inquiry as to the willingness of the schools to accept the offer. A large number have expressed their willingness to do so; and requests for them are daily arriving. "No one," says the secretary, "has as yet sent in any expression of unwillingness to receive them." How timid is the Indian Government about identifying itself in the least degree with Christianity! Compliance with the Bible Society's request could hardly be considered a "breach of religious neutrality." Presentation copies of the *Mahabharat* would have been forwarded at once; and we do not believe that the Christians in India would have raised an outcry that the Bengal Government was propagating Hinduism.

An edition of the Gospel by Luke, in Musalmani-Bengali, is being prepared for the Calcutta Bible Society by a sub-committee composed of missionaries of various denominations. An edition of Matthew in the same language (if language it may be called) has also been undertaken by missionaries of the Baptist Society, whose operations in Eastern Bengal are so largely carried on among the Musalmani population.

Since the return of Dr. Wenger to Calcutta, notwithstanding the extreme weakness of eyesight under which he labors, he has been proceeding with the Bengali Commentary on the Acts, with which he has advanced to the twelfth chapter, which is now in type. This commentary is one of the most useful of the manifold works for which the Bengali Church is under obligation to this venerable translator of the Scriptures. Much anxiety was lately felt when a sharp attack of illness greatly reduced his strength; but God was entreated for him, and he is now mercifully restored.

RE-CALL THEM!

SHALL we, by our lack of liberality, so the hands of our Prudential Committee must recall our brethren from the fields they have given their lives? Recall them by the memory of those heroic men who have consecrated all heathendom, and who have given to this age a reproduction of Christianity, it cannot be. Recall them! the debt we owe to our fellowmen, for who have received the gospel of Christ in sacrifice must not be. Recall them! No! by the bear to the dear Lord we serve, and whose yearning over the multitudes of those who suffering from lack of knowledge, it shall Let the stars be recalled from their station midnight sky, sooner than let it be said that of support we must bring back a brother field of labor. "SPEAK UNTO THE CHILD ISRAEL THAT THEY GO FORWARD." Be watchword of the week; and though a sea culty lie before us, as we advance into it it will divide, and make a pathway for our people. *Rev. Dr. Taylor's Sermon before the A. B.*

GIVING.

WHEREVER we go, we hear of *hard times* fact cannot be gainsaid. The times *are* hard; the wall of Jerusalem was to be built, troublous times." Christians are bound to not only what is *lost*, but what is *left*. Above the reach of the prevailing depression some are below it. The former can enjoy a measure of benevolence more than ever: the latter be thankful if they get "food and raiment." whether we have much or little, we are cards for the Lord, not independent proprietors; there are few to be found who cannot give more than they are in the habit of giving. John sayings are deserving of serious attention; superfluities should be given up for the comfort of others; our conveniences should give way to the necessities of others; and even our necessities give way to the extremities of the poor. are not the times for extravagance and retrenchment and economy must be the rule of the day; and when all Christians agree to give their money, "as ever in their great Thanksgiving," the cause of Christ will not suffer; frugality and economy will not begin there. *J. M. Cramp, D.D.*

A MISSIONARY'S APPEAL.

of our missionaries in Burmah, in a recent communication to the Rooms, writes the following words: "Oh, how I wish the American Churches would be aggressive, and raise money to man the destitute stations and visit the more prominent points in Upper Burmah where there are many places for Burman missions! Oh, how I long for a missionary revival sweep over the ministers and laymen until they do not rest, until they should feel constrained to scour the cities and villages, crying, 'Woe, if we do not send the gospel to the heathen!' Let the Lord breathe upon his people, that they may live, and 'stand up upon their feet, an exceeding great army.' Nothing but the most heartfelt sympathy at the condition in which Burmah is left by the non-aggressiveness of the American Baptist Churches compels me to write in this strain. Night and day my soul is burdened as I look about me. No missions are not even provided for, except in a haphazard way. Karen missionaries are here who are burdened with labor that would kill anybody else. Five Burman missionaries only, without printing-office, etc., and nobody yet for millions that stretch beyond the British frontier! While corruption of the population by *arrack* and *opium* is going on. False religion is coming in a flood. Thousands of Karens are becoming heathen, to be more hardened than Burman Buddhists. The whole character of society is slowly changing. Oh, that the voice of God would speak heaven, and startle the American Baptists from their heavy slumbers!"

THE HIGHEST FORM OF BENEVOLENCE.

Foreign missions have taught our churches the highest form of benevolence. It is not the quantity of giving so much as its *quality* that determines its value. The costliest offering may shrivel to nothing under the all-searching Eye, while that of the widow may become a memorial forever. Men may devise liberal things for the West from the impulse of patriotism; they may devise liberal things for the East from the impulse of public spirit. We may do such deeds praiseworthy, as they are; and yet not motive confessedly is not the purest and best. It is when a man gives of his substance because of the Saviour's last command, or from a desire to be like the Pacific Islander, though repulsive exceed-

ingly, the pariah of India, the Bushman of Africa, transferred into the likeness of Christ, he ascends to the highest plane of earthly benevolence. He expects no return save that which may accrue from the grateful intercessions of his unknown beneficiaries. Never in this life will his eye rest upon the fruit of his self-denial. The giver and receiver will never meet till the hour when, in the hush of their transcendent joy, they shall look for the first time upon their common Judge and their common Saviour.

Such offerings bear the image of the heavenly; they are all written in the book of remembrance, against the final apocalypse. They verify that saying, as true as it is comprehensive and profound, "It is more blessed to give than to receive" — not *as*, but *more* — "more blessed" because of the manifoldness of the good which proceeds therefrom, like the outspreading circles on a quiet lake. — *Dr. Treat.*

THE INFLUENCE OF CHRISTIANITY ON COMMERCE.

"From the day when Paul was carried in a cornucopia from Melita to Puteoli, commerce and Christianity have been mutual helpers. Sometimes the trader has gone before the missionary and been the means of introducing him to the district; but wherever the missionary has settled and succeeded, he has by his very success given an impulse to commerce. Not only has he made it safe for the mariner to visit coasts where formerly every stranger would have been treacherously slain, but every Christianized heathen becomes a customer in the markets of our civilization. Thus the Christianization and civilization of the Sandwich Islands created a commerce which for the year ending 1871 amounted to \$4,406,426, which, reckoning the profit at ten per cent, would leave a gain to those engaged in it of \$440,642, an amount about equal to the receipts of the American Board last year.

"It has been calculated that for every pound sterling England expends in missions she receives ten in trade; and the same ratio will hold in the case of the United States. But that is a low and selfish view to take of the subject. Think of the effect which these commercial dealings must have on the communities among whom they are carried on. There is an elevating and a widening influence in buying and selling; and though it is doubtless true that civilization carries its vices as well as its benefits in its train, yet wherever it is the result of mis-

sionary activity, the effects are of the happiest sort. The preachers of the Cross create an atmosphere around them which influences even those who are not converted by their agency; and the testimony borne by the Indian Government, in the report laid before the House of Commons in 1873, would be confirmed in every mission-field on the surface of the earth. It is to this effect: 'The government of India cannot but acknowledge the great obligation under which it is laid by the benevolent exertions of these six hundred missionaries, whose blameless example and self-denying labors are infusing new vigor into the stereotyped life of the great populations and are preparing them to be in every way better men and better citizens of the great empire in which they dwell.' — *Rev. William M. Taylor, D.D.*

EARLY MISSIONARY TRAINING

I WANT to impress upon the hearts of parents the desirableness of encouraging every emotion in the bosoms of their children that has reference to missionary operations. There is something in it that is heavenly, that is from God. It is impressive, cannot be forgotten. When once planted it will die, but will go on increasing. Therefore, my friends, you who have children, cultivate missionary feeling in their bosom; speak of it even when they are on your knees. I am indebted to words heard from my mother when I was a boy sitting at her knees; and I have had opportunities of witnessing the gracious and blessed influence that has been impressed upon children in their childhood. — *Robert Moffat.*

MISSIONARY CORRESPONDENCE.

Mission to the Burmans.

LETTER FROM MR. GEORGE.

ZEONGONG, Oct. 9, 1876

CHURCH ORGANIZED. — Yesterday was a good day with us. We organized the Zeegong church, with forty-two members, appointed and ordained deacons, and baptized one fine young man. Over eighty people were present at our morning service, about twenty of whom were heathen. The congregation is growing so fast that we must have a chapel to meet in, my house cannot afford sufficient accommodations.

FALLING AWAY. — We have excluded nearly as many as we have baptized this year. I am certain that many went astray for want of pastoral care, and am in a great strait to know how to provide for so many weak disciples scattered over so large a district. My experience is new to Burman missionaries. As a general thing the converts have come in one or two at a time, and they could be taught without much difficulty; but here I have over one hundred disciples, all ignorant, and very few in a place.

SOMETHING BESIDES MONEY. — Moung At, who lives at Min Gyee, twenty miles from here, is an experienced preacher, and I must move him to Jabin-gout, a village ten miles north of Zeegong, on the railroad. There he will be able to look after a number of Christians who are suffering for pastoral care. The new disciples can fight Buddhism and lead their friends to believe in Christ; but the cause

is suffering for the want of a few good men who will take these weak converts and build them up in faith. It is not a case where you can help them with money. The men are not to be had. I wait for prayers. Ask the churches to pray. I am doing all I can; but without the spirit of God mere effort will not avail.

HOPEFUL. — I have a good hold on several influential heathen men, and hope to see much of the power of the Lord manifested in the land. Things are moving. I want you to pray for me that I may move in the right direction.

LETTER FROM MR. HALE.

SHWAVGYEEN, Oct. 4

FALSE SEEKERS. — The apparently interested persons that came to us when we first came here have left us, except one, who comes regularly. It seems no nearer the kingdom than the rest. They seem to have been led to come to us by the prospect of pecuniary benefit, or, at best, a temporary one. A few seemed to run well for a time; but we have given up hopes of them for some time. Our converts and his wife, who seemed to be really converted, were found out to be skilful hypocrites two or three years ago.

ENCOURAGEMENTS. — The young man who came in from Rangoon in February, about whom I wrote you, I am in hopes will be of great use here. He is teaching me the language, and am instructing him in the Scriptures, reading

"digest" with him. He also preaches as he can. I pay him now only ten rupees monthly. By and by he will be more useful, and I shall have to pay him more. He is well versed in the Burmese Scriptures, and seems to enjoy preaching Christ. One young man who was in Brother George's employ in Henthada for a few months, has acknowledged openly that Buddhism is wrong, and that Christianity is right. He comes to our Sunday worship, but seems to be hindered by his family from asking baptism at present. I hope and believe that he will do so before long. There is also another young man, or boy rather, who comes regularly to our worship, except when his parents oblige him to work. His interest has been made manifest only within the last few months.

A Shan man came to me a few weeks ago, saying that he believed in the eternal God, but that it was very hard for one man alone to become a disciple. As he did not keep his promise to come again, I searched for him, but did not succeed in finding him. I shall try again when the roads become a little dryer.

PRAY FOR US. — Thus we have cases of interest from time to time, but as yet not one has gone far enough for baptism, except the one baptized in Rangoon. Still we hope and believe that God has chosen ones in Shwaygyeen, and that some of them will be made manifest before long. I trust that the people at home will not forget to pray that the Spirit will work with saving power on the people of Shwaygyeen district.

Mission to the Garos.

LETTER FROM MR. MASON.

GOWALPARA, ASSAM, Oct. 9, 1876.

AN ANSWER WANTED. — Your letter of Aug. 6, with a statement of the appropriations for 1876-7 is received. From the tone of former letters we were somewhat prepared to see small appropriations; but when the grain is ready to cut, and men are begging for work, it is hard to be obliged, for the want of means, to say no. We shall do the best we can with what we have, trusting that the Lord will, through those especially interested in our work, increase the amount so that no retrenchment need be made. For I believe retrenchment in the kingdom of God to be a great evil that ought not to be named among us. When these people ask me, as many do, what has become of their father, who never heard of salvation through Christ, I can

give a very satisfying answer. But when they ask me why Christians now, who live in such nice houses and have so many clothes, do not do more for the salvation of the heathen, how can I answer? I do not know.

THE WAY OF THE LORD MORE PERFECTLY. — The preachers and teachers of the whole mission, at my request, have been spending a few days at Gowalpara, that I might give them a more perfect idea of their calling, and to enlarge their hearts to more thorough and energetic efforts. While my first purpose was to show the nature of Christian co-operation, and to explain the Scripture methods of organized effort, I have aimed also to show the magnitude and importance of their work in the kingdom. They feel ignorant and feeble; but I tell them to look at their opportunities. Like no other body of Christians on the face of the earth, they are set down in the very heart of heathenism. Beside numerous small tribes in their immediate vicinity, they are bounded as it were by four vast empires of idolaters. Under these circumstances, even one talent, with the throne of God to back it, may shake the nations from their stupor. Do the brethren at home realize this? I was glad to see it hinted at in the anniversary meeting as a reason for "holding on;" but it ought to be held up plain and clear as a reason for a tenfold greater effort.

BRIGHTER PROSPECTS. — We have reason to be encouraged at the present prospect. Converts are asking for baptism in almost every station. At one place only do I know of hostilities. One Sunday a short time since, the Christians, only six in number, were surrounded by a mob of sixty or eighty, who with weapons in hand thought to drive them from their homes. They are, however, quietly holding on; and I hope they will soon outlive the storm.

A POOR RECORD RETRIEVED. — About four months ago a man who in former times had not proved himself the most faithful and energetic, asked me for the third or fourth time to be allowed to try a school. Seeing his apparent sincerity and earnestness, I told him that we wished to support only the very best men, and that at present we were short of means; but if he would go to such a place, where there were as yet no Christians, and do what he could, I would give him three rupees per month. He moved his family to that place; and now he has the largest of the village schools, well reported of by those who have visited it. He holds meetings every evening, and I have just received a letter signed by twelve of the villagers, saying that through him they have heard and

believe the gospel; and they ask me to come and see them, for they wish to be baptized.

Mission to the Assamese.

LETTER FROM DR. BRONSON.

GOWAHATI, Oct. 2, 1876.

BAPTISMS.—The Lord is blessing us with the tokens of his presence. Several have sought and found the Saviour, and others are giving evidences of seriousness. Yesterday we had the pleasure of baptizing in the waters of the noble Brahmaputra three interesting young men, whose names I will give, as I have hope that you will hear from them again as being engaged in the Master's service. They are Sol Mahon, our native brother Kandura's second son; Anondo, our native brother Jurman's second son, and Rickmon, a very promising Garo lad in the Normal School.

INTERESTED SPECTATORS.—The baptism was in the presence of Europeans and a crowd of natives standing on the steamers and flats moored close to our baptizing place. Our little mission-tent was pitched on the bank close to the water; chairs and benches were brought, and to see so many of our Christians together joining in the song of praise and in the refreshing exercises was a pleasant sight. The heathen listened attentively while I read and remarked upon our Saviour's last command, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; and he that believeth not shall be damned." I always find that the love of Christ, the Saviour of the whole world, seldom fails to fasten the attention of these heathen multitudes.

CHILDREN'S CHILDREN.—We are permitted now to baptize the children of the *second generation* of native disciples. All three of these baptized are making good proficiency in their studies, and I hope God is preparing them for usefulness in his service. Did not the children who responded to Mrs. Scott's request to give their pennies to help educate Kandura's boys,—did they not with their pennies give their prayers that they might be prepared for usefulness among their countrymen. And so God hears and answers prayer.

Mission to the Teloogeois.

LETTER FROM MR. CAMPBELL.

SECUNDERABAD, Sept. 30, 1876.

STREET-PREACHING.—Our two native preachers are out every day preaching in the streets of Secunderabad and the surrounding villages to a distance

of three or four miles. They commonly twice each day, both morning and evening, go out with them from three to five morning week. The two preachers are now out for a tour of three or four days; and now, as they are evidently over, I hope for some months to them labor mostly in the districts. I expect myself soon.

REGULAR SERVICES.—Our meetings require a considerable portion of our time. Our sabbath services are sabbath-school and preaching in the morning, and prayer-meeting at 4.30, P.M. This time for bazaar preaching in the cool of the evening, Monday, at 5, P.M., Mrs. Campbell has a prayer-meeting; Wednesday evening occurs our general prayer-meeting. Thursday evening I have a prayer-meeting in the Fortieth Native Infantry in English. On Friday evening we have an English prayer-meeting. These English meetings have fifteen to twenty in attendance. On Saturday morning once a month occurs our covenant-meeting.

FRUIT GATHERED.—These efforts have not without some fruits. The latter part of May and the early part of June I baptized six,—two European soldiers and four Eurasians. About three weeks ago I baptized a native man. He came here from Madras. When in Madras he belonged to the Lutheran Mission. For two or three months past he has attended our meetings, and has been studying the subject of baptism. He has come to the conclusion that immersion is the true way, and requested baptism and was accepted. He was formerly a temperance man. He seems to be a true man, and I am trying him as a preacher. We have hopes that he will prove a good helper for us.

"HINDERED."—Others from among the heathen have shown a good mind towards Christianity and have expressed their determination to become Christians, but are now kept back by persecution and *drunkenness*. One man had a day set to come to present himself to the church. When prepared to come, he was beaten with stones, his clothes threatened, &c., and thus hindered. He still confesses that this is the true way, but he is a victim of intemperance. One or two others have met with a similar experience, and have not yet grace enough to rise above their persecution and love of liquor.

A PHYSICIAN NEEDED.—The more we see of this people, the more we see of their terrible wickedness. I think I speak safely when I say I never before was in a place so wicked as this. One of the Christians who came with us from Madras said to Mrs. Campbell the other day, that

do not know how to be so bad in Ongole as they are here;" and I think he is about right. It would be difficult to mention an evil that does not exist here. This morning's paper gives accounts of the arrest of rioters in a house of prostitution; of a man being stabbed, &c. But the kingdom of Satan must be broken up, and it is well to attack him in his strongholds. It is "they that are sick that need a physician." I doubt not that the Lord will call these sinners to repentance. He has spoken, and his word shall not return to him void.

Mission in Germany.

Brother Palm, in Hohensaathen (on the Oder), writes: "Though we have in this quarter as yet but labored in hope without fruit, as it were, since we have not been able to baptize anyone, yet we were permitted to hear the confession of faith from several young Christians, who also have declared their leaving the Lutheran Church, and will shortly be baptized.

Brother Andresen, from the churches Tangstedt and Elmshorn, writes: "Thirteen persons were added to the church. On the whole, our people are more and more turned unto unbelief and despising all religion. On the other hand, Christians seem to feel more and more their important task of promoting the kingdom of Christ. Great sacrifices are being made for that purpose; colporteurs traverse the country in all directions to circulate the Scriptures among the people. I consider it to be a great mercy of the Lord, that he has permitted me to work for nearly fifteen years in Holstein, always in the greatest harmony with our brethren."

Brother Harnisch, in Mühlhausen, has been as active as usual in preaching and travelling about. About six persons have been baptized, and several others seem inclined to join the church.

Brother Schunke, in Neuhaldensleben, writes: "Looking back on the past three months, I feel ashamed to think how little I have thanked the Lord for the blessing he has graciously bestowed on my humble service after a time of much waiting and praying. At the close of the last quarter, while I was visiting the church of Einbeck and laboring there, I received the glad tidings of the conversion of two souls. On April 2, when preaching in the neighborhood of Torgau, I had the joy of baptizing a young person twenty years of age, the daughter of one of our members. At one of my former visits she became seriously concerned about her salvation, and has now been made a true child of God.

I also have reason to believe that my last visit has been the means of blessing for many a soul. The ten meetings I held in nine different villages, in the halls of public inns, were attended by one hundred to two hundred and fifty people each time, who listened with great attention to the word of the cross. At the end of May I visited Halle, Könnern, and Lubejun. In Könnern a married woman became converted and convinced of the necessity of being baptized. Her husband, though not yet a Christian, was of great service to us in the arrangements necessary to perform this holy ordinance. May the Lord continue to bless and increase this people!"

Brother Beyebach, in Hersfeld, writes: "The Lord has promised his people the victory over the world, and has hitherto acted according to this promise: that we could also experience in the past months. First it was a youth who, though struggling for a long time against the truth, was finally overcome, and is now lying as a conquered one at the foot of the cross. A similar experience made two men who were hitherto satisfied with their so-called Church Christianity; but finding the very foundations of this building shaking, they sought firmer ground, and have now one Lord, one faith, and one baptism, in common with us. Then the Lord led a widow to see that as yet she had not been a true widow in the sense of the Bible; and she had no peace until she could put her confidence in the Lord. Again it was a child of our Sunday school who with a broken heart confessed her guilt, and could soon rejoice in the Lord her Saviour. She was followed by a schoolboy eleven years of age, in whose conversion we doubted a little on account of his extreme youth; but soon we had to become convinced of his sincerity, and could baptize him joyfully. Thus there are six persons whom we could receive among us. As far as my health permitted, I travelled about to visit our out-stations. I found much longing to hear the truths of the gospel and very few means to satisfy it. The old complaint of the want of laborers is still resounding. Our Sunday school is still visited by two hundred to three hundred children; and also our infant school is flourishing under the direction of a sister educated for this purpose in Nonnenveier and another most devoted sister. A great interest is also shown by several brethren in the circulation of tracts and Bibles, and we trust that with the blessing of the Lord a rich harvest may come from this seed."

Brother Rissling, in Goslar (Harz Mountains), writes: "I held twenty meetings and distributed about four hundred tracts. On Good Friday I vis-

ited an old blind brother in Blankenburg, who lives there quite by himself, but is firmly rooted in our principles. He told me that the clergyman had visited him twice, spoken very kindly to him, and had finally asked him to include him in his prayers. At Easter we had arranged a little treat for the children of our church; also from Brome several of

the newly-converted children and others had Catechising, praying, singing, and addresses changed with one another: the hours passed ly, and in the evening five or six of our cl were awakened. Some of them have asked baptized.

THE MISSIONARY OUTLOOK.

THE United Presbyterian Church of Scotland devotes about one-tenth of its total yearly contributions to the cause of foreign missions. The amount set apart for this purpose has been increased from \$70,000 in 1856 to \$205,000 in 1876. The Free Church of Scotland raises yearly nearly \$300,000 for foreign missions, with which it sustains twenty-eight ordained European missionaries and a total Christian agency of 278. In the native churches connected with its missions there are 2,387 communicants. There are 159 institutions and schools and 6,057 male and 1,306 female scholars receiving instruction in English and in their native tongue; 1,956 male and 1,984 female scholars receiving instruction in their native tongue alone; making a total of 11,303 under Christian instruction. The Church of Scotland and other Presbyterian bodies will probably increase Scotland's annual contributions for foreign missions to seven or eight hundred thousand dollars.

THE Treasury of the United Presbyterian Mission Board is in a very embarrassed condition. It has a debt of over \$22,000, in consequence of which the Board is not able to send the missionaries, Messrs. Johnston and Harvey, back to Egypt. At the meeting of the First United Presbyterian Synod of the West the moderator said the Syrian and China missions should be abandoned to the care of other churches, inasmuch as the Board was unable to support them properly. Upon his motion, a resolution was passed requesting the General Assembly to restrict in the future the appropriations to the probable income for the year. The United Presbyterians have done nobly for foreign missions in the past, and we hope they will be able to relieve their board of its present indebtedness and to sustain all their missions abroad.

THE Methodists, as we gather from their report for 1875, have three missions in Bulgaria, with sta-

tions at Rutschuk, Sistof, Tultcha, Loftcha, Palanka, Plevna, and Orcharia. The number of members is 62; of sabbath schools 5, with 61 scholars; and of day-schools 3, with 43 scholars. In 1875, 425 Bibles in Bulgarian and Turkish were circulated, together with 1,116 religious books, 3,702 tracts and pamphlets.

THE Methodist Missionary Society appears pretty badly in debt. If current reports be true, collections have fallen short to the extent of \$20,000. Nearly all the missionary societies in this country have suffered the past year on account of the times; but none so heavily as this.

THE Indapoor and Jalna mission, under the care of Rev. Narayan Sheshadri, numbers 2 ordained missionaries, 37 Christian agents in all, 246 communicants, 1,069 scholars, of whom 700 are under the care of the Vernacular Education Society. Forty adults were admitted on profession of their faith last year. The greater part of these were from among the Madras Christians. In the native church at Madras are 125 communicants; 10 were admitted last year. Scholars, 3 of whom 1,023 were girls, and 151 undergraduates. — *"The Foreign Missionary" (Presbyterian).*

"In the twenty years from 1855 to 1875 the number of native clergy in the South-Indian mission of the Church Missionary Society has risen from seventy-five; of communicants, from 5,147 to 12,355; of baptized Christians, from 22,355 to 48,921; of professing Christians, including catechumens, from 33,231 to 63,258."

THE Italian clergy occasionally show that they are not wholly unaffected by the advance of civilization around them. More than once of late the number of the faithful evangelists preaching in various

of the country have been encouraged by seeing one or more priests in the little assemblies of simple Christians, gathered to read and explain the Holy Scriptures, and to take part in an unpretending service of prayer and praise. Not that priests have never before been noticed in these meetings. But heretofore they have come only too clearly for the purpose of taking notice of those of their flocks that venture to show their faces in a Protestant chapel. From *Bari*, a city distinguished for the fanaticism of its population, we have the statement that a canon of the province, clothed in secular dress, after a devotional meeting at which he had been present, was heard, as the hearers left the hall, to exhort those whom his voice reached to frequent the reunions, "in order to hear the pure gospel of our Lord Jesus Christ." Simultaneously there comes from *Densenzano (sul Lago)* the account of a friendly and edifying conversation which the evangelist of the local church held with two priests, one of whom at parting significantly quoted in Latin the Psalmist's words: "Beati omnes qui timent Dominum, qui ambulant in viis ejus." Either this or another priest has sent to the evangelist for tracts, and is already reported to have ceased to perform sacerdotal duty.

THE work of missions is the great and commanding enterprise of the age; before it the most colossal schemes for tunnelling mountains and constructing ocean telegraphs shrink into insignificance. The Suez canal is a small thing compared with the opening of Japan to the gospel. — *Rev. Wm. L. Gage.*

MORAVIAN MISSIONS. — Since the beginning of the present century the Moravians have established only four new missions, those of South Africa, the Mosquito Coast, Australia, and Thibet. Their work is now divided into sixteen missions: Greenland, Labrador, the North-American Indians, the Island of St. Thomas and St. John's, St. Croix, Jamaica, Antigua, St. Kitts, Barbadoes, Tobago, Mosquito Coast, Surinam, the western portion of South Africa, the eastern portion of South Africa, Australia, and West Himalaya. Upon these missions are employed 298 missionaries and teachers, of whom 144 are women, and a large number of native assistants. In connection with the 94 mission-stations there are 22,051 communicants. More than 67,000 persons are under the spiritual care of the missionaries. During the past year 376 adults and 228 children were baptized and 1,141 persons confirmed. This

old and vigorous missionary organization can certainly congratulate itself upon the success which these statistics indicate, notwithstanding the fact that it has done little in planting new missions in the present century. The principal obstacle the Moravians complain of, as preventing the extension of their missionary operations, is the lack of men and means. It is also probable that a mistake has been made in not bringing forward native ministers more promptly. In consequence of an epidemic in Greenland, the list of deaths reported from the mission-field is unusually large this year, numbering nearly twelve hundred.

RESULTS IN INDIA.

"A LATE official report to the British Parliament states that thirty-five Protestant missionary societies now maintain 606 missionaries in India, including 551 ordained ministers. These occupy 522 principal and 2,500 subordinate stations. Besides these, there are 381 ordained native ministers, 78,494 communicants, and a Christian population of 318,363. The native contributions to Christianity in 1872 amounted to about \$80,000, or over one dollar *per capita* of the communicants, — a liberality transcending the average of Christian churches in England and America.

"The printing-establishments number twenty-five. In ten years, ending with 1872, they issued 3,410 new works, in thirty different languages, and circulated 1,315,503 copies of the Scriptures, in whole or in part, 2,375,040 school-books, and 8,750,129 Christian books and tracts. There are four great universities, twenty-five colleges, and thousands of schools, all imparting the science of Europe and America. More than 200,000 pupils are studying the English language. There are also eighty-five training-schools for native missionaries and teachers, enrolling 1,618 students, and twenty-eight female institutions of high grade, with 567 students." — *From "The Orient and its People," by Mrs. I. L. Hauser.*

THE MISSION TO THE TELOOGOS.

WE have received with unaffected pleasure the Eighth Annual Report of the American Baptist Telooogo Mission for 1875-6. We think that there is special cause to admire and respect the work being done by the devoted members of this mission; and it gratifies us, as it must all, to hear of the progress they are making in the cause they have taken


up. The missionaries of these missions (the American-Baptist, the Lutheran, and one or two others) are and have been the only men since the days of Heber and Schwartz who can be said to be really engaged in the work of Christian evangelization in this land. Working among the most degraded and yet largest sections of her population, they are in reality leavening, with the leaven of civilization as well as of Christianity, the great mass of ignorance and superstition in India. These are the men who go from village to village, among outcast pariahs and field-laborers, sowing the seeds of thought, of honest industry and independence, as well as teaching the faith of their Master. It is not too much to say that the little village communities thus established of simple-hearted *nata-kar*, — true


sheep gathered around the shepherds, with a child-like trust in their faith, — form oases in the wilderness. — *Madras Athenaeum*.

ITINERANTS AND SCHOOLS. — The simple and practical but enthusiastic missionary, working in lonely spots of the *mofussil*, is doing a great and good service to India in civilizing the lowest and most degraded of her population. Not that we would under-rate the educational missionaries of the large towns; they are no doubt doing good service, but it chiefly consists in supplying candidates for government offices and generally in producing the Bea-Yea-ing Hindoo. — *Madras Athenaeum*.

EDITORIAL PARAGRAPHS.

TO THE RESCUE. — To the missionaries in the fields abroad, and to the managers in the mission-rooms at home, the great and continued falling-off in the receipts from the churches for the work, is beginning to excite painful anxiety. One of two things is inevitable: if this decrease of funds goes on to the end of the fiscal year, only three months of which now remain, either an enormous debt will be contracted, or a large part of the work must be arrested. Either issue will be deplorable. Fellow-laborers in this great work, will you not hasten to the rescue? If each one will do what he can, and do it promptly, the impending disaster will be averted.

 A change in our MISSIONARY MAGAZINE begins with the present number. It is no longer issued *by* but *for* the Missionary Union, under the management of a publisher who takes entire control of the business connected with its publication; but the editorial work continues to be done in the Mission Rooms, so that the change in question does not involve any alteration in the nature and scope of the *Magazine*. It will continue to be, as it has been, a repository of missionary discussions and intelligence. The transfer from the *Union* to an individual as publisher, and such changes as the transfer will introduce, are made with the hope of contributing to the greater prosperity of this missionary periodical, and to the progress of this cause which it has for so many years represented and advocated.

 After the present issue of the MACEDONIAN that sheet will be wholly under the control of the

Woman's Board. This transfer will provide a more favorable opportunity for the Women's department to present and advocate their work in the sphere of foreign missions.

THE LAST SURVIVOR GONE. — It will be sixty-five years next month since the original band of American missionaries, designated to service in a foreign land, sailed from this country for India, under the auspices of the American Board of Commissioners for Foreign Missions. That band comprised the honored names of Samuel Newell, Gordon Hall, Adoniram Judson, and Samuel Nott, with their wives, and Luther Rice, unmarried. And now the last survivor of these pioneers, Roxanna, the widow of Mr. Nott, has just gone to join the glorified company. Mrs. Nott died in Hartford, Conn., on Monday, Dec. 11, 1876, at the advanced age of nearly ninety-two. What marvellous progress has been made in the cause of foreign missions since 1812, the year when Mrs. Nott and her devoted companions started forth to make a beginning in the face of many formidable obstacles to such an undertaking. She must have watched with eager interest the great advance made during her lifetime in this department of Christian activity.

OUR frontispiece of the present issue represents a walk in a Chinese city. Some years ago it might have been difficult for us to make our way through a Chinese town; but now we may go undisturbed into many of those on the coast. Let us take a walk in one of

Walls are built all round the town, so we must go by one of the city gates; but even before we reach the gate we come upon a busy scene, for we find a row of closely-packed houses and shops outside the city walls. Once inside, we must be careful not to thread our way, for the streets are very narrow.

In China you will find no high houses, no broad streets, no horses. You will see, indeed, some high and tall towers, but these belong to pagodas or rather temples, and the people are forbidden to enter their own houses with many stories, lest they be overshadowed by the idol temples. We shall come to see houses which have more than one story. They look something like big toys, for they have fantastically-carved roofs with curved corners. The eaves of the roofs are painted in bright colors, bells sometimes hung from the corners, and at times the figure of a dragon is seen, who the inhabitants believe will protect them from evil spirits and bad omens. You will find no glass in the windows, but instead very thin paper, or here and there small windows made of thin oyster-shell.

How can burdens be carried," you will ask, when there are no horses and few broad streets?" You see, a river runs by the town, and canals have been made in different directions. The Chinese towns are generally built on rivers, and these are almost as crowded and busy as the roads. Thousands of people make their homes on river-boats, and junks of different sizes row up and down the river laden with passengers and cargo. If you want to travel by the river, and would rather walk, you can get into a sedan-chair, or a palanquin.

There will be no difficulty in finding some one to carry you. Hundreds of coolies do the work of porters in every town. They carry not only passengers but chests of tea, bales of silk, and all sorts of goods, making quite as much noise as carts and car-wheels, while they rush about with their burbling, "Ah ho! Ah ho!" from morning to

night. I suppose this cry helps them along, just as our sailors say that their call, "Pull-a-hoy!" does half their work. We ought not to grudge the Chinese coolie any help he can find, for his work is said to be so hard that he is worn out in a few years.

GO FORWARD. — "THE MISSIONARY HERALD," for December, publishes "THOUGHTS FROM A FRIEND," and among the thoughts we find the following stirring utterances: —

"I mused in bed after waking this morning on the affairs of the Board: the earnest calls, 'Help us,' from so many quarters; the great encouragement in the attitude of Japan, India, &c., much beyond anything seen before; how much more likely Japan is to receive our religious teaching now, and to profit by it, than after the people have obtained through their own efforts (as they surely will) our literary and temporal advantages. They may get the latter, and be infidel or irreligious, and afterwards be less likely to be impressed with what we believe correct religious truth than now, while they know they are getting an educational system from us more valued than that of any other nation, — while they are thinking highly of us and of our institutions. There is much in 'striking when the iron is hot.' At any rate this talk of retrenchment must be abandoned, and 'Go forward' must be the watchword. The churches must be aroused from their slumbers, or abandon the name of Christian; and on the present plan of no agents or few it must be done through the pastors, many of whom I fear, are not awake to their duty in this regard. Wife asks, 'Is it not better to "Go forward," letting the debt lie, if it must be so, and stop retrenchment talk and acts!' I shall try to do at least \$500 soon to help; and if I can by any means get any to join me I will do so, and leave it to you to use for debt or otherwise, as you judge best."

SOME INTERESTING FIGURES.

The Triennial Convention, afterwards changed to the Missionary Union, was organized in 1814. The receipts for that year were \$1,239.26. A table of receipts for each tenth succeeding year will show the following increase:—

Receipts for 1814,	\$1,239.26.		
" 1824,	9,128.63, an	increase of	\$7,889.37.
" 1834,	23,941.20,	"	14,812.57.
" 1844,	62,062.29,	"	38,121.09.
" 1854,	114,47.42,	"	52,785.13.
" 1864,	135,525.25,	"	20,678.83.
" 1874,	261,530.91,	"	126,005.66.

There were paid into the treasury during the

1st decade	\$62,394.14.		
2d "	133,900.98, increase of	\$71,506.84, or	115 per cent.
3d "	433,633.69,	" 299,732.71, "	224 "
4th "	884,525.88,	" 450,892.19, "	104 "
5th "	853,783.75 decrease of	30,742.13, loss of	4 "
6th "	1,883,226.89, increase of	1,029,443.14, increase of	119 "

The receipts for the first three years of the 7th decade were \$749,498.78; at that ratio there will have been paid during the 7th decade \$2,498,329.23.

The total amount paid up to the 1st of April, 1876, was \$5,000,964.11, or about one-sixth the sale of tobacco for a single year.

During the 1st decade 17 missionaries, male and female, were sent to foreign lands.

" 2d "	35
" 3d "	76
" 4th "	81
" 5th "	27
" 6th "	88

Last three years 37, making a total, male and female, of 361.

On the foreign field in connection with our Board there were,—

In 1814,	2 Missionaries,	0 Native Preachers,	0 Churches,	0 Members.
" 1824,	8	0	1	18
" 1834,	23	18	6	352
" 1844,	79	99	75	4,889
" 1854,	121	220	192	15,219
" 1864,	76	668	469	35,000
" 1874,	123	932	743	54,735

"STORM THE FORT."

[NOTE.—Some of our readers will have read the following contribution to the columns of a recent issue of the "Examiner and Chronicle;" but for many others we reproduce it in the "Magazine."]

This was the ringing watchword of a certain speaker at the last annual meeting of our Missionary Union. He had recently returned from nearly fifteen years of active work in the jungles of Burmah, and knew whereof he spoke. But possibly

some of the veterans who have been *holding* the fort for many years, training the soldiers under their care for active warfare, and striving to withstand the assaults of idolatry and superstition, felt somewhat aggrieved at the implication of the words. That the speaker, however, intended to advocate the abandonment of the old fortifications simply for the purpose of making new conquests is exceedingly improbable.

AGGRESSION DEMANDED.

the last year or two there has been an increasing demand for more aggressive work on the part of the laborers in the field. This demand has been conspicuous in the last two annual reports of the foreign secretary, and has been applied prominently to Burmah. There have been several causes to justify this demand. Notably such is the increasing interest in the education of youth lately manifested by the British Government, and a consequent revival of interest in the same by the missionaries. The usual reader of the history of our mission in Burmah since its commencement cannot have observed that missionary policy has varied from one extreme to the other. It began with the legitimate work of the great commission, teaching the gospel. But as there arose a demand for native agencies, the necessity of education was felt; and attention to this increased till it ought too much time was given to it. Then a reaction, brought about by the visit of a delegation from America, through whose influence school expenses were reduced and many of the schools were discontinued. At the present time it seems to be a growing fear lest education is occupying too prominent a place, and thereby interfering with the preaching of the gospel.

GARRISON AND FIELD-WORK.

In all warfare there must be a strong garrison on the territory recovered from the enemy, and a trained force with which to make new conquests. So in Christian warfare each department must be well supplied with means for its especial work. Christian effort in Burmah for the enlightenment and salvation of her sin-enslaved subjects is owing to the condition of a nation making preparations for and carrying on war. It is the work to be done by the force now engaged in the Burman field? Is that force large enough to hold what has been gained and at the same time make those advances upon the enemy which are so loudly demanded?

THE MAULMAIN KAREN FIELD.

The wants of one field alone may be taken as a sample in a general way for the wants of all. For example the Karen Mission at Maulmain. Sending a strong, able-bodied missionary, thoroughly conversant with the language, was now on hand, how much aggressive work could he do? It must be remembered that this is one of the oldest mission-stations. Here Judson labored. In his report by Dr. Wayland there are frequent refer-

ences to Karen villages which are now centres of Christian influence. At one time there were a number of missionary families living on the Karen compound; but for many years there has been only one missionary, with sometimes a lady assistant, and very frequently an interregnum of one or more years, during which time the native pastors, under the able leadership of Rev. Pah-poo, have done the best they could.

Roughly speaking, the Maulmain Karen field covers an area of ten thousand square miles. According to the latest statistics, there were nearly sixty thousand Karens scattered over this area, and out of this number less than one thousand Christians, divided among fifteen churches, and the most extreme of these in villages nearly one hundred miles apart. Allowing six persons to a family and ten families to a village, there would be a thousand villages to visit. If the missionary could visit one village a day, and could spend three hundred days in the year, it is easy to see that the gospel message could only be carried to each village once in three years.

But some may ask, Do not the native Christians preach? Most certainly. From fifty to three hundred villages are annually visited by Karen pastors and teachers in the Maulmain district, who go out in true apostolic style, two by two, and take that season of the year when the people, having finished the harvesting, are at leisure to listen to the truths of the gospel. But these itinerants always need some one to guide and direct them. It should be remembered, too, that a missionary must of necessity often be lawyer, doctor, teacher, banker, merchant, and architect, as well as preacher, and keep a medical dispensary and a book depository into the bargain.

The watchword above quoted is a good one for the missionary in the field, however faithfully he may be working. The soldier marching into the very jaws of death is still incited to more bravery by the stimulating orders of his commander.

THE SINEWS OF WAR.

Is there not, however, a deep significance for those who are to supply the materials of war? Without this material assistance, it will be not only impossible to *storm* the fort, but it will also be impossible to *hold* the fort. While it is the Lord's work, yet he works by human instrumentalities. Let the treasury of the Lord be filled; let there be a more earnest, prayerful, conscientious, and intelligent sympathy for and co-operation with the soldiers in the field by those who are at home, and there need be no fear that the sentiment of the watchword will not be fully carried out.

DONATIONS RECEIVED IN NOVEMBER, 1876.

MAINE, \$108.01.

Livermore Falls, ch., 5; given on her death-bed by Mrs. Harriet Record, 2.50; per Rev. J. F. Eveleth; Damariscotta ch., mon. con. coll.,
Waldo Asso., No. Vassalboro', ch., per O. M. Sturtevant, tr.,
Nobleboro', 1st ch., 6.50; Rockland, 1st ch., 75;
Lewiston, 1st ch., 10.51;
Coll. per Rev. W. S. McKenzie, Dist. Sec'y, Norway, Silas P. and Susan Somes,

\$7 50
5 00
3 00
92 01
50

VERMONT, \$13.00

Johnson, ch., 2; Williamstown, fr. Emma Burnham, 1,
East Charlotte, fr. H. D. Hodge,

3 00
10 00

MASSACHUSETTS, \$784.78.

Malden, 1st ch., per Wm. Mann, tr.,
Newton Centre, ch., Dwight Chester, tr.,
Roslindale, ch., 5.00; W. Somerville, fr. Miss Emma Teale, 4.10;
BillERICA, ch., 7; Waltham, Judson Miss. Soc., W. S. Draper, tr., 12.50;
Clinton, 1st ch., for sup. nat. pr. among the Teloo-
goos, care J. E. Clough,
Beverly, 1st ch., 250; Medford, 1st ch., 15; Hol-
yoke, 1st ch., 17;
Merrimac River Asso., Chelmsford, 1st ch., S. F. Snell, tr.,
W. Dedham, ch. S. S., per W. W. Baker, tr.,
Bellingham, ch., J. T. Massay, tr., 11; Framingham,
ch., per E. Hemenway, tr., 56; Marlboro', a
friend, per Rev. J. T. Burboc, 1;
Marshfield, 1st ch., Mrs. A. Sherman,
Salem Asso., add'l, per Miss M. E. Clark,

140 76
178 00
9 16
19 50
50 00
282 00
21 86
10 00
68 00
50 00
5 00

RHODE ISLAND, \$156.28.

Providence, G. D. Wilcox, M.D.,
Coll. per Rev. W. S. McKenzie, Dist. Sec'y, Provi-
dence, 1st ch., mon. con. coll., 93.28; Stewart-st.
ch., 18;
Lonsdale, ch.,

30 00
111 28
15 00

CONNECTICUT, \$186.85.

Mystic River, Rev. W. H. Randall, 5; Mrs. L. M.
Randall, 5;
Hartford, 1st ch., 160.85; Andrew Clark, 5; No.
Ashford, 11;

10 00
176 85

NEW YORK, \$723.53.

Hamilton, Soc. of Miss. Inq. of Madison University,
W. L. Cronkhite, tr.,
Weedsport, Mrs. Olivia Morehouse,
New-York Tabernacle ch. S. S., for sup. nat. pr.,
care Mrs. C. B. Thomas, Henthada,
Chenango Asso., T. H. Prentice, tr.,
Coll. per Rev. O. Dodge, Dist. Sec'y, Southern N.
Y. Asso., Colgate Mission sch., to be used by Mrs.
C. B. Thomas for the Karens, 50; Mt. Vernon
ch. in part, 64.38;
Duchess Asso., So. Dover, ch., 27.70; Pawling, Cen-
tral ch., in part, 6.94
Long-Island Asso., T. H. Bullen,
New York, L. W. Cronkhite,
Coll. per Rev. G. H. Brigham, Dist. Sec'y, Alle-
ghany Asso., Whitesville, ch.,
Franklin Asso., S. B. Fitch, tr.,
Munroe Asso., Greene, ch.,
Stuben Asso., Dundee, ch.,
A friend of missions, 1.41; G. H. B., 40;

22 25
8 00
100 00
56 81
114 38
34 64
20 00
200 00
4 51
78 59
23 94
19 00
41 41

NEW JERSEY, \$90.71.

Coll. per Rev. O. Dodge, Dist. Sec'y, East N.J.
Asso., Westfield, ch. in part, 2.21; S. R. Beebe,
25;
North N.J. Asso., Sherman-av. ch. in part, 3.50;
Demarest, ch. in part, 9;
Coll. per Rev. J. V. Ambler, Dist. Sec'y, Jacobs-
town, ch., 17.50; Frenchtown, ch., 35; Mt. Hol-
ley, ch., 30;

27 21
12 50
51 00

PENNSYLVANIA, \$200.31.

Coll. per Rev. J. V. Ambler, Dist. Sec'y, Philadel-
phia, Miss E. M. Davis, 10; Olivet ch., 27.76;
No. Chester, ch. bal., 1; Germantown, 1st ch.,
10.56; 3d ch., 78.04; Holmesburg, ch., 30.04;
Norristown, ch., 27.26;
Wyoming Asso.,
Wheeling Asso.,
West Springfield, ch., 4.10; Union ch., Pittsburg, 5;

184 06
2 75
3 46
9 28

DELAWARE, \$70.

Wilmington, I. B. Murray, for miss. work care Rev.
J. R. Haswell, Maulmain, Burmah,

70

OHIO, \$297.

Cleveland, 1st ch. S.S., for sup. Joising, Garo pr. care
Rev. M. Bronson, Gowhati, Assam, G. B. Chris-
tian, tr.,
Coll. per Rev. Thomas Allen, Dist. Sec'y, Ashtabu-
la Asso., Mrs. L. Andress, 2; Miss Maggie An-
dress, 1;
Anglaise Asso., Lima, of wh. 10 is fr. Mrs. G. Day,
for Brother McKibben,
Cleveland Asso., Painesville, ch.,
Huron Asso., Norwalk, ch.,
Lorain Asso., Oberlin, ch.,
Mad River Asso., Bethel, S. S.,
Maumee Asso., Wauson, ch. bal.,
Miami Asso., Cincinnati, Ninth-st. ch. (of wh. 25 is
fr. S. S. for sup. nat. pr.),
Zanesville Asso., Adams Township, ch., 3.75; Zanes-
ville, 1st ch. (of wh. 12.50 is fr. S. S. for nat. pr.),

60 00
3 00
31 20
11 30
20 00
49 30
5 00
8 85
82 00
26 25

INDIANA, \$105.11.

Union Asso., Washington, ch.,
Coll. per Rev. S. M. Stimson, Dist. Sec'y, Bedford
Asso., Bloomington, ch., 2; Mrs. Dr. Moss, 10;
Logansport Asso., Sevastopol, Geo. H. Hutchins, 2;
Peru, ch., 15.50;
Fort Wayne Asso., Rev. R. P. Jones,
Northern Indiana Asso., Laport, ch.,
White Lick Asso., Plainfield, ch., 4.85; Clayton,
ch., 8.57; Arno, ch., 10.60;
Friendship Asso., Brazil, ch.,
Freedom Asso., Friendly Grove, ch., 2.40; Goshen,
ch., 3.25;
Curry Prairie Asso., Hutsonville, ch.,
Coll. at State con. in Richmond,

7 75
12 00
17 50
5 00
6 25
24 02
2 79
5 65
7 53
16 60

ILLINOIS, \$332.49.

Payson, ch. S. S., for Sar Daka P. Kay, nat. pr.,
care Rev. R. E. Neighbor, Nowgong, Assam,
Alton, 1st ch. (of wh. 15 is for Bible dist. in foreign
lands), D. D. Ryrie, tr.,
Coll. per Rev. S. M. Stimson, Dist. Sec'y, Bloom-
field Asso., Paris, ch.,
Quincy Asso., Newton, ch., 9; Payson, ch., 13.35;
Springfield Asso., Springfield, 1st ch. S. S., for sup.
of Hemai, in Nowgong Nor. Sch., care Rev. R. E.
Neighbor,
Champaign, Mrs. Mary R. Pratt,
Coll. per Rev. C. F. Tolman, Dist. Sec'y, Bloom-
ington Asso., Minouk, ch. (of wh. 3.75 is fr. S.S.),
20.25; German ch., 4.93;
Chicago Asso., Bloomington, Bro. Dunning, 1;
Chicago, 1st Swedes' ch. S. S. class, No. 1, 2.25;
2d ch. in part, 17;
Fox-River Asso., Bristol, Mrs. Griswold, 1; Chica-
go, Coventry-st. ch., Young-People's Mission
Band, tow. sup. Bersing Philips in Nowgong Nor.
Sch., 25; Michigan-av. ch. in part, 36.66; Evan-
ston, ch. (of wh. 10 from sisters is for a gong for
Mrs. Ingalls), 15; Gardner, ch. 8; Sandwich,
ch., 34.30;
Ottawa Asso., Amboy, a friend of missions,
Peoria Asso., Kewanee, S. Bennett,
Salem Asso., Bernadotte, ch. in part, 8; Bushnell,
Dr. J. R. Kay, 5; Farmers' Township, ch. in
part, 13; Macomb, M. F. Winslow, 5;

30 00
29 25
1 00
22 35
17 50
6 00
25 18
20 25
119 96
25 00
5 00
31 00

[DONATIONS CONTINUED.]

MICHIGAN, \$49.		NEBRASKA, \$7.	
Rev. S. M. Stimson, Dist. Sec'y, Hillsdale		Coll. per Rev. C. F. Tolman, Dist. Sec'y, Ashland,	
Coldwater, Steven Gates,	5 00	ch.,	7 00
Travis Asso., Travis City ch.,	3 75		
Asso., sent without names of chs.,	20 00	CALIFORNIA, \$53.38.	
h Valley Asso., Myra and Amelia Rhine-		San Francisco, 1st ch. (of wh. 22 is fr. pastor, F.	
h River Asso., Niles, ch.,	8 00	B. Hulbert, and 28 fr. Sunday coll.),	50 00
	12 25	Eastern Bap. Asso., Cedarville, per J. C. Brown,	3-38
		tr.,	
IOWA, \$17.80.		COLORADO, \$12.50	
Rev. C. F. Tolman, Dist. Sec'y, Daven-		Greeley, ch., per Rev. W. S. McKenzie,	12.50
so., Clarence, Mrs. J. Wightman,	5 00		
Asso., Maquoket, Rev. N. F. Hoyt,	6 00	SWEDEN, \$222.89.	
river Asso., Sigourney, ch.,	5 80	Stockholm, Sunday coll., per Mr. P. Palinquist,	
ton Asso., Washington, a sister,	1 00	731.35 crowns, or \$195.03, and exch.,	222.89
MISSOURI, \$13.			
ch., for miss. work, care Mrs. C. B. Thom-		FRANCE, \$1,473.	
thada, Burmah,	8 00	Paris, Bap. ch., frs. 2514.51; other chs. in France	
hs, fr. Jas. T. Irley, tow. sup. Dr. Brown,	5 00	and other sources, frs. 4415: frs. 6925.51, or	
		\$1,288.88 and exch. per account Mr. A. Dez, Oct.	1,473 00
KENTUCKY, \$3.		1, 1876,	
n, Mrs. S. L. Robinson,	3 00	BURMAH, \$389.26.	
		Toungoo local coll. for Rev. E. B. Cross's sch.,	
VIRGINIA, \$1.		per his account of 1875-6, Rs. 761 3-6 and exch.,	\$389 26
g, per W. A. Dudley,	1 00		\$5,310 70
		Donation in goods, 1 box medicine fr. P. Davis &	
WEST VIRGINIA, \$2.		Son, Providence, R.I., for the Rangoon Mission,	
Rev. Thomas Allen, Dist. Sec'y, Goshen		\$32.	
John Williams,	2 00	LEGACIES.	
MINNESOTA, \$34.95.		North Livermore, Me., Ann Chandler, per	
J. Holland,		S. D. Washburn, exec'r,	687 34
Rev. C. F. Tolman, Dist. Sec'y, Central	1 00	Haverhill, Mass., Precilla Wingate (Chas.	
Bath Freeborn Co., Danish ch.,	25 00	Wingate, exec'r), per Rev. G. W. Bos-	50 00
2 Asso., Northfield, ch.,	8 95	worth, D.D.,	300 00
		Athol, Mass., Moses Briggs (Eunice Briggs,	
WISCONSIN, \$19.60.		exec'r), per Rev. S. E. Fay in part,	35 00
Rev. C. F. Tolman, Dist. Sec'y, Dodge		Southbridge, Mass., John Edwards, by trus-	100 00
Baraboo, ch. con coll.,	2 10	tees of 1st Bap. Soc. of do., per Rev. H. H.	
Asso., De Soto, ch.,	3 40	Rhees,	50 00
re Asso., Union Grove, 1st Scandinavian	8 10	Brewster, Mass., Desire Crowell, per A.	100 00
Asso., Geneva, Mrs. Lewis,	1 00	Nickerson, exec'r,	
re, German Baptist V. M. Asso.,	5 00	Chevoit, O., Dea. Richard Gaines, per D. T.	50 00
		Stathern, agent,	
		Greenfield, O., Mary Voss, per Thomas M.	100 00
		Boyd, exec'r,	
		La Grange Co., Ind., Goodsell Gregory, per	379 00
		Rev. C. F. Tolman, bal.,	\$1,701 34
KANSAS, \$13.55.			\$7,012 04
Rev. C. F. Tolman, Dist. Sec'y, Cato,		Donations and legacies fr. April 1 to Nov. 1, 1876,	36,391 87
on. coll., 3.80; Mission Creek, ch. (of			
5 is fr. S. S. and 5 fr. Mrs. Little) 9.75:	13 55	Donations and legacies fr. April 1, to Dec. 1, 1876,	\$43,403 94

AMERICAN BAPTIST MISSIONARY UNION.

Rooms, Tremont Temple, Boston.

CORRESPONDING SECRETARY, REV. J. N. MURDOCK, D.D., to whom letters relating to home work and missions of the Union should be addressed.

TREASURER, FREEMAN A. SMITH, Esq., to whom letters containing money for the general treasury should be addressed: also letters relating to Wills. Drafts, Checks, and Postal Money Orders, except for the publications, should be drawn in his favor. Friends wishing to forward goods to missionaries through the Treasurer, should send him by mail a schedule of the contents and valuation of the package, with express or railroad receipt.

DISTRICT SECRETARIES.

NEW ENGLAND DISTRICT.—REV. W. S. MCKENZIE, D.D., Tremont Temple, Boston.

HUDSON-RIVER DISTRICT.—REV. O. DODGE, 8 Murray Street, New York.

NEW-YORK CENTRAL DISTRICT.—REV. GEO. H. BRIGHAM, 94 South Salina Street, Syracuse, N. Y.

SOUTHERN DISTRICT.—REV. J. V. AMBLER, 1420 Chestnut Street, Philadelphia.

MIDDLE DISTRICT.—REV. THOMAS ALLEN, Dayton, O.

LAKE DISTRICT.—REV. S. M. STINSON, D.D., Terre Haute, Ind.

NORTH-WESTERN DISTRICT.—REV. C. F. TOLMAN, 71 Randolph Street, Chicago.

WOMEN'S SOCIETIES.

The Woman's Baptist Missionary Society, Boston.

MRS. ALVAN HOVEY, Cor. Sec., Newton Centre. MRS. J. M. S. WILLIAMS, Treas. Tremont Temple, Boston.

The Woman's Baptist Missionary Society of the West, Chicago.

MRS. A. M. BACON, Cor. Sec., Dundee, Ill. MRS. C. R. BLACKALL, Treas., 61 Washington Street, Chicago.

Woman's Baptist Missionary Society of the Pacific Coast.

MRS. F. M. CONRO, Cor. Sec., San Francisco. MRS. M. E. WATSON, Treas., San Francisco.

FORM OF A LEGACY.

I also give and bequeath to THE AMERICAN BAPTIST MISSIONARY UNION ——— dollars, for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor (or executors) to pay said sum to the Treasurer of the said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

FORM OF A DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to THE AMERICAN BAPTIST MISSIONARY UNION, one certain lot of land with the buildings thereon standing [*here describe the premises with exactness and particularity*], to be held and possessed by the same Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

LETTERS FOR MISSIONARIES

Can be mailed direct from any Post-Office in the United States, at the following rates per *half-ounce*:—

BURMAN, ASSAM, MADRAS, 10 cents, *via* Brindisi, Southampton, or German Mail.

JAPAN, AND NINGPOO, CHINA, *via* California, 5 cents.

SWATOW, CHINA, 10 cents.

BANKOK, SIAM, *via* Southampton, 27 cents, and 31 cents *via* Brindisi.

EUROPEAN LETTERS, 5 cents.

Friends who may prefer to forward their letters through the Missionary Rooms can enclose them, with the postage, in an envelope directed to F. A. SMITH, Treasurer, Tremont Temple, Boston, who will mail them with the official correspondence.

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CHINESE MUSICIANS

THE
BAPTIST
MISSIONARY MAGAZINE

VOL. LVII.—FEBRUARY, 1877.—No. 2.

THE THREE THINGS.

THREE things are indispensable to a successful prosecution of Christian missions in pagan lands: 1, *Missionaries*; 2, *Money*; 3, *Prayer*. We are instructed by the Great Teacher to seek the Lord in prayer for the laborers needed. "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." But the Lord's people must provide the means requisite to sustain the men and women whom the Lord summons into his service, and sends into the great harvest-field. Those laborers may be eminently endowed with the qualifications necessary for the work to which they are divinely called; they may have physical health and strength, intellectual capacity, thorough culture, varied knowledge, ardent desire for the salvation of souls, solid and devout piety, vigorous faith, great moral courage, a resolute will, and a fixed purpose. But these endowments can not take the place or supply the lack of *money*. They who go forth into distant lands as the messengers of Christ to lost men must be provided with the pecuniary means necessary to sustain them in their missionary toils. They who do not go must give to support those who do go. Give, not merely to pay the passage and to provide for the temporal support of those who go into the foreign field, but give for establishing schools, building sanctuaries, translating and printing the Scriptures, making and publishing religious books and tracts for gratuitous circulation, sending out and supporting native preachers, with all other agencies essential to aggressive and efficient operations for overthrowing the systems and forces of idolatry, and for evangelizing the nations of the earth.

But with money must be associated persistent, earnest, effectual prayer. Prayer not merely by the men and women sent into the field, but by the people of the Lord who remain at home. In no Christian labor, whether at home or abroad, can success be achieved without prayer; but for missionary work, amid the stubborn difficulties encountered on heathen shores, there must be special supplication for the blessing of God. They who have not money to give can do much to aid the cause by regular and earnest intercessions at the throne of grace. It is to be feared that in this one

respect there is too little giving to the cause of missions. Even those who give their silver and gold do not always lay their pecuniary offerings on God's altar with prayer. Too many regard their contributions as made to help a struggling missionary society, and not as a means to extend the kingdom of God in the earth. Such are not very likely to pray for the success of Christian missions in foreign lands.

HOW STANDS THE CASE?

THE first nine months of the last fiscal year, the Missionary Union received in donations and legacies \$61,613.54; and in the first nine months of the present year, only \$48,717.68 from the same sources, making a difference of \$12,895.86. If we add to the receipts of last year those derived from the special appeal for a "Fourth of July Offering," the whole amount received for the first nine months of that year will be \$66,053.49, against \$48,717.68, during the first nine months of this year, making the falling-off \$17,335.81. That is a rather discouraging exhibit. It does not promote the comfort or remove the anxiety of the friends of the Union to be told, that such a result was to be anticipated as inevitable in these times of wide-spread business depression. Is not the falling-off in receipts a little too much for even these hard times? Too much, indeed, for the welfare of our missions. The strain, if continued to the end of the year (March 31, 1877), will be more than the work in hand can endure. Melancholy consequences must certainly follow if the shrinkage of donations goes on for the remaining three months of the year in proportion to that of the first nine months.

But is the large and disastrous decrease in the receipts of the Union an *inevitable* result of the times? Is it not charging too much upon the unfavorable condition of the business of the country? Is it not to be feared that many are justifying themselves in not giving for the cause of missions by the plea of hard times, whose real ability to give, the hard times have not seriously affected? We know full well, and sincerely deplore the fact, that some who have been generous contributors to the treasury of the Union are so completely crippled in their business pursuits that it is simply impossible for them to do as they would gladly do for the cause they ardently love.

But we assert, without fear of successful contradiction, that, notwithstanding the hard times, — which it can not be denied have sadly disabled the resources of many generous donors to the cause of missions, — there is yet in our Baptist churches an abundance of means to relieve the burdens of the Union; that all the funds needed to meet the pledges made to its mission-fields for this year could be supplied without imposing the least sacrifice upon a single individual within the ranks of Baptist churches; that the money which will be *squandered* before the close of the present fiscal year of the Union by Christians, even by those Christians who are in very moderate circumstances, would provide more than sufficient to answer all the requirements of the fields occupied and the work attempted in each mission, together with the liquidation of the debt of \$30,000 and upwards now resting on the Union.

Such statements, made in these days when the very air is ringing with the cry of hard times, may seem to be too sweeping. But facts can be cited that will entirely vindicate the statements from the charge of rashness and extravagance. Take the Christian men of our churches, whose expenditures for some simple indulgences for the next three months could be saved without sacrifice or difficulty to them, and ask them to *give that amount* to missions. Take the Christian women whose outlay in the same time for mere personal ornaments to gratify taste could be avoided with scarcely any self-denial, certainly without any detriment to their persons or the piety, and let *them give the amount* thus hoarded. Then let the wealthy Christian men and women, who could double and quadruple their customary donations to missions without involving any sensible diminution in the sum-total of their large, safely-invested and yearly-augmenting fortunes. Let the thousands and tens of thousands in very humble circumstances simply guard and save the *cents and dimes* which in the course of ninety days will slip from their fingers for — *they know not what*. In all this we preach nothing of self-denial, nothing of sacrifice. No one is exhorted to deprive himself of anything really necessary to his well-being and happiness. And from *these resources alone* enough, nay, an abundance, will flow into the treasury of the Union to carry forward its entire work with ease, vigor, and success.

Then must the cause of missions in heathen lands *inevitably* suffer because of these hard times? *No!* Such a result is *not inevitable*. To thousands and tens of thousands we must say the hard times will not be a sufficient excuse before God for *your* neglect to sustain the work he has laid before you and *upon you*. If so many of us can bear a part in this work, even in these trying times, without subjecting ourselves to any extraordinary economy, without encountering a single thing that can be truly called a self-denial, without depriving ourselves, or those dependent on us, of anything essential to our health and true happiness, then we can not refuse to bear our part with impunity.

A REMARKABLE EXAMPLE.

WE call attention to a remarkable example of liberality, because there are so many churches who are just now pleading their *poverty* as an excuse for putting aside the claims of Christian beneficence. They are intending to withhold in these hard times their customary contributions to the work of foreign missions, and to the work of all other missionary enterprises. In response to every call made for a donation, they silence the call with the one word "*poverty*." The case of remarkable liberality to which we refer has already been put on record by an inspired author, but we will quote it. It is not as you, reader, are beginning to suspect, that of the widow whose act our Lord extols; but it is that of some *churches* planted by the Apostle Paul in Macedonia, at Philippi, at Berea, and at Thessalonica, and which, though poor and persecuted mission-churches located in the midst of heathen communities, made generous donations for the impoverished Christians dwelling at Jerusalem. The record is found in 2 Cor. viii. 1 and following verses. No translation we have yet read brings out the deep and vigorous meaning of the apostle's language. The phraseology of Paul is very strong, because the generosity of these Macedonian Christians is truly wonderful.

The best rendering, we think, yet given of the original is that by Conybeare and Howson; and that is the rendering we cite. It is as follows: "I desire, brethren, to make known to you the *manifestation of God's grace*, which has been given in the churches of Macedonia. For in the heavy trial which has proved their steadfastness, the *fullness of their joy* has overflowed, out of the *depth of their poverty*, in the *richness of their liberality*. They have given (I bear them witness) not only according to their means, but beyond their means, and that of their own free will, for they besought me with much entreaty that they might bear their part in the *grace of ministering to Christ's people*."

We have italicised such words and clauses as reveal the striking features in the liberality of these Macedonian Christians. Return to the description, and mark well these striking features.

That liberality, in the first place, was a manifestation of God's grace. It resembled the divine liberality, as set forth in the same chapter and in these words, "For you know the grace of our Lord Jesus Christ, how, though he was rich, yet for our sakes he became poor, that you by his poverty might be made rich." (As translated by Conybeare and Howson.)

Again. The fullness of their joy overflowed although they were in great trials; and that overflowing joy incited and evinced Christian benevolence. It led them to be generous in their liberality though they were poor. They were abundant in joy; and being full to overflowing of joy, though in the very lowest stages of poverty, out of the depth of their poverty they found something to give in answer to the calls of Christian benevolence. Genuine, joyful piety will find something to give away out of the deepest poverty. True piety will open the heart to contribute liberally. It is not poverty that is going to keep some of our poor and struggling churches from giving to missions in these hard times, but a lack of deep and fervent piety. They do not need more pecuniary strength to put them on the list of contributing churches, to enable them to imitate and manifest the grace of God, as that grace shines forth in the divine Son becoming poor to enrich others; but what they need more than wealth is a true and hearty consecration to the Lord and his cause. This gained, the giving is sure to follow, if giving is required. And the giving which comes out of deep poverty is more Christian, more Christ-like, than that which proceeds from affluence.

Again. The Macedonian Christians, as Paul bears them witness, did not measure their offerings by their means. They went beyond their means. Nor were they aroused and enticed into this large liberality by powerful arguments and pathetic appeals from Paul. No description of suffering excites natural sympathy. No cry of pinching want, no story of heroic endurance, brought them with gifts to the altar of Christian beneficence. They went beyond their means of their own free will. A Christian actuated by the spirit of a true piety will not only be a liberal giver but a voluntary giver. Such an one will act on principle and not on impulse.

Again. These Macedonian Christians besought Paul with much entreaty that he would permit them — to do what? To bear their part in the grace of ministering to Christ's people! Noble generosity! Astonishing piety! Paul does not beseech them with much entreaty to bear their part in the churches' work. They entreat him to let them do their part. What if the members of modern Christian churches

should appeal to their pastors in that way? Now the pastor, or some missionary secretary, by every argument and appeal he can discover and apply, must *beg* the members of our churches to do their part in sustaining the enterprises of Christian beneficence. Oh, if only each church would bear its part! That part may be very small. But *that* being accepted and sustained with the promptness and cordiality which a genuine piety dictates, how speedily and plentifully would the treasury of the Lord be supplied with the means requisite for the cause of missions, both at home and abroad!

Once more. These Macedonian Christians counted the part they had to bear not as a duty, irksome and offensive, to be got through with and out of the way, but as a favor to be coveted. They wanted to bear their part *in the grace of ministering to Christ's people*. It was a precious privilege. They would have and enjoy such a privilege even though they were in great trials, even though in great poverty. It was hard lot enough to be in tribulation and in deep poverty. But it were a harder lot to be deprived of the opportunity to bear a part in the grace of ministering to Christ's people.

Surely this case of liberality among those early churches in pagan lands is in every aspect of it very remarkable. Is it not deserving of study by the scores and hundreds of modern churches which are in these hard times refusing to make contributions for the support of God's cause, as it appeals to them in the work of missions?

CHRISTIANS AND HARD TIMES.

If every Christian family in the land would deny themselves to the extent of a pound of tea per year, a pound of sugar per week, and would retrench only a little in the use of such luxuries as coffee and butter and silks and laces and the like, the Lord's treasury would be full to overflowing even in these hard times. When Christians exercise self-denial, the word of the Lord will run very swiftly, till it encompasses the ends of the earth and sheds its light on every soul that liveth. For want of this self-

denial the board of one of our largest denominations is obliged to announce to the people for whom it acts, "We dare not act till the treasury is replenished;" and another declares, "We have been forced to postpone all appropriations until the mind and will of the church can be known." This is bringing the responsibility directly home to every one who professes and calls himself a Christian, and places it where it properly belongs. — *Intelligencer*.

MISSIONARY JOTTINGS IN CHINA.

BY MISS A. M. FIELDE, SWATOW.

I HAVE just returned from a trip to Kek Khoi, Kit-ie, and Kue Snia. The former place is in a region where the Bible-women have been for some time at work, and where Mr. Partidge has lately rented a chapel and stationed a native preacher. There is great encouragement to work there; and the cause of the interest manifested in the gospel is somewhat singular.

A STRANGE PROPHECY. — Some thirty years ago, a widow died there; and as her body did not become quite cold, she was not put in a coffin, and after seven days she came to life again. After this she worshipped no idols, but established an altar in her house, and worshipped only the great heavens. She taught a new doctrine, and many came and enrolled both their

own names and those of their dead friends among her disciples. She said that thereafter foreigners would come and be the brethren and sisters of her people; that they would teach in completeness the doctrine which she taught but imperfectly; that she was as a lizard in a well, with scarce room to spread her claws, but that they would be as birds that flew far and spread news widely; that a foreign lady would build a house with an upper story, glass windows, and a veranda, where women would be taught, sing hymns, and answer questions, and that this house would have one side toward the mountains and one toward the sea; that there were to be seven days of darkness preceding a judgment-day, — a time when there should be clothes and none who wanted them, rice and none to eat it, roads and none to walk them; that in the judgment-day a Saviour would descend from heaven to judge all, and those who had believed in him would receive a crown; that after the judgment there would be a new heaven and a new earth, where none would be sad or sick. Great numbers of the people became her adherents; and she was, after some five years, executed as a disturber of the peace.

A CORDIAL RECEPTION. — Whether she had from some tract or traveller obtained a hint of Christian doctrine, or whether, when in her trance, she received prophetic insight, cannot now be known. But when the Bible-women went there, their report was received as the fulfilment of a known prophecy; and many women said to them, "We have been waiting these twenty years to hear this." The Bible-women tell me they meet with cordial reception in all the villages there; and when I went to the villages all the women came out and stood in rows on the sides of the narrow streets, and looked at me as I passed with a quiet interest which was very remarkable.

A STRANGE SIGHT. — From Kek Kho, I went to Linden chapel at Kue Snia, where a hundred and six persons attended the service on Sunday. During the week throngs of people were constantly passing the chapel to go to a festival in the next village. One of the natives of that village was supposed to be possessed by the spirit of one of the gods. He climbed a ladder, the rounds of which were made of sharp knives; he washed himself in

boiling oil; he walked barefoot on a bed of burning coals; he was carried in a chair driven full of sharp nails; he broke dishes, and with the fragments cut the end of his tongue, and with the blood that flowed wrote charms to be posted on the doorposts, or worn in a bag at the neck, as a protection against evil spirits. If he cut his feet on the ladder, or burned them on the coals, the reason given was that some one who had lately borne a male child, or married a wife, had looked at him. Twelve theatres were called to perform; and the sound of their gongs and drums continued all day and night. These grave orgies were carried on for seven days and nights. A forest of bamboo poles, each supporting a lantern, waved over the village; and it was estimated that ten thousand dollars were spent in the entertainment of guests.

THE EFFECTS OF THE FESTIVAL. — These seasons are considered very fatal to animals; and many die beside those slain for food. A pig belonging to one of our Christian women in this village fell sick; and as the welfare of her family during the winter depended much on the life of the pig, she at once came to the chapel to ask me to pray for it. I had gone with the native preacher to another village; but some of the women were at the chapel, and united in prayer that the pig might not die. The next morning the woman came with the joyful report that the pig was well.

COMPLIANCE AND REFUSAL. — When the festival was past, a levy was made on all the inhabitants of the village to pay for it. We have eight church-members in that village, and five of them at once gave way to the fear of the certain persecution which would follow their resistance of the custom, and paid the amount assessed. Three told the collectors that they did not desire the blessing of the gods; that they worshipped another God, against whom they should sin if they paid money for the support of idol-worship, and that, though they should be killed in consequence, they dare not offend their God.

MARTYRS. — These three came to the chapel, and we talked over Matt. v. 10, and prayed that their faith might not fail; and then they went back to a real, though slow martyrdom. Among these three was the woman whose pig had been

prayed for. We have got to have quiet native martyrs here; and this woman seems to be steadily passing on toward the stake.

ANOTHER CHAPEL IN PROSPECT. — As an outgrowth from the Linden chapel, which is now too full for comfort, the brethren there propose building another chapel three miles distant and nearer some of their homes at Pe Tha. One of the members will give the ground and his time to the work of building. Others have promised to make up one-half the sum of money required, if I will provide the other half. I have acceded to their request, and am hopeful that their part of the project may be accomplished.

Perhaps this is the beginning of an answer to the Bible-women's favorite prayer, that there may be a chapel every three miles all over Ke Chin.

FOREIGN MISSIONS IN 1776.

BY REV. D. F. LAMSON, WORCESTER, MASS.

PROBABLY few persons are aware that one hundred years ago the idea of a mission to Guinea, on the west coast of Africa, was seriously entertained by some persons of note in the American colonies. As there were "reformers before the Reformation," so there were men in whom the missionary spirit was strong long before the era of the modern missionary enterprise. No less distinguished characters in the Puritan churches of New England than Ezra Stiles and Samuel Hopkins wrote a communication over their joint signature, which was published in the "Massachusetts Spy" for July 10 and 17, 1776, addressed to the ministers of the gospel in Worcester County, calling attention to this subject. They state that "there are two negro men, members of the first Congregational Church in Newport, on Rhode Island, named *Bristol Gamma* and *John Quamine*, who were hopefully converted four years ago, and have from that time sustained a good character as Christians, and have made good proficiency in Christian knowledge." These men are further described as "about thirty years of age, of good natural abilities; are apt, steady, and judicious, and speak their nation's language, the language of

a numerous, potent nation in Guinea, to which they belong." The address also states that "they are not only willing but very desirous to quit all worldly prosperity and risk their lives in attempting to open a door for the propagation of Christianity among their poor, ignorant, and perishing heathen brethren."

Previous contributions, it seems, had been received in response to some private appeals to aid in the education of these men, and also to help one of them to complete the purchase of his freedom. More money is asked for in the communication referred to to support them until they had an opportunity to go to Guinea, "to furnish them with necessaries for their voyage and mission; to set up schools to teach the youth and children, if a way shall open for this; and for any other services to promote this important design as God in his providence shall point out the way." The hope is expressed that the undertaking, "though small in its beginning, may issue in something very great, and open a way to the happiness and salvation of multitudes; yea, of many nations who are now in the most miserable state, ready to perish in the darkness of heathenism." The fact is recognized, in conclusion, that some might think the time when the colonies were just on the eve of a struggle for life with the mother country was an inopportune one in which to urge such an undertaking. But the writers turn the condition of public affairs into an additional reason for endeavoring to extend the blessings of civil and religious liberty to those who were destitute of them on the part of a people who so highly prized them as to sacrifice what the American people were then sacrificing to secure them.

The whole address is in a lofty tone of religious zeal and missionary enthusiasm. It is interesting as showing that the minds of men were turning to Africa as a missionary field, and that the idea of evangelizing that country by means of her own children was entertained more than a century ago. The speedy commencement of hostilities with England no doubt caused the interest that began to be awakened to languish and finally die out altogether. The poverty of the country during and after the war of the Revolution, and especially the formality and worldliness which

accompanied the return of prosperity, sufficiently explain the neglect of the duty of the church to evangelize the world which prevailed until the early part of this century.

The authors of the paper alluded to express the conviction that the proposed mission, if carried on, would prove an efficient means of checking the African slave-trade with its "dreadful and horrid attendants." But in this, as in many other things, it has been seen that the wishes and hopes of the best of men are often disappointed. Slavery, instead of yielding to such influences and passing peaceably away, lived on, surviving the Revolution, threatening the dissolution of the republic, grown strong in power, until at last it was burned out by the flames of civil war.

The argument which these early friends of missions to the heathen used a century ago is of weight still: viz., "the duty of all who pray 'Thy kingdom come' to contribute liberally to forward the attempt to send the glorious gospel of the blessed God to the nations who worship false gods, and dwell in the habitation of cruelty and the land of the shadow of death." The salvation of Africa, the seat of ancient and powerful civilizations, the scene of nameless barbarities, the home of the grossest fetichism, and the land of mystery and death, seems still distant in the future. But the promise is sure, and on it we build our

hope, "Ethiopia shall stretch out her hand to God." And when Africa's redemption comes, it will come through her own disenthralled and regenerated children.

PRAYING FOR MISSIONS.

ONE thing at least *can* be done among a churches. Christians can offer more and fervent prayer in the closet, in the family, at the monthly concert, in the pulpit. It is possible to hear ministers of Christ go through their whole sabbath service in their churches, but very slight, sometimes without any allusion even in prayer, to the wants of that *whole world* for which Christ died, for whose enlightenment and salvation he commissioned his apostles, he instituted a church, and appointed a minister. If all ministers and all Christians would remember and ever realize the great purpose for which they have been redeemed, both by the blood of Christ and the Spirit, made disciples of Christ and heave up their voices to heaven, — namely, that they may be "the light of the *earth*," "the light of the *world*," through their efforts the world may be saved. Surely there would be more and more efficient prayer, and then soon more general, earnest, more successful effort. — *Missionary Herald*.

HENTHADA REVISITED.

BY MRS. R. A. BAILEY.

PRAYERS ANSWERED AND HOPES DISAPPOINTED. — The loving friends who followed me in their prayers for a safe and prosperous voyage will be glad to know that their prayers have been abundantly answered. We had a very quick passage from Glasgow to Rangoon, being only thirty-four days from pilot to pilot. On my arrival in Rangoon, I found that Mr. and Mrs. Crawley had been obliged to leave Henthada two months before we arrived. Miss H. E. Watson had come over to Henthada to keep the work going till I came, but was planning to leave the very day I should

arrive. As she was anxious to return to her work in Zeegong, she was very urgent in her request that I come up to Henthada as soon as possible. I spent only four days in Rangoon, and went direct to my work in Henthada.

OTHER GREETINGS. — It was a very sad thing to return to the desolate house, where no one was to welcome me, as I had expected. The whole school met me on the bank of the river, and they received me as one from the sea. For when I left them, nearly four years ago, I was carried down silently, while the sea

flowed, shedding tears of real sorrow. There are tears of joy and of sorrow too; while they rejoice over my arrival, I cannot weep for those we loved so much, and we cannot hope to see again. Mrs. [] gave me a warm welcome to her [] but it was with a heavy heart that I [] my steps to the great, empty house [] was to be my home.

DES DEFERRED.—In this dreary day for [] enthada mission, what wonder that the [] Christians gathered round me with [] joy, saying with satisfied looks, "Now [] strong; the mama has returned to us." [] ere was a disappointment very near [] for I soon felt the malarious influence of [] imate, and, after I had remained with [] ve days, I was obliged to leave them for [] n, for the fever had very much reduced [] d there was no hope of breaking it up [] lace so full of malaria. I returned to [] on, to remain till the country shall be [] ough to be healthy. I have had very [] ever since my arrival here; and when [] ins are over, I do not anticipate any [] rouble from fever.

D OF LABORERS. URGENT CALLS.— [] ed everywhere of laborers, while a great [] opening to us on every hand, is most [] ly apparent. Every station seems very [] poorly supplied with workers. Six [] go, when I left Thongzai, I think there [] t a mission-station in Burmah, in which [] as a missionary, that did not invite me [] e to it. And now, before I enter upon [] rk, I have most urgent calls from Toun- [] come; for the need of help is impera- [] Why do so many able people spend [] me for naught, while the work here lan- [] s, and the missionaries faint under their [] burdens? It is discouraging; and I [] ot what I am to do. Going into the [] lone is taking responsibilities for which [] ery poorly qualified.

GRESS AND WANTS OF THE GIRLS' SCHOOL. [] er Mrs. Crawley's care, the boarding- [] had doubled in size. There has been a [] hange in public opinion on the subject [] cation. We no longer have to solicit

It is easy work getting girls to come [] he are willing to sign an agreement to

remain three or five years. The great need [] now is teachers. I wish we had a good staff of [] native teachers; but they do not grow into [] good teachers without training here any more [] than they do at home. And our first want [] now is some one to train native teachers.

WHO IS RESPONSIBLE?—Dear friends, this [] is just as truly your work as it is mine. You [] cannot think God has excused you from this [] work any more than he has me. Here now is [] one way in which you can enter into it: "Pray [] ye the Lord of the harvest that he send forth [] more laborers," and then follow up your prayers [] with an offering to provide laborers with the [] necessities of life. I beg of you not to pass [] this by, but to attend to this great work. We [] may yet possess this land, if we get help from [] you in time; but unless you are prompt, our [] opportunity is lost.

DANGERS.—Already the Catholics are gain- [] ing ground, and even Buddhism is gaining con- [] verts; so far from tottering and crumbling, it [] is gaining fresh converts every day. I am told [] by reliable missionaries here on the field, who [] ought to know, that in the past ten years [] Buddhism has won ten converts to Christiani- [] ty's one, and in the last year the proportion [] was a hundred to one. These new converts [] are among the heathen Karens, as the Burmans [] are all Buddhists. Will our Baptists allow this [] most promising field to be taken out of our [] hands? It is time we were redoubling our [] energies, instead of relaxing them; and after [] our people at home have done all they can to [] endow schools and colleges, I hope they will [] again turn their attention to Christian work in [] other lands.

RANGOON, Nov. 7, 1876.

"SO MUCH TO DO AT HOME!"

WE have in the United States more than [] five millions of evangelical Christians solemnly [] pledged to live and labor for Christ; at least [] forty thousand ministers of the gospel conse- [] crated to his special service,—one to every thou- [] sand of the population of the country; hundreds [] of benevolent organizations, general and local, [] co-operating with the forty thousand churches [] to reach every form of human want and misery;

numerous societies for the diffusion of a Christian literature; religious newspapers that may reach every village and household in the land; institutions of learning of every grade, with open doors, inviting all who will to come and

partake freely, or at a trifling cost, of the things of knowledge and culture; and yet often one hears the cry, "There is so much to do at home!" — *Selected.*

MUST WE ADOPT THE TOUNGYA SYSTEM?

BY REV. C. H. CARPENTER, BASSEIN, BURMAH.

ON the mountains of Burmah, there is a class of people who practice what is called the *Toungya* mode of cultivation. With their heavy knives, each family manages by great effort to make a clearing of a few acres in the dense jungle, felling the smaller trees and girdling the larger ones. Under the tropical sun, the falling trunks and branches become as dry as tinder in a few months. The fire is then set, and quickly reduces the mass to a bed of ashes. Then the rain comes in its season, and the seed is sown directly on the ashes and calcined soil without plowing or digging. No orchards are set out for future fruitage. One good crop of grain is gathered, and then the clearing is abandoned for another. Weeds and finally a new crop of trees or bamboos spring up, and then the jungle is more impenetrable than ever; for in place of the grand old trees which kept down the undergrowth, we have tangled thickets in which creepers, thorns and briars abound.

This system, though still practised to some extent, is justly considered a most wasteful and improvident one. Those who follow it lead a wandering life, and are the poorest of the poor. At the same time they exhaust the country. A little village of twenty or thirty families in the course of twenty years will obliterate the magnificent forest primeval over an equal number of square miles, leaving a scrubby, worthless growth and bare rock in its place. Meanwhile, springs dry up, and the rainfall is diminished all over the land, while the shifting population, which has accumulated nothing for itself, has paid to government a revenue of barely one rupee a year for each death-dealing *dah*. The lowlander, on the other hand, who

tills his field for a generation, pays times as much in taxes, and has something substantial to show for his labor besides.

Now this article is not intended as a treatise on forest conservancy, much as a practical acquaintance with that science would seem to be needed by the people of America. The writer is a foreign missionary, and has not yet ceased to rejoice that he is one; though his profession is not without its drawbacks incident to the work itself, and some (small one) to the relations which we are called on to sustain to our friends and support at home. The point just now is this: we are frequently urged by good and intelligent friends of missions to adopt something like the superficial, nomadic kind of culture sketched in our foreign evangelistic literature. Their theory sounds well. Having given the heathen people the word of God in the tongue, having established a circle of churches, and ordained a body of native ministers, we are told to move on to the regions of utter darkness. To the good friends who urge this, and to his venerated father in the gospel, the writer has publicly said that our American missionaries ought to have moved on out of Burmah years ago, the writer has a few facts, culled from his own field of labor, which he begs to offer. If the facts seem to be discouraging, the man who has to face them year in and year out is not discouraged. It is suggested that the facts are exceptionable; the writer replies that he cannot regard them so. The facts are true, and the writer believes not less numerous and striking facts may be found in eve

foreign mission-fields. Let the friends ponder the facts well, and then tell us whether we shall strike tents and move on.

Bassein was first occupied by an American missionary in July, 1852. The gospel had been preached to a considerable extent by missionaries from Rangoon and Maulmain in 1835. Several churches had been formed. Systematic work under Abbott's superintendence from Sandoway as a base was begun in

Altogether thirty-seven years only of man's labor have been bestowed on this — twenty-two years in Bassein itself, and only one from Sandoway, a week's journey away from the district. From this total at least thirty years should be deducted for the first ineffective years of three new missionaries. Thirty years then of preaching by a single man, aided by native assistants raised up on the ground, we have at present a church-membership of 6,366, and if we include their converted children and friends, a Christian population of some 12,000 souls, grouped in less than 2,000 families.

Out of an adult, Christian population of over 7,000, 2,626, or about three-eighths, reported last year as unable to read or

Of more than 4,000 children and youth of school age, 1,743 only were at school for part of last year.

In this year of our Lord 1876, these 2,000 Christian families possess exactly 684 New Testaments and 367 Bibles in their own languages in all stages of dilapidation. Perhaps not an entire copy of the New Testament could be found in four families, and one entire Bible none. In some whole villages I fear that neither Testament or Bible could be found outside the chapel and pastor's house. For nearly everywhere it has been impossible to buy Karen Testaments at any price, and the supply of new Bibles is quite limited.

Out of these 2,000 families, 328 only are credited as maintaining regular family worship. Aside from the church in town, I doubt if any of these sixty-four churches possesses a prayer-book properly kept. When the time comes for writing the annual letter to the Synod, the pastor and elders count up on

their fingers the number of deaths, baptisms, exclusions, &c., and send the figures in accordingly. The result is tolerably exact, no doubt; but there are no records for future reference. All is fugitive and inexact.

8. Probably not one in ten of the adults can tell their own age or that of their grown-up children within three months.

And yet these are the people who are supporting sixteen preachers among the heathen, and raising tens of thousands of rupees for the equipment of their high school with permanent buildings. In zeal for education and in love for the word of God, if not in positive intelligence, they do not stand second to the converts of any mission-field in Asia.

9. As to their morals, I regard them as exceptionally chaste, honest, and truthful, regarded as converts from heathenism. Yet I have before me a list of eighteen unordained pastors of churches, belonging to this district, who have been expelled from the ministry in consequence of grievous sin since 1840. This list was prepared by the aid of one of our oldest and most reliable pastors, and gives also the offences of which they were guilty, and their history subsequent to their fall. Eight were guilty of adultery or fornication; four of witchcraft, or heathen enchantments; two of drunkenness; two of embezzling money; one of covetousness and wife-beating; and one of gambling. Note the nature of their offences. A majority were of kinds not unknown in Christian lands; but four pastors of churches were convicted beyond a doubt of having resorted to the most absurd and wicked satanic arts, — arts which can only flourish in the densest ignorance.

10. Saddest of all, two only of these eighteen fallen pastors are known to have given any sign of repentance; two others went over with a few followers to the Roman Catholics many years ago; one committed suicide; two died in jail since my first arrival in Bassein. Of the remainder quite a number still live; but all walk apart, never going to the house of prayer, and nearly all abandoned to their vices.

If so many of the leaders of the flock were heathen, and remained heathen at heart to the end, what must the condition of many of the people be? I would fain impress it upon

the Baptists of America, and upon our secretaries and committees, that the lapse of individual converts, and of entire churches even, into a state of hardness and sin incomparably worse than that of the heathen is by no means difficult or unheard-of. Again note the facts.

11. On my first arrival in Bassein, in 1869, I found several churches which had not been visited by a missionary for twenty years, and others which had never been visited. They were remote and difficult of access. Poor Mr. Beecher could not reach them. He was fairly killing himself, or letting himself be killed, by overwork and care. Of these churches, three at least, over the mountains by the sea, had lost their visibility. Great Plains, for example, so lovely for situation, once so bright with the smile of God, was now so dark with sin; the chapel gone to decay; the people most of them remaining, but so changed: drunkenness, gambling, sins of impurity more shameless, if possible, than the heathen, their unbelief, and the insensibility of their consciences seared as with a hot iron, far greater! In addition to these three churches, one of which we hope to reclaim, I can now point out four which are just wavering between life and death. Left to themselves, they would die outright. By God's help we hope to save them.

12. The twelfth and last fact is this: Outside of Toungoo, the writer is the only missionary left at present in Burmah who preaches in Sgan Karen; and good and wise friends at home are urging him by almost every mail to give himself to WORK FOR THE HEATHEN.

Brethren beloved! my reply to you all is this: If the ten thousand Baptist pastors of

America are justified in spending their lives laboring each for the edification of a flock, and for the conversion of church-people and their children, one man certainly may be allowed to do what he can to est this great circle of churches, just emerging the most debasing form of heathenism, most holy faith. If the thousands of teachers, professors, editors, agents, and taries in America have any call from C occupy their present positions, the writer that he has a louder call to do all in his for the enlightenment and Christian edu of the children of these half-fledged disc

Meanwhile, please take his word for i he never knowingly passes by a heathen village or family without stopping to warn to flee from the wrath to come.

The fact is, brethren, your debt to the people is not so easily discharged. You have yet given them so much as the crumbs from the tables of your abundance. Native Christians have never seen an example probably they have never conceived of an orderly, intelligent church of Christ men and do for the Master's glory. They are now struggling out of their ancient prison house. They are still dazed, as it were, the unaccustomed light. If, after yet a generation of patient instruction and guidance, they approach to the stature of manhood in Christ Jesus, we shall have abundant reason for satisfaction and joy. To the there is joy and a measure of satisfaction already.

MISSIONARY CORRESPONDENCE.

BURMAH.

Mission to the Karens.

LETTER FROM MRS. CARPENTER.

BASSEIN, Nov. 14, 1876.

It is now a year and a half since we returned to this place. As we look back over the months past, we can but see that the Lord has been leading us, has been working for us by means that we knew not of. We have more and more reason every year

to trust him implicitly. Our school has increased, — two hundred and thirty names roll this last term. Not only in numbers, but in spirit of loyalty to truth and right, we think evidences of progress. The work is settling more and more solidly, we hope, upon the old foundation, the Lord himself. There have been cases requiring marked discipline, but none hopeless; and there have been also marked spiritual growth.

Mission to the Assamese.

LETTER FROM MRS. S. R. WARD.

RISM. — Yesterday, Jan. 17, eleven men and I put on Christ by baptism, of whom eight natives, from the tea-gardens near here, one aunt prodigal son of preacher Kolibar's, one a Burmese man in my service, and one a Bengalee, a widow, whom, with her child, Providence put into my hands for a home and instruction about a year ago. Suddenly left a widow far from her home and relatives, she begged, with an earnestness I could not resist, that I would be her protector — allow her to live near me, that she might be exposed to temptation or a bad name, and receive instruction; she wanted to forsake all and live a Christian life. Her apparent sincerity and peculiar circumstances seemed to indicate truth; and though in many ways the responsibility has been a heavy tax on my time, the result is very cheering. Her sincerity has been shown by a regular attendance at my girls' school, she has learned to read and write and do work; also by diligent attention at all the meetings, frequently giving expression to her earnest desire to be a true Christian; and now in the month of the blessed ordinance of baptism she is a true heart is very happy, and our hope is that she will be found among the chosen ones at last. The situation of an unprotected widow in this country, her peculiar trials and temptations, few in a society of a Christian land can have an idea: but I am somewhat conversant with Indian life and understand the church regulations laid down by the Bible in regard to widows.

REMARKABLE CONVERSION. — I must add a word about my Kacharassee servant. During the last ten years of our mission-work here before returning home, he was our faithful servant, and clung as faithfully to his Hindooism. As we returned here, he came again into service. A few months after, when his loved master was laid in a dying-bed, he was most assiduous in his attendance; and when the last hour approached, to him among others was the dying hand extended, and farewell words spoken, with an earnest invitation to believe in Christ. As he walked away with the tears streaming down his cheeks, my heart turned an earnest look toward me, and I said, "Labor for that man's soul." The request has not been forgotten. For a time, however, there was to be no yielding up of his old refuge in Hindooism, till about a year ago, when he was very ill, he seemed to feel that he was in sinking

sand, and begged to be prayed for. He gave up his caste, — the last thing a native will resign, — and ate whatever I gave him. Since that time he has appeared a changed man, regularly attending all the meetings, bowing with others in prayer, which he had rigidly avoided doing before, and frequently expressing his desire to overcome all temptation, and serve the Lord faithfully. On this happy occasion of his baptism, if the blest above are conscious of what is passing below, there is surely *one* in full sympathy with my joy.

Mission to the Chinese.

LETTER FROM MR. PARTRIDGE.

SWATOW, Nov. 9, 1876.

LAST week was the time of the bi-monthly assembling of our assistants and Bible-women. The weather was fine; and they came in promptly, so that we began work on Tuesday. A spirit of harmony prevailed, and we had a very pleasant and encouraging series of exercises.

I have been accustomed for nearly two years to make out a programme of exercises for the assistants before they came together, and to follow it as nearly as circumstances would admit. Perhaps I can not do better at this time than to send you a copy of the programme, which we carried out in every particular.

At our church-meeting twenty-two persons, candidates for baptism, were examined, of whom five men and five women were accepted; and on Sunday were baptized by Mr. McKibben. Of these one was a woman seventy-eight years old, who came from a station about forty miles distant. The youngest of the number was a promising young man of twenty-three.

As I was having the names recorded, I noticed that one of the men, forty-eight years old, had a feminine name; and on inquiry learned that it was a custom, common among the Chinese, to give their sons feminine names in order to deceive the spirits, who might cause their death if they knew they were sons. By giving them a feminine name they imagine they can deceive the spirits, who do not consider girls worth the trouble of harming. Lying and deceit in all forms are as natural as breathing to the Chinese; and nothing but the thorough work of the Holy Spirit can eradicate them from their hearts.

For some months past, I have given such time as I could to the work of putting the Book of Acts

into our colloquial. It is now very nearly ready for the press. If we had the complete Bible in colloquial, it would, I believe, be of very great value to us. We hoped Dr. Ashmore would be here in a few weeks to take up this work, for there is no one here nearly as competent as he for it; but we now fear we are to be disappointed.

Mr. McKibben has visited several of our stations by himself, and the assistants report that he has made very rapid progress in acquiring the language; some of the people (not church-members) refusing to believe that he has acquired all he knows in less than a year.

PROGRAMME OF EXERCISES, Oct. 31 to Nov. 6, 1876.

- Tues., Oct. 31, 10, A.M. Class Exercise (1st Epistle of Peter).
 Wed., Nov. 1, 7, A.M. *Tau* read selections from Scripture.
 7, A.M. *K'ai Bun* preach.
 10, A.M. Class Exercise.
 7, P.M. *Hong An* read 1 Tim. iii.
 Volunteer remarks on "Duty of Preachers."
 Thurs., Nov. 2, 7, A.M. *A. K'ong* read selections from Scripture.
 7, A.M. *Li* preach.
 10, A.M. Class Exercise.
 7, P.M. *Chiang Lim* read Matt. ix.
 Volunteer remarks on "Christ's Promises."
 Friday, Nov. 3, 7, A.M. *Ngwan Tang* read selections from Scripture.
 7, A.M. *Po San* preach.
 10, A.M. Class Exercise.
 7, P.M. *Pi* read Matt. xxviii.
 Volunteer remarks on "Duty of all Christians to make known the gospel to others."
 Sat., Nov. 4, 7, A.M. Prayer for the aid of the Holy Spirit in the services of the day.
 7, A.M. Sermon by *Hu*.
 2, P.M. Church-meeting.
 7, P.M. Covenant-meeting.
 Sun., Nov. 5, 7, A.M. Covenant-meeting (continued).
 10, A.M. Sermons by *Mr. Partridge*, *Chiang Lim*, and *Ngwan Tang*.
 12, M. Baptisms by *Mr. McKibben*.
 2, P.M. Hand of Fellowship and Lord's Supper.
 4, P.M. *K'ai Bun* read 2 Cor. ix. Contributions.
 Mon., Nov. 6, 7, A.M. Prayer.
 Remarks by the assistants on verses selected as guiding verses for the two ensuing months.

This programme does not include the daily talks with the assistants in regard to their work.

On Thursday, P.M., there was a public examination of the boys' school, and on Friday, P.M., a similar one of the girls' school. Miss Fielde was busy every day with her Bible-women.

LETTER FROM MR. GODDARD.

NINGPO, Oct. 27, 1876.

A FEW days after sending you my annual report I received your letter of Aug. 8, informing me of my appropriations for the present year. I am thankful to the committee for what they have given and will try to meet their wishes in the use of it, though the amount is less than I hoped to receive, and will cramp my operations somewhat. Still, far be it from me to add by complaining the many burdens and anxieties of those at who are doing the best they can for this cause.

On the 12th inst. word was brought me that had broken out near to our chapel, and was endangering it. Mr. Churchill and I immediately in, and found the main street on fire on both within two doors of the chapel, some thirty having been destroyed. Fortunately there was wind, and the engines had got control of the fire. Our steeple took fire, but was saved without damage. I think, however, it will be necessary to take it down; and as re-building it would involve considerable expense, I propose to roof the steeple and let the spire go. Our chapel was filled with the possessions of our neighbors, who thought its walls were a protection against the flames and pillage which accompanies such scenes. damage to the building and furniture was caused them, a part of which they have made good. certainly have great occasion for thankfulness that the flames were stayed and our chapel spared.

On Monday, Oct. 16, the Chskiang Baptist congregation met with us in this same chapel. Li Hyi, from Hang Chow, was elected chairman; Tsin-jing-Kwe and S. P. Barchet clerks. Sermons were preached on Monday, Tuesday, and Wednesday forenoons by S. P. Barchet, Coh Kyin and myself. No measures of great importance passed; but the general influence in stirring and quickening the spiritual life of those present was good. Owing to the inconvenience and expense of meeting annually, it was decided to meet here once in two years; and the next meeting is held in Zashying.

In looking over the records, I find that this church, — the first church planted by our Society in this province, — was organized twenty-nine years ago, Oct. 31, 1847, with four constituent members, Dr. D. J. McGowan and Mrs. McGowan and E. C. Lord and Mrs. Lord. From that little seed have developed, in twenty-nine years, nine churches.

three hundred and ten members; while a large number have already finished their course, and are now in the presence of their Saviour in glory. Out of one chapel we now have twenty-two; and are widely separated, viz., Chusan and King-king over three hundred miles apart. The result is encouraging; and though progress has not been as marked or as rapid as in other places, there has been substantial progress and there is every reason to hope for greater success in the future.

Our success compares favorably with that of other missions in the same field, when the disparity of means employed is taken into account. I said in no spirit of boasting, but rather in reliance on Him who has used such weak and feeble speaking, inadequate instrumentalities for the accomplishment of his work. With united and fresh courage we would push on shoulder to shoulder for the conquest of this land. And we are ours, for the Lord of Hosts is with us. In His name we will go up and take the land. Pray

9. Last Sunday I was permitted to baptize young men who give promise of becoming Christians. One was from Do-kyi-des, and attention was called to religious subjects by a tract which had been received years ago from some unknown person, and had remained in the house unread and unnoticed, until I happened to while away the weary hours of a day when he was too unwell to go to work. Surely a marked instance of the bread cast upon the waters found "after many days." If his conversion continues as satisfactory as it has been, I shall in another year to put him under instruction as a preacher.

Monday about noon, a fire broke out in the ranks of the foreign drilled troops, just within the city, and separated from our house only by the street and a lane. Had the wind been in our favor, it is doubtful if we could have escaped. Powder was all removed; but some loaded cartridges were left, and their explosions when the fire reached them caused considerable alarm, though no one was hurt by them. God has kept us in peace.

LETTER FROM DR. LORD.

NINGPO, Oct. 27, 1876.

Native preachers have been supported from the funds entrusted to me during the past year.

The first-named is Tsin-Jing-Kwe. He is a man now some thirty-five years of age. When I first knew him he was a little boy in a day school which I had charge of in connection with the mission-chapel in the days of the senior Goddard. He made a profession of Christianity at about the age of twenty. Soon after his connection with the church, he commenced helping me in mission-work. He was ordained to the ministry some five or six years ago. He is quite well acquainted with the Scriptures and with Christian doctrine. I regard him as a good, reliable man. He labors under partial deafness, which somewhat embarrasses him, and no doubt hinders him in his work. Still he gets on very well. He is generally respected; and on the whole I trust he is doing a good work. He labors chiefly in connection with my church at Ningpo, but goes often with Dr. Barchet to assist him at his stations in the country.

The second-named native preacher, U-vong-seng, is also at present stationed at Ningpo, preaching occasionally in my chapel, but laboring mostly in connection with Dr. Barchet's station in the south suburb of Ningpo. He had no education when he became a Christian some ten or twelve years ago; but he has since learned to read in the Romanized colloquial, and has acquired sufficient knowledge of the Scriptures and of Christian doctrine to enable him to be useful in the work of evangelization.

The third preacher, Tsong-s-va, was, before his conversion and for a while after, a kind of travelling cooper. He was brought into the church some ten or twelve years ago. He was somewhat advanced in life and without any education. There was also some defect in his eyesight that made it impossible for him to learn to read. He had, however, a faculty for talking, and also for learning from hearing others talk and read. As he took to working when and where he could, I have encouraged him. At first he acted as a kind of colporteur; but he has for some time now been working at Dr. Barchet's station at the south suburb of Ningpo. He is quite a ready speaker; and his knowledge both of Scripture and of Christian doctrine is very considerable. I have often heard him give out his texts and hymns, repeating them as accurately as one could have read them from books. Although he is on my list of helpers, he is really working with Dr. Barchet, and so is more under his care than mine; and his usefulness I am sure is much owing to Dr. Barchet's oversight and influence.

The last-named preacher, Tsong-da-sing, is a nephew of the person last mentioned, and he became a Christian through his influence. He was

received into the church some four or five years ago. He had been to school some before his conversion, but could not be said to have learned much. Since then he has been quite diligent in trying to learn. He can read very well both in the character and in the Romanized colloquial. For some two or three years I have supported him as a student, studying for the ministry or for the Christian work. During most of the year past, he has been a member of Brother Goddard's theological class. As that class is at present discontinued, and as I have no facilities for keeping him still under instruction, Dr. Barchet has undertaken to oversee his work at a station in the country to which he has sent him. He is quite young, and we cannot tell yet whether he will prove to be a faithful worker or not. But at present he affords us much promise; and we can only look above for its fulfilment.

My own special supervision is limited to our church and school at Ningpo. To this church ten have been added during the past year. Two or three have died; and the present membership is seventy.

The girls' school, of which I have the general oversight, has continued its work, though embarrassed for want of adequate help. Mrs. Barchet has done for it what she could; and the most of its care has necessarily devolved on her. She has given to it what time and strength she could, and more than was just to herself and to the other claims upon her. I trust the needed help will in some way be provided before long.

I can not say there is at present any *special* interest in our work. Still to myself it is hopeful. The seed, here a little and there a little, is falling into the ground. The heaven is working, slowly, it is true, yet I believe surely. We long for greater results. But there is encouragement and hope in what we have.

Mission to the Japanese.

LETTER FROM MR. ARTHUR.

TOKIO, JAPAN, NOV. 10, 1876.

Last Sunday, the 5th of November, we baptized and welcomed into the church four women, who, until within a very short time, have been devout and superstitious worshippers of idols. One of them, Miss Kidder's teacher, a woman of strong, rugged character, brought to us Saturday night a great armful of all sorts of idols as a proof of her sincerity. Sunday morning, when she told her experience to the church, she said she had worshipped the fox, the snake, and the badger, as well

as the idols; and when she went to her house she saw the things she had worshipped, she was ashamed, even if no one was present, hardly knew what to do. She had torn down the "Kami-dana," or "god-shelf," which is a Japanese house, had torn to pieces or destroyed many of her idols, and brought them to us. Since she became Miss Kidder's Bible-woman, because her own house was away.

Hama's brother-in-law is also a member of the church; the mother, an old gray-haired lady, a Christian woman, is a member of the Pre Church, and they are truly a lovely Christian family. Hama's brother preaches statedly for me, a young student of the Bible, an earnest worker of the best men in the church; and I think it would be well to employ him regularly as a preacher. Last sabbath another member of the family, a servant woman of middle age, brought her idols also to us, and put on Christ by baptism.

Another of the candidates, a pleasant lady upwards of eighty years of age, was the mother of one of the members of the Y. church," of whom I spoke in my letter of the 1st. At that time she arose in meeting to express her faith in Christ. Last sabbath she testified to a good profession before many of us. It was delightful to see this old lady, still so well, a life-long idolater, thus professing Christ. Her husband disinherited his grandfather, joining the Yokohama church; but now, as enough, she told me he was glad to have been baptized.

The remaining candidate was the wife of a man of whom I spoke in the same letter as such clear evidence of a change of heart and experience was very interesting. Her husband obliged two months ago to go to a distant place on business, and bought all the books he could find to take with him. He has not yet returned, but begged his wife in to study the Bible, and said that, whether at home, he should be glad at any time that she had become a Christian. She continued to worship idols, but began to study the Bible and to come up to hear the preaching. During the month of November, confined to her bed by illness, she continued the study of the Bible alone. Hama visited her frequently, and as she said, "Although at first I neither understood the gospel, the wonderful love of the cross at last reached my heart; and I have

and have put my idols into the fire." I cannot tell you how strangely these things, so old in our own language, come to our ears in a foreign tongue. They are told by those who have never heard the too often conventional phrases of Christian experience, and as one hears the heart's own coining of its experience into words of its own choosing, the hearer is thrilled to hear the old, old story in such strange and fresh and living forms.

The Christian experience as told by these women was very satisfactory. At first we were sometimes obliged to find out by successive questions the state of the heart. But these so lately heathen women told of God's dealings with them as straightforwardly and connectedly as you generally hear at home. Sometimes Japanese Christians date the day of their belief persistently from the day of their first hearing of the gospel, failing to discriminate between that belief which is of the intellect and that which by degrees has grown out of their hearts. These women, every one of them, said that as first they did not believe, neither did they understand, and only by degrees came to faith and a rejection of the idols in which they had placed life-long, implicit confidence.

Among the other things which Otake San ("San" means Miss, Mrs. or Mr.) brought to us, I opened one paper done up like medicine-powder, and found in it two papers with some strange, printed characters, one of them torn out. I asked what they meant, and found that they were medicine-charms, to be taken when sick. Otake San confessed, very much ashamed, that she had drank the missing letter in water to cure an illness.

It was a lovely day. About fifty Japanese were here. The baptism was beautiful. It was a rare sight; for, as far as I know, the conversions all over Japan have been mainly from the student class of young men, and the women have not been easily reached. We were so glad. In the afternoon, fifteen members arose when the church-covenant was read, all baptized within a year. But two members were absent. It was a communion-season of devout gratitude to God.

During the month of October, I held thirty-six meetings, preached nineteen times, native assistants twenty-two times, with an average attendance of between thirty and forty persons, and an average of about a hundred different weekly hearers.

LETTER FROM MR. DOBBINS.

YOKOHAMA, NOV. 23, 1876.

Mrs. DOBBINS and myself are still well, and have prospect of enjoying our work here. I hope to de-

vote the greater part of my time during this first year to the study of the language. I could have a class of young men in English, teaching them also the English Bible daily; but it would take much time, and the class of young men who would attend, *i. e.*, the *samurai*, or gentry, mainly, is not the class I wish most to reach. The great mass of the people, the laboring class, can only be reached through the medium of their own language. I judge that it would be better for the cause that I should learn the spoken language as soon as possible. I have, however, a weekly class of young men in the English Bible.

I suppose Dr. Brown has written you of the recent trouble in the church. It is hardly surprising, when one sees the condition of the people generally, that occasionally some should fall away; for it is impossible for the Japanese to learn in a short time how much at variance some of their practices are with Christ's commands. Two of the four who have been guilty are certainly repentant; of the others I cannot form an opinion now.

Two persons (Japanese, of course, I mean) and several others that I know of are, I believe, near the kingdom of God. Ah, I would give all I have, if I could talk with these and with others who fall in my way, but to whom I cannot speak because I do not know their language nor they mine! I loved the work when I left home, but I love it yet more now.

Mission in Spain.

LETTER FROM MR. CIFRE.

WE have now been here more than a year, and it is a little more than nine months since we entered Hospitalet, hoping to do something for the Saviour in that little Catholic town. During this our first year, we have not been permitted to send you glad tidings, as we had hoped to have done; yet we do feel that the year's work has not been in vain. I have written you in the past that we entered that town because our means were too limited to work here in Barcelona, and that seemed to be the most liberal town in this vicinity. The people here are generally very ignorant, but good-hearted and industrious. After we succeeded in finding a building, we opened a day and evening school, hoping in that way to gain the confidence of the people, so they would be willing to come to our sabbath service, and learn something of the much-despised *Protestant religion*. Very soon we found a large number, in both day and evening school, and at first a large number of men came into our sabbath service; but

in a few weeks their curiosity was satisfied, and they ceased to come. Our school has been large from the beginning, increasing constantly in numbers; and while we were thankful for the opportunity of teaching the children from God's Word, yet we felt almost disheartened for a while that we could not have any congregation to preach to on the sabbath. But now for the past three months we have been encouraged by having a good little congregation in constant attendance. We found the rooms in our building too small to accommodate our congregation, and we looked around to see if we could find a large room which we could use for a chapel. God seemed to aid us in our search, and led us to a man who had a large granary in the second floor of his house. After stating our desire to the man, he agreed to have some repairs made, and to rent us the granary for the same price that we were paying for the other building. He put in two large windows, and built a new flight of stairs to avoid having the people pass through his rooms. The room is forty-eight feet long and nineteen wide, and cheerful and good for a Spanish country-town. We dedicated the chapel the first sabbath in this month, and the room was crowded to overflowing. The United-States consul and an American sea-captain, — a good Baptist, who was in port at the time, — honored us with their presence, and enjoyed the service very much. After the introductory exercises, I preached to them on the origin, formation, and training of the Christian Church; then an ex-priest spoke of the influence of the Reformation, and the teacher gave a little sketch of the different missions in the world. It was a very interesting day to us; the people listened very attentively to our words. A few are exceedingly interested in their souls' salvation, and are firm believers in our faith, and have asked for baptism; but it is necessary to wait until convinced that they have really been born again. Others are adopting our views gradually; and some

of them have expressed a desire to join us; they could do so as easily as they would in secular society. It is hard to make them understand about the new birth; and, indeed, they can only experience it.

Pray for us that we may teach them the way of salvation.

Mission to Greece.

LETTER FROM MRS. SAKELLARIDOU.

ATHENS, Nov.

WE'RE home at last, *from a foreign shore* on a foreign shore to the other. The journey nearly six weeks was a safe and pleasant one. . . . On the way to Athens we crossed France, and Italy, seeing just as many strange wonderful things, and mingling with and participating in as many religious services as possible at these places. We received hearty sympathy from brethren of the same faith and others in the name of Christ. Our collection-book shows the co-operation of such in the good work; and many hearts propose to do: viz., to build a sanctuary to the Lord in this place. On the eighth page of the book is the autograph of C. H. Spurgeon, and the sum he gave toward the object. But his words are written in our hearts.

We are indeed grateful for the great advantages and privileges we have enjoyed for the last six months, and that we have been returned in safety to our post. Our work is ready for us, and we are ready for our work again, teaching the way of truth, preaching of righteousness, temperance, and judgment to come, and guiding those along the strait and narrow path of Christian service. We hope for God's blessing to be shed abroad in many hearts, reconsecrating them as temples for the Lord to dwell in.

THE MISSIONARY OUTLOOK.

JAPAN. — The first missionaries of the American Board to Japan entered that empire in 1869; and vigorous efforts have been made to keep pace with the rapid opening of the field. Thirty laborers are already engaged. Four churches with over one hundred members, a large training-school for young men, a successful boarding-school for young women, and a Christian newspaper widely circulated, are first-fruits of effort there.

In 1872, the Board was induced by the earnest representation of many of its members to undertake a work in papal lands. Missions were established in Spain and Northern Italy, and the following year in Western Mexico and the Austrian Empire. This action was in accordance with the original design of the founders of the Board, to make the Gospel known among the unevangelized nations of whatever name or language. The res

such as to encourage effort, not only for organization of churches, but for enlightening popular mind, and preparing the way for reformation of existing institutions. — *Mary Herald*.

workmen change, but the work goes on. How few remain of the venerable men who were most prominent in the affairs of the last quarter of a century ago! A new generation has come forward to take up the work in new conditions of advancement, opportunity, experience, and resources. It does not look as if the world were outgrowing Christianity, or as if challenges from high science for tests of the utility of religion were weakening faith in prayer. The 'sophy of despair' has not quite vanished yet the revelation of hope and joy. The banner of Zion's host is upborne by new men; but never before by so many, or by more assured of victory. — *Ibid*.

young missionary volunteers set sail for Hong Kong lately in company with the Rev. Messrs. They go out as students, to receive a couple of years' training under Bishop Wilson at St. Paul's College, Hong Kong, during which time they will also acquire Chinese; they will then be sent forth as evangelists into the interior of the province of Quantung.

Two of the three divisions of the Church Missionary Society's Nyanza expedition have returned for the interior. The exploration of the rivers Wiami and Kingani proves them to be practicable for navigation, and the scheme of a water-route to the interior has been given up. The old Bagamoyo route was therefore abandoned and a small army of porters engaged to carry the luggage. Mr. O'Neill's party set out with fifty porters. He expected to reach Mpwapwa early in August and select a site for a proposed mission-station there. The security, led by the Rev. C. T. Wilson, left at the last of July, with the intention of meeting O'Neill at Mpwapwa. If the members of the expedition had been able to avail themselves of the benefits of Mr. Price's discovery,

they might have saved themselves much trouble and delay and the Society a great deal of expense. This discovery offers the most practicable, expeditious, and least expensive route to the great central plateau of Africa; and the old Bagamoyo route, with its many drawbacks, will be abandoned for that of Saadani.

THE Chinese Presbyterian Mission in California employs seventeen laborers; has mission-schools at San Francisco, San Jose, and Sacramento, with an average attendance of one hundred and sixty-seven; has received thirteen new to church membership in San Francisco during the year, four at Sacramento, and nine at San Jose. In Oakland fourteen members of the Sunday-school united with Rev. Dr. Eells' church.

A REMARKABLE movement has begun among the Spanish Jews at Oran, Algeria. Mr. Benoit, an evangelist, writes that his church, which holds about three hundred, is thronged every Sunday by Jews who have become interested in the doctrines of Christianity and publicly professed their desire to be instructed. The London City Mission at work in our great metropolis is also receiving a large blessing in its labors among the Jews. There are hundreds of Jewish inquiries into the truth of Christianity in London.

SIX missionary societies are now laboring in Java, the richest and most valuable colony of the Netherlands, which has become Mohammedanized through the former opposition to Christian missionaries by the government.

THE Japanese government have sanctioned the holding of an exhibition of native and foreign curiosities and works of art, to be held in Nagasaki, in the spring of next year. No trouble or expense will be spared to make it a success. A building suitable for the purpose will shortly be erected and arrangements entered into with firms in England and elsewhere for a supply of goods such as has never been

seen in Japan before. Christians will know how to use this opportunity for promoting the best interests of the Japanese.

THE United Presbyterian Foreign Mission Society are anxious to send Rev. William Harvey and Dr. J. R. Johnston to their mission in Egypt; and they are ready to go, but there is no money in the treasury, and the Board is in debt.

THE Rev. A. W. Murray, of the London Missionary Society, has been commissioned to explore the part of New Guinea lying east of the Society's present stations among the Malay-speaking tribes. An anticipatory visit has been made by Messrs. Macfarlane and Lawes, who have made important discoveries. In the "strip of coast-line lying between Port Moresby and China Straits, villages thickly populated have been discovered, producing native food in abundance, while the friendly demonstrations with which the advances of explorers have been met augur well for the introduction of Christian teachers among their inhabitants. Two rivers have been discovered, also two splendid harbors, in addition to good anchorage at various points along the coast; while several islands have probably been mapped out for the first time. All along the coast between Amazon Bay and China Straits," the report says, "the natives are not only more numerous but more intelligent and look more healthy. They dress very respectably, compared with the others. The women are much the same, wearing girdles of grass or leaves down to their knees; but the men have a very decent kind of fore-and-aft rig made with pandanus-leaves."

If we could gather in one assembly all the heathen that have died in Christ since the work commenced, the effect would be astounding.

THE Rev. Mr. Badley, an American Methodist missionary in India, has published at Lucknow a "Memorial Volume and Directory" of Protestant missions in that country. It reports the number of native Christians at 266,391, against 224,258 in 1872, showing a gain of about 10,500 a year. The number of communicants is about one-fifth of the aggregate of

adherents, or 52,816. The annual gain of communicants is about 4,000. The addenda are given of 960 missionaries and native workers of India proper, and there are about 100 names of retired and deceased missionaries. The appendix contains a list of 116 missionaries.

THE Church Missionary Society has been active in its mission among the Mohammedans of Mysore since 1856. Their language being Urdu, Hindustani, instead of Tamil, the vernacular of Southern India, this undertaking has necessarily been distinct from the other missions of the Society. Whatever may be the result, the progress of missions to Indian Mohammedans is very slow.

THE Rev. John W. Butler, of the Methodist missions in Mexico, does not think that the recent Mexican revolutions would be endangered by the success of the Diaz revolution. He believes that the leaders of the revolution, as well as the present government, are opposed to the restoration of the Roman-Catholic Church to its old position in the republic. Many outrages upon Protestants are committed by bands of fanatics, who assume to belong to the *pronunciados*, and not by the revolutionary armies.

THE American Board of Commissioners for Foreign Missions held their first meeting at Farmington, Conn., on the 5th of September, 1810, five only were present. A constitution was adopted, and officers were chosen. Four young men were chosen and waiting to be sent abroad.

The second meeting was held at Worcester in 1811, seven members present. Four men who had offered their services — Adoniram Judson, Samuel Nott, Gordon Hall, and Samuel Newell — were formally appointed missionaries.

In January, 1812, it was reported that a ship was ready to sail in two weeks for Calcutta. The prudential committee had but \$1,000 at their disposal; yet, on the 27th of January they resolved to send the missionary, such was their faith in the leading of providence, and in the response they would meet in the Christian spirit of the church. And they were not disappointed. — *Miss Herald*.

English Baptist Missionary Society and expended for the year ending 1876, \$223,000. With this amount missions were carried on in India, China, Europe, Africa, West-India and Jamaica. In this work 85 Emissionaries and 205 evangelists were employed. The number of baptisms at the end of the last year were 1,771, and the total number of members is 37,790. There are 300 missionaries and 17,150 Sunday scholars. The most important work of the Society is in India. From the elaborate reports given of this field, we learn that there are 41 stations and out-stations, attached to which are 41 missionaries and 132 evangelists. There are 90 chapels and 42 school-houses. Over 216 have been baptized, and the present membership is over 5,000. Of this total, 599 are European and 4,743 are native Christians. The most interesting portions of the reports are those which refer to the progress of the native churches toward self-support and government, which it is the policy of the Society to encourage. The church in Birbhadra, having been given full liberty to its own affairs, has adopted "a peculiar church order." There is no pastor, church affairs are conducted by a *punchayat* or eldership of nine persons. "The 11 members of this *punchayat* conduct the worship of the sanctuary on a quarterly

plan previously arranged. In the morning service a brief form of liturgy is used, and the singing is accompanied by native musical instruments." To the suggestion repeatedly made that one of the members of the *punchayat* should be called to the pastorate, the reply is invariably, "No: we shall not all probably fix upon the same man; and then there would be heartburnings." The church has 63 members, of whom 58 are Bengalis, and is self-supporting. In the last sixteen months it has raised \$3,000 for a new chapel. The report further says that, "under the guidance of the Rev. James Smith, the churches in and around Delhi present the same self-governing attitude which they have for some years assumed; and though there are many local difficulties to be surmounted, . . . the churches remain true to their principles of independence, and draw no sustenance from the mission funds." In some of the villages south of Calcutta, the congregations have become discouraged in trying to maintain their independence, and have petitioned to be provided again with pastors free of cost to themselves. The church of Johnnugger, which is the oldest in Bengal, and has 70 members, has become independent during the year. Two missionaries have been commissioned to visit the churches in Backergunge, "to place the numerous and flourishing churches of that district on a more self-reliant basis." — *Independent*.

EDITORIAL PARAGRAPHS.

FRONTISPIECE of the present issue represents CHINESE MUSICIANS. — The Chinese instruments of music are very numerous, consisting of lutes and guitars like those represented in the picture, a squeaking violin shaped like a picture, one used by the man on the left of the picture, several flutes and other wind-instruments, a sort of harmonium touched with two slips of bamboo, systems of bells and of sonorous metal, and drums covered with snake-skins. They string their instruments with silk and wire. Many of the Chinese have a ready ear for music, though marred by a very bad national taste, as is judged of by the fact that the foreign

instrument which pleases them the most is the Scotch bagpipe, it being like one of their own musical pipes, the melody of the two being exactly similar. The Chinese mostly tune their instruments in unison, and they have little or no idea of accompaniments. They have certain characters to express the name of every note in their limited scale. These they use in writing down their airs; but whether this mode of notation is indigenous or not is doubtful. The Emperor Kang-hi was much surprised when a foreign gentleman pricked down the Chinese tunes as they were played, and repeated them afterwards.

THE time left of the present fiscal year of the Missionary Union is short; and the work to be done at home in the two months of February and March to meet the demands made on the treasury by the missions in operation should be done vigorously, and with the least possible delay.

THE present issue of the "Magazine" furnishes communications from our missions in China of much more than ordinary interest.

IT is very encouraging to find some churches and individuals increasing their donations to the treasury of the Missionary Union over those made by them last year. But it excites painful anxiety to find so many falling behind their contributions in former years. Let the strong remember the injunction to bear the infirmities of the weak.

MISS FIELDE's article, "JOTTINGS IN CHINA," printed on page 31, contains some very suggestive facts.

THERE are those who are stopping their "Missionary Magazine" for 1877, expecting to renew their subscriptions "as soon as the times improve." They want the "Magazine," they assure the publisher, and are sorry that "the hard times" oblige them to give it up for the present. We suggest a remedy which one gentleman has already applied to cases of this kind: viz., placing in the hands of the publisher \$10, for him to send copies of the "Magazine" for one year to such as may be too poor, or who are unwilling to make any special effort to pay for it themselves. Now are there not many others who are able and would be glad to order one copy, or a number of copies, to such as the publisher may select from the list of "discontinued," or to any whom the donor may name? This is one way to work for the cause of God in foreign lands. It is cultivating the home field, from which supplies must be derived for the foreign field. The circulation of missionary intelligence is essential to the success of missions. Ignorance of the

work is sure to be followed by apathy and inaction. Who will aid the cause in the way above suggested?

YES, "the times are hard," as you say brethren. The Lord is severely trying you faith. Some of you are staggering under the heavy burdens that are on you. You are sometimes perplexed and distressed. You do not see how you are going to meet the pecuniary responsibilities of to-day, and other claims that are fast maturing to be added to those already pressing you. They who appeal to you with the work and wants of Christian missions in heathen lands know and consider the burdens you are bearing, and find it hard to urge upon you the claims of those missions. But will it be wise and safe, putting it on the low ground of mere policy, for you to give nothing in these "hard times" for the cause of missions? *Consider the question.*

BRETHREN, if you read the correspondence from the missions under the auspices of the Union, as published monthly in the "Magazine," you see that the Lord is doing great things for those missions. Then this is not the time for us to do less for them.

There are thousands of Baptist church-members who contribute annually *something* to the treasury of the Missionary Union when the collection is taken up, but who never read or see the "Missionary Magazine," or any other periodical communicating missionary intelligence. Such contributors cannot, in the very nature of the case, have any special and valuable interest in the work to which they give. The contributions of such heedless helpers of the cause would undoubtedly be greatly augmented if only they could be persuaded to subscribe for (and to read the monthly supply of missionary intelligence), the "Magazine." And if those, as they are legion, who give absolutely nothing for foreign missions, could be induced to subscribe for and to read a missionary publication, nearly all of them would become contributors. Will not those already interested try to interest others? Let each subscriber to the "Mag

to get *just one other*, and this year the list. *Reader, will you be one to do* look at the inducements offered by the

AREFULLY read and seriously ponder

Carpenter's sensible and forcible article present number of the "Magazine," MUST WE ADOPT THE TOUNGYA SYSTEM? Let us have men and money sufficient mission in the foreign fields, and then reward the work of aggression with all its speed. But let us not say to our brethren, as Pharaoh said to the Israelites, "Go therefore now, and work; for all no straw be given you, yet shall ye reap the tale of brick."

NUMBERS of "The Baptist Missionary Magazine" can be furnished at Room No. 10, Temple, Boston, and also a few volumes of the same and of the Annual

few volumes of Mrs. Ann H. Judson's *The Burman Mission* during its first year, — a work of thrilling interest. The complete sets of the "Magazine" showing of frequent occurrence; and the necessity of securing missing numbers of complete volumes.

For direct attention to the "Special List 1877," in the shape of a CLUB List, made by Mr. W. G. Corthell, the editor and business manager of the "Missionary Magazine." The list will be found in the advertisements.

IN AND AT HOME. — In a recent issue of "Examiner and Chronicle" appeared a private letter addressed by the Secretary of the Missionary Union to the editor of that journal. In that letter occur the following statements, which will bear repeating in the columns of the "Magazine." We have seen in our periodicals that the giving, — giving like himself, while his brethren are withholding. Brother Clough has more than five hundred converts since July, in the Ongole district of the

Teloogoo Mission; God is raising up multitudes among this people to testify of his grace, and the word of God grows and multiplies through their labors. Mr. George is still reaping harvests in the quickened Henthada district in Burmah, and there seems to be a general movement among the Burman people heretofore unprecedented; the Chinese missionaries at Swatow are gathering converts by the score, and the venerable Dean has returned to Bangkok, to gather other hosts to the hundreds recently baptized in that vicinity; while France, Germany, and Sweden show signs of unwonted spiritual increase.

"How can we tell these marvels of redeeming grace so as to reach the hearts of our people; so as to move all the churches? What if God carry on this work, and we fail to be 'workers together with him' in it? Christ calls, by these displays of his grace, to every church to do this work; he expects every church to obey his voice, and heed the intimations of the Spirit; but he can go on to victory without us. This is the only appalling thing in the case: the work will not fail; — Christ never calls his people to a forlorn hope; — but he may leave them to their own ways while he goes on to conquest."

It is amazing and painful that so many members in all our churches know nothing whatever of the cause of foreign missions. It is simply impossible for such to feel any interest in, or to pray intelligently for missions and missionaries. While thus ignorant of the facts and claims of this work, it cannot be expected that they will contribute of money to sustain and extend it. The diffusion of missionary intelligence is absolutely essential to a revival of genuine missionary zeal. The heart must be approached by the head. Knowledge, then zeal, then giving, then praying.

REV. JAMES B. SIMONS, D.D., formerly one of the Secretaries of the Baptist Home Mission Society, has been appointed by the Executive Committee a District Secretary of the Union, to labor in the cities of New York, Brooklyn, and Philadelphia, and their suburbs.

DONATIONS RECEIVED IN DECEMBER, 1876.

MAINE, \$127.50.

Augusta, ch., \$25; Thomaston, ch. S. S., for sup.
Moo Lah, nat. tr., care Rev. H. Morrow, Tavoy,
60;
Brunswick, Main-st ch.,
Brewer Village, W. Long,
Bath, 1st ch. S. S., for sup. of a nat. Telooquo tr.,

\$85 00
20 00
10 00
12 50

NEW HAMPSHIRE, \$13.50.

Campton Village, ch.,
Salem, ch.,

10 00
3 50

VERMONT, \$23.11.

Burlington, ch., M. Crane, tr.,
West Haven, 2d ch. S.S., for miss. work, care Mrs.
L. Jewett,
Burlington, contents of Rev. L. Jewett's family
mission-box,

19 11
2 00
2 00

MASSACHUSETTS, \$925.02.

Peabody, ch., con. coll., 10; Winchester, Mrs.
Fretch, 2;
Newton Corner, ch. S. S., for sup. San Pa-tay, Ka-
ren tr. formerly, care of Rev. D. A. W. Smith, 30
gold,
Boston, South ch., J. G. Lovell, tr., 107.25; Bow-
doin-sq. ch., a friend, 6; Clarendon-st. ch., 100;
Lowell, 1st ch. bal., 20; Waltham, Judson Miss.
Soc., Joseph Bond, tr., 34.66; Springfield, 1st ch.,
J. E. Williams, tr., 69.11;
Orleans, Miss T. Sherman, 9.60; Webster, 1st ch.,
12.06;
Middleboro', Central ch., C. T. Thatcher, tr.,
Natick, ch., 17; W Acton, ch., mon. con. coll., 23.77;
Worcester, 1st ch., C. F. Rugg, tr.,
So. Yarmouth, M. Crowell, 1; No. Scituate, ch.,
G. W. Bailey, tr., 20;
Woodville, ch., 13; Greenville, ch. S.S., mon. con.
coll., 12.75;
Lynn, H. R. Valpey, 5; Foxboro', ch., E. White,
tr., 100.35;

12 00
32 70
213 25
123 77
21 66
88 13
40 77
240 64
21 00
25 75
105 35

RHODE ISLAND, \$367.86.

Providence, Cranston-st. ch., Albert G. Bates, tr.,
106.35; G. D. Wilcox, M.D., 30;
Pawtucket, 1st ch. E. W. Barrows, tr.,
Narragansett Pier, Mrs. John K. Brown,

136 35
230 51
1 00

CONNECTICUT, \$320.16.

Milton, Mrs. E. Beach, 3; E. Cornwall, H. G.
Dean, 2;
Norwalk, ch., 25; Mystic River, Mrs. Adelia H.
Randall, 10;
Norwich, 1st ch., J. P. Miner, tr.,
Hartford 1st ch., 104.16; South ch., 166;

5 00
35 00
10 00
270 16

NEW YORK, \$713.99.

Ballston Spa, M. M. Ingham, 3; D. A. L. Ingham,
1;
Frewsburg, ch. S. S., for the sup. of Ramiah, a nat.
pr., care of W. W. Campbell, Secunderabad,
Nunda, ch., W. Metcalf, tr., 21.50; Greenwich, ch.,
100;
Syracuse, Dea. John, 1; Mrs. John Larrabee, 2.50;
Perry, Mrs. Stark, 2; Clifton, ch. 18 20,
New York, Eleventh-st. ch., S. S. (of wh. 50 is for
miss. work, care of Mrs. Cushing, and 36 gold
is for sup. of a child in Miss Haswell's school),

4 00
34 00
121 50
3 50
20 20
28 70

Coll. per Rev. G. H. Brigham, Dist. Sec., Black
River Asso., Watertown, ch., 100; La Fargeville,
ch., 3.75;
Cayuga Asso., Moravia, ch.,
Chenning River Asso., Southport, ch., 29.29; El-
mira, 1st ch., 10.25;
Saratoga Asso., Amsterdam, ch., 12; a friend of
missions, 2.95;
Coll. per Rev. O. Dodge, Dist. Sec'y, Southern N.Y.
Asso., Melrose, ch. in part, 9.75; Greenport, ch.,
bal., 2; Mariners' ch. in part, 10.80; Trinity ch.
in part, 24.20; Judson Miss Soc of Mt. Vernon
ch. in part, 43; New York 16th ch. in part, 109;
Hudson River Central Asso., Catskill ch. in part,
10; P. R. Sackett, 10;
Washington Union Asso., Miss A. A. Carr and
brother,
Dutchess Asso., Justus Booth, 5; Remsen, ch., 10;
Rochester, Mrs. M. Bond, 10; Barnes Corner, Mrs.
L. R. Greenley, 11.10;
Albany, Mrs. Amy Coley,

10;
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NEW JERSEY, \$177.96.

Coll. per Rev. J. V. Ambler, Dist. Sec'y, New
Brunswick, 1st ch., bal., 60; Young People's
Miss. Soc., 40, for sup. A. Myat at Rangoon Sem.,
care of Rev. J. Packer; Sandy Ridge, ch., 6.79;
Bloomfield, ch. S.S.
Coll. per Rev. O. Dodge, Dist. Sec'y, North New
Jersey Asso., Hudson City, ch., 29.27; J. S. Chad-
wick, 5; West Hoboken, ch., 11.40;
East New Jersey Asso. Piscataway, ch. in part,

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PENNSYLVANIA, \$263.37.

Coll. per Rev. J. V. Ambler, Dist. Sec'y, Philadel-
phia Asso., Broad-st. ch., 130; Mrs. Thos. Twee-
dale, for sup. of a Bible-woman, care of Mrs.
Ingalls, Thongzia, Burmah, 20; Easton, Miss
Emma Armstrong, for sup. of Chau Pau at Ran-
goon Sem., care Rev. J. Packer, 20; Goshen, ch.,
23.01;
Taylorville, Welsh ch., 7; Summit Hill, Welsh ch.,
2; Kingston, Welsh ch., 3; Lewisburg, ch., 12.05;
Hyde Park, Jackson-st. ch., 7.50; Pleasantville,
ch., 5; Jackson and Lisbon, ch., 3.71; Mosiertown,
Mrs. Erwin, 5; Mahoning, ch., 4; coll. at Tioga
Asso., 10.10;
Burrell, Peter Snively,

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DELAWARE, \$1.03.

Wilmington, per I. B. Murray, tow. educating nat.
tra., care Rev. J. E. Clough,

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OHIO, \$328.16.

Seville, S. S. Hastings,
Bellville, Miss Susan Phillips,
Twinsburg, J. North,
Rutland, Rev. A. Stevens,
Coll. per Rev. Thos. Allen, Dist. Sec'y, Ashtabula
Asso., Ashtabula, Jas. K. Stebbins,
Cleveland Asso., Bedford, ch., 12.40; Newbury ch.,
3.31; Seville, ch., 4.75;
Clinton Asso., Jamestown, J. W. Smith,
Mad River Asso., Troy, ch.,
Maumee Asso., Toledo, 1st ch.,
Miami Asso., Lockland, J. H. Tangeman, for sup.
of S. Au, 75; Mrs. E. J. Tangeman, for sup. of
Nga Pah, 50, care Rev. A. Bunker;

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[DONATIONS CONTINUED.]

Miami Union Asso., Dayton, 1st ch. S.S., 50;
Wayne-st. ch., Rev. H. M. Dean, 2; Sidney,
S. S., 3;
Wills Creek Asso., Salem, ch., 9.46; Mt. Zion, ch.,
2.54;
Zanesville Asso., Ark Spring, S. S., 3.38; Rockville,
S. S., 3.09;

INDIANA, \$143.63.

Indianapolis, 1st ch., Truthseekers' Bible-class, or
the Naga work, care of Rev. E. W. Clark,
Aurora, a friend,
Coll. per Rev. S. M. Stimson, Dist. Sec'y, Friend-
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Salmonci River Asso., Muncie, 1.25; Bluffton, ch.
(of which 2 75 is fr. S. S.), 27.36
Judson Asso., Kokomo, ch.,
Northern Ind. Asso., South Bend, ch.,
North-east Ind. Asso., Wolcottville, ch., 10; Au-
burn, ch., 3;
Evensville Asso., Evansville, Hon. A. L. Robeson,
for Sau Lee. nat. pr., care Rev. A. Bunker,
Wabash, ch., Miss Minda Willis, for education of
Landura's son, care Rev. M. Bronson, Gowhati,

ILLINOIS, \$163.25.

Coll. per Rev. S. M. Stimson, Dist. Sec'y, Edwards-
ville Asso., Alton, 1st ch. S. S., to be expended
under direction of Rev. M. Jameson,
Coll. per Rev. C. F. Tolman, Dist. Sec'y, Bloom-
ington Asso., Chenoa, ch. Miss. Band,
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Fox River Asso., Evanston, ch., 1; Sandwich, ch.
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wife, 10; Milton, S. R. Bergen, 10;
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Milton, Miss Lizzie Arnold, for miss. work, care
Rev. J. E. Clough,

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INDIA, \$41.93.

Coll. fr. Alloor, ch., Rs. 72; fr. miscellaneous sourc-
es, Rs. 9 14-2, and exch., per acct. Rev. E. Bul-
lard, Sept. 30, 1876; 41 93

LEGACIES.

Cambridge, Mass., Martha B. Hancock, on
acct. of rent of one-sixth the estate to
Nov. 22, 1875, per Albert Vinal, Esq., 195 49
Chevoit, O., Dea. Richard Gaines, per D.
T. Statham, agt., 50 00
245 49

Donations and legacies from April 1 to Dec. 1, 1876, \$5,313 77
43,403 91

1 00 Donat. and leg. from April 1, 1876 to Jan. 1, 1877, \$48,717 68

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Rooms, Tremont Temple, Boston.

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I also give, bequeath, and devise to THE AMERICAN BAPTIST MISSIONARY UNION, one certain lot of land with the buildings thereon standing [*here describe the premises with exactness and particularity*], to be held and possessed by the same Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

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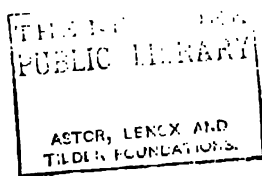
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PAGODA OF WAT-CHANG AT BANGKOK.

THE
BAPTIST
MISSIONARY MAGAZINE

VOL. LVII.—MARCH, 1877.—No. 3.

GIVE US FIELDS.

A LABORIOUS and beloved missionary, now in this country seeking health and strength, that he may as soon as possible resume his work in Burmah, says in a private note sent to the Mission Rooms: "Well can I remember in boyhood the agonizing cry of God's chosen ones who have now entered 'the inner temple.' They were wont to plead thus, 'O God, overthrow the barriers that keep us out of China. Open Japan. Give us broad and ripened fields; give us faithful laborers to reap those fields.' God has taken us at our word, and says to the Baptists, 'You want *fields*; here they are all over the world, with every barrier overturned. You want *men*; here are the choicest men from the churches and the colleges of the land.' God has taken us at our word, and answered the prayers of the last half century, and we—we have not manhood enough to step up and pay the express charges on the goods we have ourselves ordered."

"Every barrier overturned," says this missionary. Yes; the petition so recently prevalent in the monthly missionary concert of prayer has, indeed, been answered. We can see movements on every hand which are undoubtedly preliminary to that auspicious time, predicted and pledged in the word of the Lord, when "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The providence of God is plainly visible in secular history. He is rapidly and marvellously opening the way for his people to reach and evangelize all the nations of the earth. The political, social, and ecclesiastical changes, now spreading so rapidly, and so violently shaking all lands, are manifestly of the Lord, making "straight in the desert a highway for our God;" opening up paths to the heralds of the cross into countries and among nations and tribes hitherto inaccessible to the efforts of Christian missionaries. Some of our brethren encounter difficulties of no ordinary magnitude, even where access is easily secured, and where toleration is accorded by the ruling powers to the preaching of the gospel; but the way is being opened more and more. Even in Japan, once so rigidly and inexorably exclusive, the gospel may now be proclaimed with safety to the persons of the missionaries, and with a freedom wholly unfettered.

When American Baptists, through the conversion of the Judsons and of Luther Rice to Baptist views, were called into the work of Foreign Missions, it was with great difficulty a field of labor could be obtained and occupied. What remarkable and gratifying changes have transpired since that "day of small things"! How has the whole world been thrown open to the Christian church! The fields are given us. They are accessible and inviting. They are white for the harvest. The reapers are called for. Many are ready to respond. But not even the means needed to sustain the work in hand can be procured. The occupancy of new and larger fields cannot be attempted, nor yet a re-inforcement of the feeble forces at those posts already taken and suffering for more laborers.

May He who has by his own right hand swept away the mighty barriers to the propagation of the gospel, and has laid a whole world open at the feet of his people for them to enter and possess it for Christ, speedily and powerfully move upon the hearts of his chosen flock, and constrain them to come forth to the grand work of the hour.

THAT IS IT.

THE *Examiner and Chronicle* is a warm advocate of Foreign Missions. Its editorial columns are frequently used to emphasize the importance of this department of Christian work. Its utterances on this subject are always eminently pertinent and forcible. In a recent issue of that journal we find the editor re-urging the old but ever vital question of stated and liberal giving to the cause of missions. Methods, without intelligent and earnest principle, it is maintained, are futile, however wise and appropriate they may be as methods. "More methods have been devised than could well be counted." Below and behind all methods there must be a "MISSIONARY CONVICTION." There we have it in a nutshell. The giving to missions that must have a fresh and yet more touching *appeal* to awaken it every time the giving is demanded, and demanded simply by the *exigencies* of a Missionary Society, is most precarious, insufficient, and unsatisfactory. This enterprise of Foreign Missions, now assuming mammoth proportions, cannot be carried forward by some superficial and unstable impulse, and that an impulse begotten and fostered by the periodical cry of a Missionary Society struggling with the burden of a financial embarrassment.

There must be a deeper, more solid and enduring basis in an intelligent, profound and fervent "MISSIONARY CONVICTION" among the members of the churches. The *Examiner's* editorial states the case in the following energetic words:—

"The urgent and wide-spreading need is a 'MISSIONARY CONVICTION'—a profound belief that Jesus Christ has himself laid the missionary cause on the hearts and consciences of his people, and that he requires EVERY ONE OF THEM TO HELP IT ACCORDING TO THE MEASURE OF HIS ABILITY. Nobody need trouble himself to devise the best system of giving, when this grand conviction pervades a church. The conviction will itself work out the best method of giving in the church that has it, and without such conviction in a church, spasmodic and stingy giving is inevitable. To try to press out of a church a generous contribution once a year, in the absence of a controlling 'MISSIONARY CONVICTION,' is like pumping water out of wells that are as good as dry."

The question is asked, "How shall this conviction be wrought into the churches." That is a question which strikes to the very core of the discussion which has been so long and so ably conducted in public missionary meetings, and in missionary tracts and periodicals. Some tell us the end can be gained by resuscitating the Missionary Concert of prayer where it has died out, and revivifying it where it is regularly continued, though in a dying condition. But neither that meeting, nor any other agency, can beget the needed conviction in a church, if the pulpit of that church lacks it. The one indispensable agency, affirms the article from which we have quoted, for producing that "MISSIONARY CONVICTION" is a "MISSIONARY PULPIT." Never were truer words spoken. How soon would the treasures of our Missionary Societies be abundantly replenished, and the work be more rapidly and widely extended, both at home and abroad, if the *pastors* of the churches were under the inspiration of a profound and abiding "MISSIONARY CONVICTION."

But we can say nothing on this point so timely and forcible as that we find in the *Examiner's* editorial, and we quote it.

"It is impossible that the missionary spirit of a church should rise higher than that of the pulpit. Nowhere has the maxim 'like priest like people,' a more complete illustration than here. It is for the pastor first to bring **HIMSELF** within the shadow of the Mount from which the ascending Christ uttered his last great commission; and he must so hear what Jesus said that he cannot but communicate it, and iterate it in all its sublime impressiveness. It is not enough that his ministry is made to unfold and enforce the whole import of the '*Baptizing them,*' which his Lord then commanded. That other momentous charge, '*PREACH THE GOSPEL TO EVERY CREATURE,*' must be made to stand in his ministry where it stood in the commission of the Ascending One, and in the life and teaching of such a man as Paul."

Let the truth couched in that paragraph get a firm grasp of the ministry, let it come forth in their *sermons* and their *prayers*, and ere long there will be in our churches a grand Missionary Revival. Such a revival is the one great need of the times. The agencies which now seem to be essential in conducting the home work of Foreign Missions will be unnecessary, and they can be abolished.

The ministry in the pastorate is, we know, doing a vast work. Many and most important labors are laid upon the pastors, and results most valuable are being achieved by them. But in no one thing do the churches so need to feel the power and impulse of their pastors' convictions as in this direction. Secretaries, agents, monthly concerts, missionary conventions, appeals by returned missionaries, never can meet the demand of the hour. If ever the churches are brought up to the true standard of missionary zeal, intelligence, and activity, it will be by the power of the pulpit working for that attainment, under a deep "MISSIONARY CONVICTION."

We quote another significant and weighty passage from the *Examiner's* editorial. It is this: "We Baptists, ministers and brethren, do nobly in holding fast, against great odds, to our baptismal convictions. But it is far from being noble in us to treat the larger half of those last words of our Lord as though implicit obedience to them were as non-essential a thing as the mass of professing Christians make the baptism which Christ enjoined."

There is one hopeful indication to which, in conclusion, we may call attention. Some of the churches in need of pastors are beginning to inquire, when a minister is recommended as adapted to a field, whether the man is likely to instruct and build up a church in the great missionary enterprises of the denomination? That question has been frequently asked us of late when we have named to inquiring church committees seeking for pastors, a brother minister, sound in doctrine, attractive in his pulpit ministrations, and enterprising in his pastoral work. "But do you know whether he is interested in *missions*? Does he preach the *whole* of the Great Commission?" May the Lord hasten the time when in all our churches will be written a "MISSIONARY CONVICTION" — when in every church there will be a "MISSIONARY PULPIT."

ABOUT THOSE HEATHEN AT HOME.

Every one who looks into the average newspapers of our age, or listens to the comments made by irreligious persons upon religious matters, must by this time be familiar with the objection so often made against spending any money on Foreign Missions, viz., "Why do you not attend to the heathen at home? There are thousands of benighted, ignorant persons in the bad wards of the great cities, who need the gospel as much as the natives of Borrioboola Gha." To this reasoning we might give one answer, and it would be quite sufficient for the purpose, and that is, that when the natives of all heathen lands have as fair an opportunity of hearing the gospel as the dwellers in our cities have, we may think of pausing in the great endeavor of Christian missions.

The objection above stated implies that nothing should be done for heathen abroad until all the heathen at home are converted. But the

enemies of missions ought not to be ignorant of this, that we do not expect to have all converted anywhere. We are too well acquainted in the Scriptures that some will despise the riches of God's grace, and will turn his gospel into a deadly savor to themselves. The apostle Paul wept in the midst of his labors to see how many there were who walked away from him to the cross of Christ. By all his efforts he could not convert many of his Jewish countrymen. Some one might have said to him, "Why do you spend your strength in going far to convert the Gentiles, when there are thousands of Jews who still remain opposed to your gospel?" If Paul had waited till all the Jews were converted to Christ, it is plain that he would have had to wait till the Millennium; and if the apostles had so waited, it is plain the Millennium could never come.—*Examiner and Reviewer*.

ONE READY TO DIE FOR THEM.

MR. MOODY, in one of his Boston Tabernacle sermons, on *Enthusiasm* in Christian work for the salvation of men, related the following story to illustrate and enforce his theme:—When I was in Philadelphia in 1867, on my way to Europe, Mr. George H. Stuart told me of a meeting he attended in Edinburgh of the General Assembly, where an old missionary, who had been in India twenty-five years and had come back to die, was asked to plead for India. They had money, but couldn't get men to go there. And the old returned missionary spoke an hour and a half, and then he fainted away, and he was carried out and doctors called in.

When he came round he said, "Where am I?" and then he said, "O, I was making my way for India; take me back and let me finish my speech." The doctors told him he must be taken home, but no, he said, he must finish it. "I must finish that speech for India: they won't let me go again for twelve months, and then I shall be dead. I must finish it." And so he went on it; and they brought the old man in, and Mr. Stuart said there never was a man like him. When they saw him being brought in, the whole body rose as one man, not a man was said, and tears were flowing on every face. And the old man stood there with his hands

faint and exhausted; and closing up each, he said: "Is it true, fathers and of Scotland; is it true, elders of d, that you have no more sons to go to If Queen Victoria sends out a call for y, you are always ready to send your fight her battles, and all the sons of d are ready to go. But the Lord Jesus

has called, and no one answers. Is it true, Mr. Moderator, that Scotland has no son for India? Well, then, let it be announced, and although my health is shattered, I will go back to the shores of the Ganges, and let them know there is one poor old Scotchman ready to die for them if he cannot live for them."

GIVING IN HARD TIMES.

—The Presbyterian Board of Publication has just issued a timely and excellent tract, bearing the above title. It appeals "to the People and their Pastors," and cannot do good service for the cause of missions, if only "the d their Pastors" will give some attention to the facts it presents therein. We here reproduce a portion of the tract, and earnestly request our Baptist brethren to ponder.]

These are hard times. There is no need to over-emphasize that fact, for it is well known and felt through the whole community. We have been impressed through the last few years by an economy more or less bitter in the household, extending from matters of moment and equipage down to the very toys of children's sports. We are not called upon to add a single syllable to the generalizing talk on the subject, but we are called upon, as Christians, to look at one aspect of the matter, which is of the most vital importance to us as individual souls and to the glory of God, which we love—its effect on benevolent work.

Under the prevailing retrenchment it is the work of the Church which has suffered first and most. In the reports from the various churches we hear over and over again that the cutting down of expenses and curtailment of the budget has passed the point of retrenchment and come to "vivisection," "cutting to the bone," endangering the very existence. Some of the most valuable agencies of our Church are losing their appeal to us, not for more money, but for a little help, but pleading for life. It is a singular commentary on our aver-Christiansity that our economy begins, not with the larger fractions of our income which are devoted to our living, daily work and comfort, but with the smaller fraction which we have devoted to the Lord. The attitude of the Church is well represented by a little lad of whom some of us may have read in the papers.

There had been given to the little fel-

low two bright five-cent pieces. "One," he said, "was Johnnie's five cents for nuts and candies; the other was to be given to the missionaries." But as he played about the floor he soon came saying that he had lost one, and then the question arose, which was it he had lost? Ah! that was a hard matter for him to decide, and there he stood with one hand in his empty pocket, the other holding the remaining coin in outstretched palm, looking and thinking. It meant so many nuts and candies, and yet Johnnie had been trained in the Sunday-school, and began to feel his duty to the work of the world. At last the answer came, though with a struggle: "Johnnie has lost the missionary five cents."

Look at yourself, average Christian of to-day. You may see yourself standing there. Stocks are down in the market and dividends fail; the merchant retires to his office to think and look over the list of expenses. Matters of raiment, equipage, amusement, pass before his mind, and the money he gives in benevolence. But the doubt is a short one; first of all, and the deepest of all, the line of retrenchment runs through the portion of his income ordinarily given to the Lord. Yes, it is the "missionary five cents" that is gone.

Business is dull, and in many a house the father and mother resolve themselves into a "committee on ways and means." The same matters of possible economy pass before their review. The struggle is a little longer, for the heart of the good woman clings with greater loyalty to the Master and his work, but there is the same result. Again the "missionary five cents" has been lost.

In many a church the boards of trustees and session meet to take up the same debate. Pew-rents are not paid, pledges are not kept. Mat-

ters of singing and repairs are thought of, and with these the benevolence which is always connected more or less closely with church support. The debate too often is very short: we cannot give so much away; and again it is the "missionary five cents" which is lost first and lost most hopelessly. The appeal could confidently be made to nine-tenths of the persons who read these words, if that same question has not come up to their hearts and been so decided, hard times touching God's money first.

"It is very natural," we say, "for retrenchment everywhere else means giving up of ease or pleasure or comfort or life, while here it costs the man nothing." If by "nature" we mean the short-sighted views and shallow reasonings of the selfish heart which belong to in-born sin, then it is "natural," but it is not spiritual. In the light of the wisdom of God, in the presence of the deeper realities *in* which we live and *for* which we live, that procedure is a terrible mistake, for it is utterly opposed to all God's plan of love for us and the purpose for which He has sent these very circumstances to surround our lives. This retrenchment, which cuts first and deepest at that money which we had laid apart as sacred to the Lord, strikes at the very root of our spiritual life as individual souls and as churches. Hard times are God's time of trial, in which he tests us to see if we are worthy to receive the answer to our many prayers for spiritual blessing. Amid all the petulant complaints which have filled the lips of the people and the newspapers of the land, we have been tempted to ask again and again, who made these circumstances and sent these times? The first answer is, with singular unanimity, the devil sent them, through extravagance of over-production, foolishness of luxurious living, and tricks of speculators in the markets. All true in a sense, but not in the deepest sense. The devil may have brought it, as it was "the messenger of Satan" that was a "thorn in the flesh" to Paul, but it was God that sent it, after all. As Christian men and Christian churches, we are called upon to remember that we are not heathen and atheists, but those who believe—not in formal doctrine but in the inmost soul—that God rules all things, even the least, and that He sends all

trouble for good to those who love Him are called upon to gird up our loins as Christ, that we may read God's purpose in the light of the Bible, bring heart and mind into unison with his will, and obtain the intended blessing.

His meaning is not a hard one to read, will but look on it in the Bible by the inspiration of that Spirit which leads God's children. For days and weeks and years, many of us have asked earnestly for that blessing of the power of the Holy Ghost, that our words might be like the inspiration of his wisdom, our hearts like miracles of grace done in his power, our hearts filled with the knowledge of his wisdom, and that we might grow up toward divine purity. Every such prayer has been heard and is had in remembrance wait before the throne of the Father. Now the answer of his answer has come. But that answer has come in a way we had not expected. Instead of a supernatural effusion of divine splendor suddenly into the life, he has sent these days of trial to show whether we have really believed the words we have spoken—to show whether we have enough of faith to stand loyal when loyalty means self-denial.

After these days of trial are passed (and days of trial are short, while days of blessing are long and many), there will be two classes of Christians in our communities—one to whom the Bible will open with a depth and intensity of meaning they have never known, whose hearts and homes will be filled with the presence like the smiling of the face of Christ, whose souls, filled with the larger spirit of benevolence, will be answered by God in the full bounty of blessing. On the other side by side with these, in the same community, another class of Christians will be on the same old doubtful, saddened way, a little weaker and darker than before. We could see as God sees, we should trace our reference back to the very days in which we were called, and see the very time of decision in which one stood firm by the work of the Lord, who held sacred his portion, while the other bowed in the day of trial, and proved themselves unworthy of the blessing.

Just here we see the urgent duty of testimony in these days. It is the natural te

from exhortations to giving into God's because people must now feel so keenly y give. Ah! my brother, will you fail oved people just in the very crisis of ou have stood by them in sickness and out the meaning of God; you have heir hearts in times of spiritual dark- pening the light of the Bible promises aiting prayers; will you fail them now, e blessing of many years of prayer in the balance? If you yield to this l feeling of sympathy and let their row weak, you and they will fail in the s of the trial of God. Be faithful to- God's purpose *for* them in the Bible, d's purpose *to* them in words of lov- ge, and the day which is fast passing e you and your church worthy of the for which you have prayed and waited

imes are equally significant to those in ches whose income is untouched, for esting the sincerity of their prayers, n a different way. He looks to see, they, like these others, keep the por- oted to him sacred, but to know if now largely increase their gifts to him vestment in his promises of grace. are some in our communities to whom has a meaning which they will feel all the rest of their spiritual lives— ose investments have been so well r whose income is of such a nature, r means are unaffected by the trouble rkets. Such are even better off than r the money which is the same in its ount has a much greater purchasing But the Lord has not given them this he midst of the trial of others that ht quietly indulge in it. He calls on ear the same testing trial, though in a way. He has brought about these which the necessities of *His* work are ut with such bitter emphasis, not be- , to whom the wealth of the universe ould not provide the little of His need orld's work, but that He might bring a o bear on His people which should lent their sincerity.

thers, my fortunate friend, you have uring long years for His power and

presence; now God comes with a practical promise of investment, saying, as He said to the apostles in their poverty, "Verily I say unto you, there is no man that hath left house, or brethren, or sister, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive an *hundred-fold* now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come eternal life."

The terms of the investment are plain ones. For every dollar that a man shall invest in the work of God he promises to return "a hundred-fold," not in heaven, but "in this time" —real blessing of heart and character which will be worth that amount by the man's own confession when weighed in the balance of his common sense in after years—then, in the end, the whole amount back again in the "eternal life."

These are the terms of God's "gold-bearing bonds." We remember the time, not long ago, when the government issued its "gold-bearing bonds," and the eagerness with which men sought for them and economized down to the very necessities of life often, that they might purchase them. The reason was evident: the terms of that promise were so favorable. He who purchased gave paper money and received a bond, sealed by the faith of the nation, declaring that each six months he should receive his interest, not in currency, with which he had bought, but in gold, and at the time of redemption he should receive the full amount of his bond, not in paper again, but in this same solid gold of the treasury. God, at this time, in the need of His Church, makes a promise far surpassing that of the nation in its security and in its generosity. For every dollar invested with Him He will give, as surely as the foundations of the divine government, "an hundred fold," payable now, month by month and year by year, and that too not in the perishing money of this world, but in the gold of spiritual blessing. When the time of redemption shall come (as come it will soon to us all), He promises to give us back the principal, not in paper, but in the gold of eternal life.

The time of the need of the Church is upon us, and the Lord has sent it, so far as our own

souls are concerned, that it may ask of us this question: how much will you invest in "God's gold-bearing bonds"? The question is now, how much *will* you invest? but the time comes soon when the question will be, how much *did* you invest? for the effects of God's opportunities are seen soon after the acceptance or rejection of his promises. We shall soon see some men among us growing so fast in spiritual insight, in peace, in development of Christian character, that we shall wonder; but he who could sit with Christ "over against the treasury" would not wonder, nor will the man himself, except at the generosity with which God surpasses his promises; the man invested in this treasury of God. There will be other men among us in our churches going on the same old saddened, deadened way, always seeming to aspire after, but never obtaining, joy and strength in spiritual life. We may wonder, but God knows, and the man himself will know the reason in his real inner consciousness; for in the day when God tried his prayers by offering him this investment in spiritual blessing, the test of dollars and cents showed that all the eloquent petitions had been only words, the beautifully expressed feelings only sentimentality; and the Lord cannot answer such mockery of asking.

PLAIN AND PERTINENT STATEMENTS

In the February number of "*The Spirit of Missions*," the monthly periodical "edited for the Board of Missions of the Protestant Episcopal Church in the United States of America," Bishop Doane, of Albany, N. Y., has an *Open Letter*, from which we clip the following plain and pertinent statements:—

"If you are not tired, let me say two more things. The diminished amount of offerings

is so natural an accompaniment of finpression, that it must not seem too discouragement. I say *natural*, measure of the old Adam, which needs c by the grace of God. And yet I do we ought 'so easily to allow' this e will tell you why I think so, by quoting said to the Albany Convention last we

"It is folly to plead hard times in tion of our indifference. There is not in a hundred whose charities equal gences; not one in five hundred who smart of his giving; not one in a the least of all the really rich men — who any proportion to his ability. We m to measure alms by ability; to take t Church in as the sphere of our sympathy to economize in luxury rather than in am inclined to think the whole cry times is wrong-headed, wrong-headed wrong end first. We put for cause believe is effect. Let us 'prove God of 'robbing Him.' The people say Haggai's day, 'The time is not come Lord's House shall be built.' They easier times. Meanwhile, as then, 't in ceiled houses,' and, meanwhile, the is withheld. Trade does not prosper fail. Stocks break. Money earned 'Ye sow much and bring in little, and earneth wages, earneth wages to put *bag with holes*.' 'Ye looked for much it came to little, and when ye brought I did blow upon it.' 'Why? saith t of hosts. Because of Mine House waste!' And the Lord calls out to yo voice of His old prophet, that ye put i for effect; that ye make not your sins cuse. For ye say, 'We withhold because does not give;' and God says, 'I do because ye withhold.'"

A BURMAN PRIEST RENOUNCING BUDDHISM.

BY MRS. M. B. INGALLS.

TO-DAY our house has been a place of some excitement caused by the renouncement of Buddhism, by a priest of our place, who had

worn the sacred dress for twenty ye had many obstacles, on account of attachment of his adherents, and we sc

that Satan would prevail. He has stood his purpose, and to-day he came to our and cast off his yellow robes. He came his train of attendants who carried his and umbrella, and as he seated himself, of them bowed before him three times in of reverence, and called him "a

had some conversation about the monas- and then he followed one of our preachers private room, where he cast off his sa- dress. While he was out his disciples pictures of real sorrow. They smote reasts, and said as they looked towards or, "We can never endure the sight." few minutes the curtain was thrown up, eir priest came forth in his lay dress and himself. As he came out they gave a ed groan and a sigh; they looked strange, e priest looked strange, and there was a ilence.

r each had taken in the true state of the he men approached with familiarity, took f his dress, and replied to him as a man man. The priest himself seemed very s, and Miss Evans and I thought, made effort to control his emotions as he sat in idst.

as not long before his followers rose to d here the difference between the de- e and entrance was so marked that the

people were perplexed. They looked confused, then got up slowly, and looking at him some said, "You are only a man *now*." Some smote their breasts a little and said we are sorry; but one woman turned back, and with a subdued laugh said, "I will not worship you now but go right out."

Then the hour for eating came, and this was strange enough to our new man, for the priests are not allowed any food after mid-day. Before dark he went back to the monastery to claim his things, and present the monastery to his supporters. There was some excitement as he went through the village in his new dress. At first he proposed to go through the fields to avoid the laugh and scorn of the people, but we told him he had taken the step thus far in boldness, and so he decided to return by the same route he had come.

He has returned to us, and now he says, "My mind is cold." This is the way they express peace. This man wishes to be baptized, but we shall wait to have him more fully instructed. He has left the priesthood, and made one great step out of sin and darkness, and now we wait to see how much faith he has in Christ as a Saviour. To-morrow will be his first Sabbath with the Christians. Some of our Christians once called him *their god*, and it will be a little strange to see them all sitting together on the same level.

A CHINESE WEDDING.

BY MISS ADELE M. FIELDE.

AND you an account of a wedding which attended at Kui-Su, a town forty miles of Swatow. No foreign lady was ever in y before. Being so fortunate as to make quaintance of the ladies of one of the s in the place, I was invited by them to dding. As a foreigner seldom has the unity to see a purely pagan family hout a domestic festivity like this, I lad to avail myself of the opportunity me. I hope some of the readers of the ine may be benefitted by knowing how men here marry.

The previous evening there was a puppet-show, costing two dollars, on a little stage before the door of the bridegroom's father. It was, like all Chinese theatrical performances, free to all who chose to come and look, being called and paid for by the host. In-doors, racks on two sides of the main room were filled with baskets holding cakes, which the family and its relatives had for many days been employed in making. A large red silk curtain was hung across the end of the room opposite the chief door, and a large table in the centre was piled tastefully with cakes and confection-

ery in scrolls, with congratulatory sentences written on them, the gifts of invited guests, hung thickly on the side walls. A band of music played all the evening, and all passers by went in to see the festive arrangements. Early in the morning, the bride was brought home in a sedan chair covered with scarlet cloth. She was sixteen years old, an only daughter, and had been betrothed for five years. The engagement was made by a woman, called a go-between, whose business was match-making, and neither the bride nor her parents had ever seen the bridegroom. Her parents had received twenty-eight dollars for her from the bridegroom's father, and were to receive two dollars more in money, and fourteen dollars' worth of edibles on the following day. She had the evening before been washed in water with twelve kinds of flowers in it, and was dressed in red silk trowsers, a green silk petticoat, and a blue silk tunic. Over these was a scarlet tunic extending from neck to feet. Her hair was almost concealed by gilt ornaments, and she wore a veil of red gauze, under another of red silk fringe. I was told that her duty was to cry aloud on leaving home, else she failed in respect to her parents. She was accompanied from home only by the go-between and another old woman, the mistress of ceremonies, and she would see none of her own relatives for four months, after which time she would return for a four months' visit to her parents. On her arrival at her father-in-law's house, she was taken into a small side-room, till she was brought out and placed beside her husband at the wedding breakfast. At this, only the bride and groom sat down, and only the groom ate. The groom was seventeen years old, an only son, and his father was considered well-to-do, having some two thousand dollars invested in his business. He wore green trowsers, a brown damask silk tunic, and a black hat with a red silk tassel on the top. During the meal, the bride sat with her hands folded and head bowed behind her veil, and the mistress of ceremonies stood beside the bridegroom and picked tit-bits for him, with a pair of long chop-sticks from the numerous dishes on the table. With each thing she took up in her chop-sticks, she chanted a stanza of four lines. She predicted that the next year they

would embrace a male child; that they have seven sons and three daughters; their children would all be handsome that they would take literary degrees; they would build new houses, and would be wealthy, and live long. After the bridegroom had made a very abundant breakfast, in which he manifested great liking for lobster, the bride returned to her room and the bridegroom was called to untie the inner veil which was then taken off her face, and she peered through the red silk fringe. Then she was placed on a chair at the foot of her red bed, with piles of red boxes, containing her wardrobe each side of her, and there she remained all day, silent and motionless.

Meanwhile all the family and kin were engaged in preparations for the evening. About dark, messengers were sent to call the invited guests, who were all men. They stood behind a screen at the door of a side-room where the women were, and looked on. Red tables, each three feet square, were placed at comfortable distances apart in the room, with seats for two on each side. On each seat a small wine-cup, a pair of chop-sticks, an earthen spoon, and a small saucer were placed for each guest. A saucer of sweetmeats was placed at each corner of the table, and two decanters of hot wine at one side. The host, the bridegroom's father, stood near the door, facing the guests, and each guest as he arrived stood still in the doorway, while the host went and relaid the chop-sticks, slightly moved the chair, and made a low obeisance at the place which this guest was to occupy, then returned to the guest who preceded him with a low reciprocated bow, and went to stand at the seat indicated by the host. The chief and guests, two at each table, were thus placed, those of lesser importance came in in groups, the host pointed out the seats without ceremony, and all sat down simultaneously. All guests wore tunics reaching to their feet, and the red tasseled hat of the host. The host did not sit down at the table, but superintended the bringing of food for the guests. When he himself placed a dish on a table, all at that table rose to receive it. The servants brought the food on trays, and placed a bowl full in the centre of each table. All ate from the common dish, deftly pi

lumps of food with their pair of chop-held somewhat as we hold a pen, in the and. All the food was in little lumps or requiring no carving, nor use of knives, perfectly prepared for chop-stick manipu-

Some of it swam in broth which was with an earthen spoon. Two at table itly poured hot wine into the cups of here were thirty-two dishes, each of mixed ingredients as to form a complete in itself, and the dishes increased in size the end of the feast. Among the dishes I recognized, there was chicken, salt fish, pork boiled in molasses, bean curd, uts sliced and boiled in sweet soup, and

All was minced and mixed, and there othing on the bill of fare to which a cook would affix *au naturel*. I no- n economical device in the large dishes, f laying a huge turnip in the middle, so e apparently heaped up delicacies had a f less cost. There was no conversation the meal and no greater hilarity than it bows and infrequent monosyllables. gave his grave attention to the business d, and ate "without haste and without

The bridegroom, fearing practical jokes upper, left the room about the middle of st, and was seen no more that evening. d of four musicians, hired for three dol- layed during the supper. Toward the e mistress of ceremonies went to each chanted a stanza in honor of the guests, laced on the table a tray with eight cups

Each guest drank the tea, replaced the nd dropped into it from twenty to a hun- ash, (from two to ten cents), which was ed to be divided between the go-between e mistress of ceremonies. At the end feast, indicated by the bringing on of alls of boiled rice — flour dough, all rose nt out to another apartment. Then the 1, with their friends and children, poured the side-rooms and quickly re-arranged oles for their own supper, setting out all as left from the masculine repast. When men had supped, the tables were cleared — the women returned to the side-rooms, e male guests who were not relatives re- to see the bride. She did not appear large room, but with the go-between sup-

porting her on one side, and the mistress of ceremonies on the other, she approached the door of the small room in which she had been all the evening sitting, and the male guests came to the door with candles in their hands to look at her. The festivity seemed to consist in urging her to come one step nearer, and in asking to see her small feet. She looked steadily at the floor, silent, and with unchanging face, and only moved forward when lifted on by the two old women. When they raised her veil for a moment she threw her long sleeves over her face, whereupon the old women withdrew her into a dark corner of the room, and the guests returned to their labored merriment in the large room. This exhibition of the bride was repeated several times, the impudence of the guests increasing until in any enlightened land it would have brought the fists of the bride's father or brother in their faces. When my wrath had reached such a pitch that I was about to undertake the duties of a brother, and rise up to slay those sixteen Chinamen, they threw some handfuls of cash on the table as "a reward for seeing her face" and went home. I asked a woman who sat beside me if she did not think it was a shameful thing for the bride to be so treated, and she answered that that was Chinese custom, and inquired if they did not do so in my country. The bride slept that night in her new red bed, her bridal-chamber being really a corner of the family kitchen.

The next morning, the bride and groom worshipped the ancestral tablets, and paid obeisance to the older members of the family. Red chairs covered with red cloth, were placed one on each side of a table on which candles and incense were burning, and the newly married couple knelt before these three times bowing their heads to the earth. The chair was slightly moved and the cloth re-arranged as each new person was thus emblematically worshipped. Some of those worshipped were absent. Those present rose from their seats in any part of the room and stood while they were being worshipped impersonally at the red chair. Then the bride gathered up the skirt of her red tunic to hold the gifts of money that were put into it by those to whom she had done homage, and each put in a few

dimes or a dollar. This would be used by the father-in-law in defraying the expenses of the wedding. After this, the bride retired to her bed-room, and her head ornaments and red dress were removed. Then all the household beside prepared to send off the presents of edibles to the bride's family. Three hundred and sixty little red mince pies, forty red puffs of rice-flour, two cakes three feet across, lobsters, pork, fish, fowls and confectionery, were put in red boxes and carried on the shoulders of bearers to their house, three miles away. Then the important ceremonies of the wedding were over.

As it would be considered very unlucky for the bride to see a person dressed in mourning, or one who had lately borne a child, or another bride, or to eat anything from a house where there had recently been a death or marriage, she will be carefully considered during the next four months. Then she will spend four months

at her parents' house, and after that she begins her life-work of serving the elders of her husband's family. She will have the chickens and pigs, cook, wash, care for the children, and hope for male children as her good. There are lands in which women have lost the highest social joy, turn sad and find consolation in the love of their children. Here the sweetest love a woman dreams of is that of her little children, and even her maternal love is degraded, because she has no other. There is no romance in the life of a Chinese woman, and nothing chivalrous in the character of a Chinese man. Here is a woman which has had four thousand years in which to prove what unassisted humanity can do for itself, and its women have no sweeter joy than the certainty that they shall always have enough to eat, and its men no nobler ambition than to have numerous descendants.

MISSIONARY CORRESPONDENCE.

Mission to the Burmans.

LETTER FROM MRS. INGALLS.

THONGZAI, Nov. 25, 1876.

BAPTISMS.—The pastor of the Thongzai church has returned from a trip of five weeks, and reports the baptism of five Burmans at different places. There are also many applicants from the region where we were working when our place was burned.

MORE LIGHT NEEDED.—They have not clear ideas of the Sabbath-day observance, but would like to work when they are pressed. They say "salvation comes by Christ, and not good works;" and so we wait for the Spirit to show them the light of the New Testament.

THE WORK OF DEATH.—It is a time of fever among our people, and we tremble over the anticipated loss of those whom we love. The wife of one of our Karen pastors has been taken, and others are ill. We have just received the tidings of Mr. Crawley's death. Before we had ordained pastors here, Mr. Crawley used to come and baptize our converts; and he was known and loved by many. "It is all right with him," they say, "but what a loss to Burmah!" It is indeed a loss to Burmah, and to his dear family; and to me it is a very great loss. He was a true brother, and knew so well how to help a woman in her work. May God comfort the dear stricken family!

Mission to the Shans.

LETTER FROM MRS. CUSHING.

MANDELAY, Nov. 22,

FEELING AND ACTION.—This morning the October Magazine has found us in this corner of the world, and I have read the article on "something to arouse." The thoughts expressed are just what a missionary must feel. I thought in reading it that if the Christians at home could just see our circumstances, they would not fail to be aroused, for a few moments at least; and yet they would settle back into self-interest before we had given the help we need. I know from experience in trying to interest people at home, that it is not a difficult matter to make the tears drop warm up the heart to quite a glow for a few moments; but before anything is actually accomplished in the direction needed, the people have thought of the claims of their households, or of social duties have gone out into the street, and the sighs and sounds have dispelled all serious considerations of that interesting subject, and another thrill will be demanded before another tear will be shed or contribution given.

PLANS DISARRANGED.—We always take for granted that you at least know our circumstances and are doing your best to keep everybody interested in each one of us. But I wonder if you do

where we are situated now? We left home with the assurance that a missionary for the Shans should arrive in the autumn; and with that understanding we made our plans for work on arriving in Burma. In England we learned, with how deep sorrow we can hardly realize, that of the two men to whom we had entrusted this year, neither would join the Shan mission. We also learned in London that the missions of another Society were making moves, looked like settling in the place for which we had made plans, and that the sooner we showed ourselves on the ground the better, if the A. B. M. Society really wanted that station for their own. We planned to examine Bhamo with reference to a Shan station, and to occupy it if possible. Our affairs should be settled, house provided for, enough of the language acquired by the new missionary to enable him to be independent, Mr. G. was to leave him at Bhamo and go nearer the Shans, to have printed the portions of the Bible already prepared, and to make further translations.

USEFUL SIGNS IN TOUNGOO.—When we arrived in Rangoon, we received such beseeching letters from Toungoo, from natives and missionaries, that we felt cruel and almost like refusing to accept gifts from the Lord, not to return there at once. Toungoo, like many other stations in Burmah, was on the eve of a great revival. Natives no longer dispute and raise objections, but listen with interest, express their assent to the doctrines, and want to hear more. Shans from all the villages are in a most hopeful state; they only need a word of Christ. Was it right to turn away from already white for the harvest? But what were we to do? Now is the favorable time for going to Toungoo, if ever; now we have the appropriations of the Lord; and though the new missionary has been delayed, yet our hearts are strong, our hands are not, and if kings are favorable, the opportunity will not be lost.

THE IRRRAWADDY.—So in Rangoon we prepared ourselves for jungle work, took a few clothes, dishes, a jungle bed, two travelling-chairs and a dining-table, two Shan preachers from Toungoo, adding still further the working force there,—an urban preacher from Rangoon (we expect to have a new preacher to the Kay-chins from the Basome Mission Society), and came up the Irrawaddy in a steamer to this city. Our errand here is to live in Bhamo, build there if desirable, to travel in the northern Shan states, they are the only ones we have not been through.

THE LEAVEN WORKING.—Opportunities for preaching and giving tracts on the steamer were all that we could wish, and many hopeful cases appeared of people who had seen books before, or had heard something of the religion in the lower country, and who were willing all about them should know their belief. It seems really wonderful, the change that has taken place within the last few years. The sixty years of tract distribution and preaching is the leaven which is now moving the whole mass. While in Rangoon, there was not a day but I heard of new believers, new candidates for baptism. At Promé the faithful pastor said the continual coming of believers and inquirers made him think of "the rains," so constant and abundant they were.

AWAITING REPLY FROM THE KING.—On arriving here we found that the great queen had died two weeks since, and is not yet buried or burned; and that no business can be brought to the notice of the king until that is first disposed of. Having gone through all the preliminary steps, we now wait to receive some answer to the letters presented and requests made. It may be two weeks, or even more, before we can leave this city for Bhamo, but hope, if possible, to get off by the steamer which leaves the last of this month.

PLAN OF LABORS IN BHAMO.—When we arrive there, we intend to select a *sayat* in a central location, and spend the days in telling every listener the story of Jesus, simply as possible, and with as little controversy as they will allow us to. Should we find Bhamo a favorable place for a Shan station, we shall look about for the right place to put up a temporary house, expecting you will provide for it and a permanent one in time.

AN EARNEST PLEA FOR HELP.—But while we live in Bhamo and preach, who will read proof for printing the Gospels? who will go on with translation? who will gather in the harvest in Toungoo? and who will advance from there into the southern Shan states and follow up what has already been done there?—for the Shan country should be entered from both sides. If we scatter seed we must also reap. No man plants a field and then turns away and plants another, always planting and never reaping. Such is not worldly wisdom; and does it become us, as children of light, to do such an unwise thing? Sometimes, in our anxiety to have the work progress in all its parts, we remember that we, though nominally one as husband and wife, are really two bodies, and so might be in two places at the same time, and propose to live, one in Bhamo and one in Toungoo, until the committee and the churches, and the individual members of the

churches, feel that we at least see the necessity of another helper in the Shan mission, and leave it for them to say when they will supply the demand and allow us to be united as husband and wife. We have laid before you a great many times the dimensions of the Shan country, the number of people, and the need of having the Bible translated now, the dictionary and other books prepared, and also of preaching the unsearchable riches of Jesus Christ; and you know one person cannot do all this. You will say yes, and you have appointed men to this mission; but from one reason and another they fail to reach the mission. All that is true; but meanwhile matters are not bettered here; and as far as our work is concerned it is the same as though nothing had been done. When will you *actually put* a man into the Shan Mission? When will you make it possible for us to approach the great people from two sides, and put affairs on a more permanent basis than they are now? Or do the committee not care for this mission, and think it had better be left to itself, and die out when the present incumbents die? Do not answer in pleasant words if there is no real help to be had, but let us know the true state of the case, that our hearts may rest on fact, and not on fiction.

Perhaps all this would not arouse Christians at home; but it arouses us to our inmost souls, and, to our minds, demands help *at once*. I write all this because I would say it if I could sit down by your side a little while this morning.

Mission to the Assamese.

LETTER FROM MR. MASON.

GOWALPARA, Dec. 4, 1876.

PROMISING HELPERS.—I have spent one week in camp, and expect to start day after to-morrow on another tour of two or three weeks. We have much to encourage, not only in receiving new converts, but in beholding the growth in grace among Christians, especially among our Normal School boys. I had two of the older ones with me in my last tour, and it did my soul good to see their earnestness. They not only did good service in assisting me, but whenever there was any leisure, they would go to the adjoining villages and preach, as they had opportunity. I often heard them talking of religion until very late at night. Indeed, I heard one of them, who slept in the fore part of my tent, preaching in his sleep; and he very nicely answered an imaginary question as to what becomes of little children in the other world.

EDUCATING HELPERS.—I feel that the retraining of these young men in our normal school is among the most important of our labors. We for the past five months been supporting one brightest and best graduates in a school in Calcutta with the hope of getting a competent man on our own heart—who would not go to the Teluk or some other field—to take charge of our school and bring the standard to a higher plane. He has been very ill, and physicians do not think it wise for him to remain there longer. I suppose he is now on his way home. If his health permits, we shall hope to do much for him even here. After much delay, succeeded, through the assistance of Rev. J. H. Rouse, of Calcutta, in getting a Gali Christian from Calcutta to assist in our work.

A GIRLS' SCHOOL NEEDED.—I hope you will not forget our call for a helper to take charge of a girls' school. . . . In my opinion, the work is greatly suffering for the want of such a school. We cannot afford to have all the women live in ignorance. There seems to be an increasing number among the young women and girls for education. There are at present twenty-six studying the boys in the different village schools, and are anxiously waiting for the "mem-sahib" to come and start a girls' school. *We need a school at the earliest possible date.*

MORE LABORERS.—Again, my heart aches for the thousands of Hindoos and Mussulmans right here in the bazaar, who have no mission whatever. Oh that I had the gift of tongues and the power of half a dozen men, or that there were men and means ready to take up this work! I hope the day is not far distant when a family will be sent to Gowalpara to labor among these people of the plains. We now in our school three Rabhas, Hindoos, some distance north of the Brahmapootra. That the Lord may soon have a burning light in this region.

TURA, ASSAM, Dec. 12.

LETTER FROM MR. PHILLIPS.

We are in very good health now. For many years we can say that during two years' life in Assam we enjoyed almost perfect health. We shall have been here two years, one week from to-day. We have had the best health of us four, but we have been greatly blessed in this respect, all of us.

A NEW STATION TOKEN.—You see that I have not been at Tura at last. After all the wishing, the talking,

g, there is the prospect that we shall, to
ast, have a mission station here. May the
mercies grant that it may speedily be-
centre of blessed saving influence for these

Gowalpara Nov. 7th, reaching Dhubri, a
nt station, fifty or sixty miles down the
the following day. Here I stopped to get
s for building, as this is a place to which
Nepalese coolies come from Nepaul, seeking
have decided to build first a very small
; 24 by 30 feet, and we will occupy that
e other is being built. When we have
ng it as a dwelling, by removing the inside
hich will be made of mats—it will be
unged into a chapel.

now well begun, and I hope soon to com-
and then to bring Mrs. Phillips here, and
be our home. I have been here about
eks; and my working force has gradually
to seven Nepalese coolies, six Garos, and
ers, cutting lumber for the bungalow. I
adually to get together as many men as I
l hope to have the roof completed before
set in. If I do, the work can be carried
; the rains, and perhaps may be completed
xt cold season.

RAGEMENTS. — But while I am disappoint-
being able to push on the work of build-
hoped to do, I am greatly encouraged by
ect of finding those who will quickly accept
news. I reached here late on Saturday

Sunday evening, I had a service in the
ere are a number of Garo coolies employed
Government. A number of these attended,
veral others. Nearly all had heard a little
gospel from different persons, but really
y little indeed. They gave close attention,
so interested that they, of their own ac-
ne again on Monday evening, and came
eral other evenings during that week. I
one of our native preachers with me from
sa, and also one of the school-boys, tempo-
servant. We had very interesting meet-

e next Sunday we held two services. At
day evening meeting they proposed—as
e obliged to work hard during the day, and
homes are some distance from my tent—
ead of coming to the tent, they would meet
at one of their houses during the coming
id worship God. One of them is from near
and has been baptized. He seemed ready
o take a new interest. It was at his house

that a few of them met. Last Sunday one of them
told me that he was worshipping God. I have much
hope for them.

THE FRUIT OF FORMER LABORS.—Four of the
Garos I have at work for me are from a place a few
short days' journey into the hills from Rajasimila.
A school was taught for some time a few years ago
in their village, so that they learned considerable of
the truth. One was at the time persuaded to be-
come a Christian. But the school ceased to exist,
and he went back to the heathen customs. But he
did not forget the truth, and of late he tells me he
has been thinking more about it. Providence
seems to have brought them to us. Three of them
are very much interested, and come to my tent now
evenings to hear the truth. They sleep with my
school-boy servant, only a few rods from my tent,
and so can come easily. As I am writing they
have just left the tent. I read to them the account
of Christ's birth, and prayed with them. We have
been talking together, and the one just mentioned
said that hereafter, whatever might oppose, he
would give up his heathen practices and serve God.
He thinks his wife and children are favorable to
the gospel, and will receive it, too; but, though
they oppose, he says it will not hinder him. The
other two have not spoken as plainly, but seem to
give full assent to the truth. I believe they are all
"such as will be saved." I am thankful that they
have come, and pray for strength to teach them.

PROVIDENTIAL GUIDANCE. — This is the way
Providence seems to have brought them here. In
cases of need Government is ready to help the peo-
ple by lending them money. There is some scarcity
in their village, and so about twenty of them came
here to borrow money from Government. For
some good reason the money was not given. As
they were about to leave disappointed I offered to
give them work, and so give them an opportunity to
earn some money. These four accepted the offer.
May it not be that their extremity was God's oppor-
tunity to bless them? We will hope so, yes, with
hope amounting almost to certainty.

A CANDIDATE FOR BAPTISM.—I am glad also
to report that there is one candidate for baptism
among the policemen. He is from one of our
Christian villages, or rather from one where we have
a school and some converts, and so knew much of the
truth before coming here; he still needs instruction,
but I think him a fit subject for baptism, and hope
to baptize him 'ere long.

CHRISTIAN POLICEMEN.—There are two Garo
Christians among the police besides him, and three
others in the police out-stations. I hope they may

be brought back from their wanderings. There are a large number of Garos among the police, and I hope to reach many of them. I have not yet done much preaching to the Garos living near, though I sometimes get opportunity to speak with them as they are coming and going. Last Sunday a number were in, and listened attentively—I can't say quietly, for they talked nearly as much as I during quite a part of the service. It is all new to them; they have not heard a word of the glad tidings before. We must begin at the very beginning of the gospel with them.

Their constant reply is, "*haija*" I do not know; I find it much more difficult to talk with them than with the people nearer Damra, on account of dialectic differences.

TURA AN IMPORTANT POINT.—I am indeed thankful for the encouragements we have so at the very beginning. I am glad that I am here, and that the time seems to be so near when we shall occupy this as a mission station.

I am more and more persuaded that it is wholly desirable that a missionary be stationed here. Tura is the centre of influence for Garo-land, and will be more and more so. They come here from all parts of Garo-land. We should, by all means, make this a centre of religious interest, as it is of political.

Mission to the Teloooons.

LETTER FROM MR. CLOUGH.

ONGOLE, Dec. 11, 1876.

A DARK PROSPECT.—We have had no rain of any consequence over the larger part of Southern India for thirteen or fourteen months. Crops generally are a total failure of course, and the country is dry and parched. The grain is well-nigh used up, and an awful famine is, to all human appearance, just before us. The Christians are mostly very poor, and depend upon their labor for support; but there is no work to be had, hence hundreds, yes, thousands of them, including children, do not have to the amount of one good meal *once in two days*. This being the case, they cannot help support their preachers and teachers as heretofore; hence my sixty assistants, with their wives and little ones, must be fed by us wholly, or else they must perish; for there is no hope of another crop until next August or September.

Our Girls' School and Normal School are full, about fifty students in each. Prices of grain are so high that the expense is much more per month than any year heretofore, although all are living on two-

thirds rations. All this is sad news, and I dispen it; but I feel that I must.

GOVERNMENT RELIEF.—Government is s "Relief Works," and shipping in rice, &c., extensive scale. In fact, unless millions, *lit* are provided, either directly or indirectly, with they will die of starvation. I, for the past months, have been writing to officials, and t and *begging*. Thank God, my requests have or are about to be, granted! Government fully awake, and is at work energetically. I it will be in time to save the masses, though not all.

PRIVATE HELP.—Notwithstanding our t we as a mission have many things to be th for. God has sent to our district our good, hearted christian friend, Judge Sharp, who is collector. He is ready for every good work day I received from him, from his own private Rs. 500, to aid the poor starving Christian a letter, which did me Rs. 100 worth of good

THE NEEDY COMING TO THE MISSION He Half-starved men, delegations from differe lages, drag themselves up to the mission every day; and I am worked until I canno any longer, then have to close the door. A week or two I trust that government wil "Relief Works" commenced on such a scal grain here in such quantities, that all who are to work, however young or old, can get eno eat to sustain life; then, of course, I sha relieved to a great extent. I have offered r vices to government to act as commiss Ongole, or for some part of this district, duri famine. I may be called upon soon. Of co take this step to save life, and especially to s Christians; for we have reason to believ unless the government has the aid of hone cient men, the Brahmin officials will obtain r the aid designed for the poor. If my services be needed, as I have indicated, I dare say th and the executive committee will be please course I expect, should I be employed as co sary, to preach as much as I do now, and t much as now about Jesus, but shall hope to means at my disposal to back up my good with substantial tokens of love, acceptable t gry Heathen, and hungry Christians also.

FIRM IN THE FAITH.—The Christians, tho great distress, are firm in faith. I have not of one who has renounced his faith in Jesus, t the heathen abuse them awfully in many and charge them with being the cause of th ine, and urge them to return to the gods o

I am in receipt of the best of news as to t's work over the Ongole mission-field. : believing in Jesus.

LLING ARRESTED.—On account of the t is utterly impossible to travel with pony ck cart, as before. I am, however, devis- er plan, and hope to be able soon to go art, pony, or tent even, to the more im- illages, using the school-houses to put up Van Someran, Deputy Surgeon-General, l me with his travelling rig the other day. s of a platform and small palanquin on The idea is, to have all drawn by four here there is a road, and when there is no o in the palanquin by bearers. Of course, ntry generally is barren of grass, &c., bul- pony cannot be taken along with me.

LETTER FROM MR. NEWHALL.

RAMAPATAM, NOV. 4. 1876.

LANDS AND HEAVY RESPONSIBILITIES.— nths ago Brother Timpany and his family departure for America, leaving this entire y charge. Miss Peabody accompanied Mr. impany as far as Madras, where she remain- onths, leaving the Girls' Boarding School in Miss Wood (now Mrs. Newhall), who ting soon to enter upon her new work at The responsibilities and difficulties, so thrown upon our inexperienced shoulders, first almost overwhelming. But the Lord gracious to us in preserving our health unusually trying hot season, and giving us ree of success in getting the work under ol and winning the confidence of the The building operations and other unfin- k, turned over to my hands by Brother have all been completed, and the Com- kindly furnished me with means to meet igations for the financial year ending Sep-). Miss Peabody has returned again to in the Girls' School, thus releasing Mrs. o give her whole attention to the Boys' the station, and the village schools. The ol, which for several months in the early as broken up on account of remodelling building, has been re-organized, and under all's care, is now assuming a quite re- appearance. These two station schools, believe to be of equal importance, we work up to an equal standard, so that shall be deprived of the educational ad- which these people so much need, after

they are converted. Into these schools are admitted only the most promising applicants, and from them go forth our preachers and teachers, our Bible- women and the educated fathers and mothers of the next generation.

DROUGHT AND FAMINE.—The past season has been remarkably hot and dry. The rain has not followed the change of monsoon, as usual, and now, after more than a month of anxious waiting, the people in all southeastern India and in some sections on the western coast are panic-stricken with fear of an impending famine. In this Nellore district, grain has been rising rapidly until the price is now more than double what it was a few months ago. Many of the owners refuse to sell at any price, holding it either with the hope of obtaining still more for it, or because they fear there will be no opportunity to raise another crop this year. This makes it very difficult for the common people to obtain food, even if they have money. Here- upon our own Ramapatam field, there is beginning to be a great deal of suffering among all classes. Our preachers go about from merchant to merchant with money in their hands, but are unable to buy more than enough for one meal at a time. The poorer people, who have exhausted their money upon high prices, are living upon credit; and those who have neither money or credit are being driven to the greatest extremity. Many of them eat but once in three days, and of roots and the poorest kind of food at that. Others are making raids upon grain, wherever they can find it. On this account it is unsafe to transport grain for our own use from any great distance. The cattle, too, are suffering. In the absence of rain the grass has long since failed them, and their owners are too poor to buy fodder, even if it could be found. So many of them are wandering about with labels tied to their horns authorizing any one who will feed them to take them for their own. Others are dying from sheer starvation.

GREAT BURDENS.—You will imagine that, under these circumstances, it has been very difficult to take care of the Christians immediately around us. Although there are no Christians in Ramapatam village itself, there are, upon our own compound, under the care of Miss Peabody and ourselves, about eighty, and on the adjoining compound under Brother Williams' care about one hundred mouths to be filled twice a day. We have had trouble, for several weeks, about getting grain from the village mer- chants, and have sent away to buy for ourselves in large quantities, but every purchase we make seems to be our last resource. We are obliged to obtain

the assistance of the village Munsifs, and even of the Taluge Tahsildar in order to buy what we need.

A TIME OF SOFTENING AND TESTING. — Our head preacher, Ezra, has just come in from three weeks' tour, bringing a dubious report. All the people are thinking about food, and it is very difficult to induce them to listen to anything else. Still there seems to be a general impression among all classes, that the threatened famine is a judgment upon them for their wickedness. Some of the Christians are so weak as to go back again to heathenism for the sake of some temporal advantage. Others appear very firm, and are determined to be faithful "unto death," saying it is no matter if they do die for their religion; so much the better; they will go to heaven and be delivered from all earthly trials.

If we *could* go out on the field, it would be a good time to encourage the Christians and preach to the heathen in their distress; but we neither can leave our people in the station very well, nor dare to venture out where there is no good water for ourselves or fodder for our oxen. Our preachers, however, are doing good work. We have reason to put a good deal of confidence in them.

GOVERNMENT RELIEF. — Wednesday, Nov. 8. We hear that active measures are being taken by the Madras government for the importation of large quantities of grain. We can doubtless obtain some relief soon from that source. We are also trying to use our influence with the proper authorities, for the commencement of public works in this section, which have been under contemplation for some time. This would keep many hundreds of people employed, who might otherwise suffer starvation. But our real help is now, as at all times, from God alone. We hope the information here communicated may stimulate our brethren at home to call down from above the blessing which will save both the bodies and the souls of these perishing multitudes of Telooos.

Mission to the Chinese.

LETTER FROM DR. BARCHET.

NINGPO, Dec. 12, 1876.

VISITING HOME OF THE CHRISTIANS. — Last week I spent a few days at Nying-Kong-Gyiao, but on account of incessant rain I was only able to visit a neighboring village, which is the home of several of our native Christians. When we visit them we have, as a rule, to listen to and sympathize with their tale of woe and suffering, and this visit was no exception to the rule.

First I called on an elderly widow, who had been a member in good standing for several years. I

found her sick in bed, which she had had to keep since I saw her last, two months ago. The neighbors, who are very friendly to us, show their feelings by cooking for the poor woman, and supplying her with tea. She is, however, not able to live much longer in her miserable quarters, and longs for "the house not made with hands."

A CASE OF OPPRESSION. — I visited a boatman and his wife, who are both intelligent Christians, the wife having formerly been a scholar in the Lord's school. The boatman's name is "Dyun-Pao." He had just returned from very pleasant and unprofitable work. Some bad sinners seized him, together with his boat, and another boatman whom he employs, and constrained them to help for two months in repairing a dam at Cinghae, which is at the mouth of the Ningpo river; getting merely rice enough to keep them from starving, and no pay.

Such things are but too common in China, and are only a specimen of what Chinese authorities who style themselves "the father and mother of the people," and give proof of their parental care in bringing out such justice. How it makes one long time when Christ shall come to judge the people by their righteousness and the poor with judgment!

A NATIVE ON PRAYER. — At our previous meeting we had but one applicant for baptism, which was deferred; still we had a profitable time. Our assistant, "Li," from Kong-K'eo, gave us a stirring address on prayer, giving his own wife's experience, saying that since they had begun to pray in earnest they had enjoyed a peace they had never enjoyed before, and that he was happier now in preaching to sinners than when Jesus Christ was crucified; that he had first been stirred up by reading some account of answers to prayer in connection with the prayer-meeting held at Fulton, N. Y. [Translated by one of our missionaries.]

THE HOPEFUL SIGNS. — The work at Koro has always given evidence of the presence of the Holy Spirit, more than at our other stations; but just now it is in a very hopeful state. A backslider is beginning to see his folly, and is turning his face in the right direction; inquirers are increasing, and we are expecting a greater blessing.

Mission in Sweden.

LETTER FROM MR. WIBERG.

STOCKHOLM, Dec. 16

THE WORK GREATLY PROSPERED. — I am glad to say that the Lord is still greatly blessing the work among us. For some time past our

en crowded to its utmost extent not only on s, but on week-day evenings, and many een converted. At our last church-meeting, nday of this week, eighteen were announced icants for baptism; and on Sunday, Dec. 3d, communion, I had the privilege of extending nd of fellowship to nine, who had recently Christ by baptism.

WORK OF TEMPERANCE.—While in Eng- became acquainted with Mr. Eli Johnson, nperance lecturer from America. I invited extend his journey to Sweden, hoping that, b him, something might be done to stay the f intemperance which prevails fearfully in untry. He arrived at Gottenburg early in iber, and held there several meetings. About ddle of the month he arrived in Stockholm, he held several meetings and created a great f interest on the temperance question. On , Sept. 24th, one of the largest Lutheran es was opened to him, and he addressed hree thousand persons.

TEMPERANCE AND PRAYER.—Having volunteered his interpreter, I spent about a month in ng with him. Some of the principal towns middle, north, and south of Sweden, as , Orebro, Gefle, Sundsvall, Norrkoping and ing, were visited, and everywhere great t was manifested. At the last-named place hnson addressed about three thousand five d in the Lutheran mission chapel, and a dis- bed member of the Diet took a leading part meeting. One striking feature in Mr. John- addresses was, that he went upon the gospel le of accompanying effort with prayer, urging ristians everywhere to establish prayer-meet- pray specially for a blessing upon the tem- e cause. Consequently temperance prayer- gs have been held in different places where visited.

TEMPERANCE AND A RELIGIOUS REVIVAL.—This Mr. Johnson has been attended with blessed in more than one respect. It has not only new impetus to the temperance movement den, but also united the Christians of differ- ominations in laboring for the advancement good cause, and has been followed by a of religion. Thus a remarkable revival has nced in Gefle as a result of temperance meetings. Our brother and Sunday-school ary, L. J. Bergstrom, writes from Gefle, under ec. 12th:—

WEEK OF PRAYER.—"I did not intend to stay ver a night, but on my arrival I found that

the Evangelical Temperance Society had agreed to have a week of prayer, alternating between the places of worship of the different denominations, their respective ministers to preside. There was no expectation of any great success, but a wish to present the desires of their hearts to the Lord. On my arrival the third meeting was going on, and I soon perceived that there was something unusual coming; I could not leave the town without attending one more meeting. I fancied myself at a meeting of Messrs. Moody and Sankey, though no one among us would venture to compare himself with those eminent Americans. Evening after evening, from 7 till 11 o'clock, we continued, the whole week through. It was impossible to follow the printed programme of exercises. Thus, instead of changing the places of worship, we had always to use the large Lutheran mission house, as our Baptist chapel was too small, and there was no time to think of asking the committee in charge of the meetings who should be permitted to speak; for, before the leading men fairly awoke in the morning, they were called upon to repair to the house of prayer, to meet hundreds of anxious souls. Yesterday evening, the converts who felt that they had cause to offer thanks to God for mercy received, were requested to manifest it by rising. From 150 to 200 rose to their feet to signify that they were of the redeemed of the Lord. Then those who were anxious were requested to signify it by raising their hand. On seeing the hands raised one could, in imagination, compare it to a scene of drowning persons eagerly grasping for ropes and boards thrown out to them. As these inquirers were mostly from the Baptist and Lutheran Sunday-schools, special prayer-meetings were held every evening. The scenes at those meetings may be more readily imagined than described."

IMPRISONMENT FOR PREACHING THE GOSPEL.—I mentioned in my last letter the case of brother Carl Victor Palmblad, a student at our Bethel Seminary. This brother had been sentenced to pay a fine of 300 crowns, or undergo imprisonment for seventeen days on water and bread, for having preached the gospel contrary to the prohibition of four Church councils. As it was not considered expedient either by himself or by his friends to pay the fine, he decided upon undergoing imprisonment on water and bread; but when he arrived at the prison the keeper thought he was too weak to endure starvation on water and bread for such a length of time, wherefore he advised him to procure the testimony of a physician to that effect. Having obtained that, it was granted to him to

undergo civil imprisonment in a cell for fifty-one days with ordinary food, instead of seventeen days' imprisonment on water and bread.

SET AT LIBERTY.—On Wednesday, Dec. 6th, he was set at liberty. When he came out of prison there was a large concourse of people assembled to congratulate him, and the same evening he preached at the Baptist meeting-room in Norrköping, to an assembly of about 600. Last Monday evening he arrived in Stockholm, again to take his place among the students in the seminary. At our church-meet-

ing, the same evening, he received a hearty welcome. He stated that during his time of imprisonment he experienced much peace and joy in the Lord.

RELIGIOUS LIBERTY PETITIONED.—In consequence of the imprisonment of this brother, the Committee of the Swedish Branch of the Evangelical Alliance waited upon the king and presented a petition pleading for more extended religious liberty. The word of the Lord is not bound to the letter, but to the spirit; and we, his loved brethren, pray for us.

THE MISSIONARY OUTLOOK.

CEYLON.—A Baptist missionary writes to the *London Missionary Herald* a review of the progress of missions in Ceylon. He says if the fathers of the Evangelical missions in Ceylon of fifty or even twenty years ago could have foreseen the results of the present day, they would have been greatly rejoiced. "Numbers of native churches subscribing largely to the support of their pastorate, and several of them entirely independent of foreign aid; numbers of native missionaries as thoroughly devoted to the work of the ministry as ever those pioneer missionaries themselves were; Christian schools spread as a network all over the land, and filled not only with boys but also with girls. And all this in little more than half a century. One of the very earliest missionaries in the north of the island has only lately passed away; the first convert who joined the mission churches still lives; girls in hundreds, who could only be enticed to the boarding-schools by bribes, are now yet old women, and are now glad to pay that their grand-daughters may enjoy the privileges which they themselves got for nothing." The native missionaries connected with the American Baptist and Wesleyan missions have more than doubled in number in the last ten years, the present number being seventy. In the last decade the native ministers have greatly increased in influence and usefulness. They are now becoming settled pastors over native churches, and are more fully filling the missionary's place.

INDIA.—The Indian Missionary Directory just issued at Lucknow, gives the number of native Christians now as 266,391, against 224,-

258 four years ago; and the number of communicants 68,689, against 52,816,—a gain of about 4000 a year in the latter item, and about 10,500 in the former. The directory gives the name and present address of 900 living missionaries and ordained native pastors in India proper, excluding Burmah and Ceylon. Further, in an appendix appears a list of 100 lady missionaries connected with the various women's societies.

LAOS MISSION, NORTH CHINA.—Reverend McGilvary, Presbyterian, writes: "It is necessary to mention the discouragements. They are just such as the kingdom of Satan presents to all inroads on his power. When one is at hand, another is at hand. Having no reason to expect otherwise, we are not disappointed. In fact, they sometimes afford the evidence of success, as it is the *victorious* that the enemy most dreads, and against which he puts forth all his power. In this land the influence is supported by the colossal system of Buddhism, venerable for age, and always loath to yield of all the great historic systems of the world. Here priestcraft, more than its wonted sway, while superstition like a bulwark, is raised to support its idolatry claims its share of devotees, its influence is probably not even second to Confucianism. In many cases it is much stronger. Many would be willing to let their children give up the worship of idols, who resist the advancement of spirit-worship as an injury to themselves, the enraged spirits venting their spite on those who remain, rather than on those who abandon their worship. But

these fruitless efforts, when the stronger ie strong man armed, claims possession : palace, and dispossesses every idol — *Foreign Missionary*.

IA.—Rev. John Butler, of the Presbyte-
ission at Ningpo, writes, "It is impossi-
one not living in the midst of the scenes
it understanding the language and cus-
of the people to realize how a native
an in China is tried, and more particu-
luring times of excitement. For ex-
it is no uncommon thing for idle and
fellows, the tools of the literati, to go
ie of the chapels and tell the assistant
news has just arrived that a battle has
en fought between the Chinese and the
h, and that the latter were routed. The
ers at Shanghai and at the other ports
ll getting aboard of the gunboats and
the country; and what would they, the
Christians, do now? They must either
ce the 'foreign doctrine' or suffer the
uences."

IA.—When we remember that this coun-
tains one-third of the population of the
that nine of its provinces, containing
r one hundred and fifty millions of
ave *not a single* Protestant Missionary
t among them, while the other nine have
a Missionary to one million persons, and
re remember that this immense uneven-
population pass into eternity at the rate
llion a month, we cannot but rejoice in
istence of the earnest and aggressive
founded by our honored and able friend,
son Taylor. Its object is to carry the
into every province in China; it is
lical and unsectarian in character, and
eleven years old. It has already more
fty stations and out-stations with Mis-
s or native agents residing in them;
sent staff of the Mission is sixteen mar-
rd twenty-six unmarried Missionaries,
enty-five native helpers. They are scat-
ver five of the eastern provinces, and
esides, one station in Honan, and one in
1, at Bhamo, on the borders of Yunnan,
st westerly province of China.—*Illus-*
Missionary News.

SELF-SUPPORTING CHURCHES IN CHINA.—
The missionaries are cheered by conversions to
Christianity. So far as the Presbyterian mis-
sions are concerned, the number of converts
this year is larger than that of last year, and
the same is true of some other missions. A
special fact of interest about the Presbyterian
chuches in the Ningpo Presbytery is that they
are becoming self-supporting. Four churches
are already fully so and others are approaching
to this state of development. — *Independent*.

FRANCE.—Rev. Edward Hitchcock, of the
American chapel in Paris, says there are 800,-
000 Protestants in France to 35,000,000 Cath-
olics.

CITY OF MEXICO, — Mrs. M. E. Leason, of
the Presbyterian mission in the City of Mexico,
writes that the missionaries are at the mercy of
the *pronunciados*, and that they had their doors
and windows barricaded a whole week, expect-
ing an attack.

It is proposed to put a Missionary yacht upon
the North Sea, that she may cruise among the
many fishermen there, and carry religious mes-
sages and reading to them.

ONLY forty years ago Fiji Islanders feasted
on human flesh. Now no less than 40,000
children attend Sunday-school, and thousands
of people are earnest, consistent Christians.

JAPAN.—Dr. Berry writes from Kobe that it
is pleasant to witness the evidences of a devel-
opment of Christian character among the na-
tive Christians in their solicitude for each
other's welfare. His report on the manage-
ment of some of the Japan prisons, to his sur-
prise and gratification, has been printed by the
Government, with all its "testimony as to the
value of Christian teaching as a reformatory
agent." Mr. Atkinson, writing of the organi-
zation of a church in Hiogo, tells how some of
the members who had been in the habit of
working on Sunday arranged it so as to ob-
serve that day. Mr Doane, writing of the
progress of missions in Kioto, says: "It is
less than a year since missionaries entered this

city, and now there is a training school of sixty scholars; eight places for preaching are opened each Sabbath, and there is material for three or four churches, which will, I think, soon be formed; hundreds, if not thousands of Bibles and other religious books have been sold and tracts freely scattered; the governor has overcome his prejudices, and now says he will forward requests for as many American teachers as are needed in the school; and the latest bud opened is Miss Starkweather's school for girls, now composed of twelve pupils, though we are expecting more soon."—*Independent*.

ROME.—The Rev. Matteo Protchet, of the Waldensian Church, writes that "our mission affairs look bright this year in Rome. There is a very good attendance, not only on conference days, which does not signify much, but at the forenoon service on Sabbaths, when hearers know that they will not get anything else than the plain preaching of a pure gospel, without any sensation humbug. It is a remarkable fact that the Marquis Espero should be my colleague—*i. e.*, a member of the Board, of which

I am President. He was one of the leaders of artillery in the service of the Pope, and now becomes a member of the Board of Evangelization of the Waldensian Church, which a hundred Popes have vainly tried to destroy."—*Independent*.

DR. WILLIAMS, a Missionary Bishop of Japan, is devoting two-thirds of his own income to carry on mission work; he lives in a poor little Japanese house hardly better than a hut, and this is home, church and study house.

TURKEY.—The first Protestant Church in Constantinople was opened in 1846. There are now seventy-six in the Turkish Empire, of which a third are self-supporting and independent.

AUSTRALIA.—In Australia there is a remarkable religious revival in progress, and in New Zealand the tidings are received with precious religious awakenings.

EDITORIAL PARAGRAPHS.

THE frontispiece of the present number of the *Magazine* represents the Pagoda of Wat-Chang, at Bangkok in Siam. All the sacred places in Bangkok are called *Wats*. In and around that city these *Wats* are very numerous, and occupy the best locations. They consist of a spacious grove, covering in some cases several acres, comprising pagodas, temples, image-houses, dwellings for the priests, and other structures. The pagodas are similar in structure to those found in Burmah, but they are not so large as those in Burmah. Dr. Malcom, in his *Travels*, says: "Pagodas here" (in Bangkok) "as elsewhere, are plainly of the family of the pyramids. The Burmans make stupendous pagodas and monasteries, while the image-houses and *zayats* are comparatively small, and often trifling. On the contrary, the Siamse construct trifling pagodas, and small and detached priest's houses, and bestow their wealth and labor in erecting vast image-houses or temples. These are made

beautiful to Siamese taste, by pillars, gilded historical paintings, and Chinese tinsel. As ever Christianity becomes prevalent in this country, it will find in these structures a plentiful supply of churches."

A GOOD sister, in making a remittance to Foreign Missions, writes, "Since reading your last MAGAZINE I have decided to send you more than I can now. But I do hope to be able to send something more before the close of the year. — seems as nothing towards the new work, but *hard times* have not only troubled me, but been my abiding guest for the year, and at present I can give no more." This sister makes more of a sacrifice in giving one dollar than many make who give one hundred dollars. Indeed, the circumstances of poverty render it almost impossible for them to make a sacrifice in giving to the cause of missions.

A brother sends with a contribution the following brief letter, which speaks for itself:— "I had thought of sending you \$5, but the times being hard," as they say, please find \$10 in mission purposes." How many there are who could easily double their annual gifts to missions even in these hard times, and thus relieve the Union and the cause from the stress so impending.

Wanted, to complete sets of MAGAZINE, October number for 1871, and the January number for 1873. Will those who have those numbers to spare be kind enough to forward them to the address of W. G. Corthell, Man-Tremont Temple, Boston.

The publisher wishes to call your attention to the printed date against your name on the

MAGAZINE wrapper. It indicates the time to which you have paid. As the terms are "cash in advance," he hopes to see the "1876" rapidly disappear. "A word to the wise is sufficient."

THE list of books on Missions and Missionaries to which we called attention last month, is given in this issue. We trust our friends will avail themselves of the offer made, and our Sunday-Schools will place many of them in their libraries.

MANY sincere Christians are troubled about using spirituous wines in the Communion of the Lord's Supper. Mr. Springer, of the Publication Depository, Tremont Temple, will furnish churches "the fruit of the vine" unf fermented. We call attention to his advertisement in the present number of the MAGAZINE.

DONATIONS RECEIVED IN JANUARY, 1877.

MAINE, \$164.00.		
Waterville, ch., mon. con. coll., \$60; Waterville, S., for sup. of Adiram nat. pr., care Rev. Neighbor, Nowgong, Assam, 40;		
Waterville, L. H. Kennedy, 5; Mrs. Henry Ken-	\$100 00	
Waterville, Chestnut-st. ch., 16; No. Livermore, Miss a Chandler, 2;	10 00	
Waterville, Cyrus Ricker, 5; Searsmont, Rev. T. B. nson and wife, 30;	18 00	
Waterville, Rev. W. S. McKenzie, Dist. Sec'y; Med-	35 00	
Centre, Mr. W. and Mrs. B. Coffin;	1 00	
NEW HAMPSHIRE, \$117.00.		
Waterville, L. Plummer, 5; Fisherville, ch. S. S., sup. nat. teacher in China, 100;	105 00	
Waterville, Mrs. Mary Sanborn, 1; Henniker, Silas Colby, 2; Sarah Turner, 1;	4 00	
Waterville, ch., 3; Nashua, Widow Sallie Swain, 5;	8 00	
VERMONT, \$126.50.		
Waterville, an aged widow, 3; Post Mills, Mrs. L. key, for Miss S. E. Haswell's sch., Maul-	31 00	
Waterville, Felchville ch., 26;	52 00	
Waterville, 1st ch., tow. sup. Lutchmiah, nat. pr. care W. W. Campbell, W. Guild, tr.,	29 50	
Waterville, ch., 25; Groton, Jefferson Renfrew, 2.50;	13 00	
Waterville, pelier, ch., 2;	1 00	
Waterville, Fardaboro', ch.,		
Waterville, Rev. W. S. McKenzie, Dist. Sec'y, St. bury, Rev. E. T. Sandford,		
MASSACHUSETTS, \$2222.90.		
Waterville, x, ch., 2; Webster, Solomon Robinson, 15;	\$17 00	
Waterville, Centre, ch., a non-resident member, 25;		
Waterville, Miss., Inq. of Newton Theol. Inst., W. eman, tr., 16.80;	41 80	
Waterville, ridge, Central ch., L. E. Ammidown, tr.,	50 00	
Waterville, e, 1st ch., 9; 2d ch., Edwin Chase, tr., 100;	109 00	
Waterville, mer, 1st ch., Chas. F. Rugg, tr., 96.12; Pleas-		
Waterville, ch. (of wh. 20 is fr. S. S. for sup. of a	127 44	
Waterville, teacher among the Shans), 31.32;	40 00	
Waterville, L. J. Foadick, 25; a friend of missions, 15;		
Haverhill, 1st ch., of which 64.07 is now con. coll.,		
Haverhill, Geo. Appleton, tr.,	300 00	
Haverhill, Ashland, ch., 11.85; Winchester, ch., J. W. Tay-		
Haverhill, lor, tr., 14.07;	25 92	
Haverhill, Russell, ch., 5; Middlefield, ch., 10.25, per Edwin		
Haverhill, Chase;	15 25	
Haverhill, Brookline, ch., A. W. Benton, tr., mon. con. coll.,		
Haverhill, 106.15; Cambridge, a friend, 33.33;	139 48	
Haverhill, Portland-st. ch.,	25 00	
Boston, Clarendon-st. ch., quar. coll., in pt., 816.95;		
Boston, a member, 5, 821.95; Central-sq., ch., B. L.		
Boston, Crocker, tr., 43.75; Bethel ch., A. Whittemore,		
Boston, tr., 6.09;	871 79	
Royalston, J. W. Pierce, 5; Auburndale, Alice Jen-		
Royalston, nings, 5;	10 00	
Franklin, Mrs. C. B. Chickering, 25; Hyde Park,		
Franklin, T. C. Evans, 50;	75 00	
North Adams, ch., S. S., for the sup. of a stu. in		
North Adams, Thel. Sem., Rangoon,	50 00	
Marlboro', ch., H. C. Wright, tr., 30; Watertown,		
Marlboro', ch., Sam'l Noyes, tr., 150, in pt.,	180 00	
Hancock, ch.,	12 00	
Hancock, Coll. per Rev. W. S. McKenzie, Dist. Secretary,		
Southbridge, Dea. H. Fiske, for Rangoon Coll., 2;		
Southbridge, Mr. R. H. Cole, 6; 8; Randolph, ch., 125 22;	133 22	
RHODE ISLAND, \$825.56.		
Providence, Central ch., to const. as H. L. M. John		
Providence, B. Calder, Anna M. Calder, Amey C. Nottage		
Providence, and Lucy Salisbury, 400.37; Cranston-st. ch. S. S.,		
Providence, for quarterly sup. of Moung See dee nat. pr. in		
Providence, Burmah, care of Rev. A. Bunker, 18.75; a friend,		
Providence, 5.90; Brown-st. ch., 245.14; Central ch., mon.		
Providence, con. coll., 74 95; G. D. Wilcox, M. D., 30;	775 11	
Wickford, 1st ch., mon. con. coll.,	27 90	
Pawtucket, a friend,	1 00	
R. I. Bap. State Convention, R. B. Chapman, tr.,		
Providence, Providence, 1st ch.,	21 55	
CONNECTICUT, \$328.04.		
Somerville, Geo. Mixer, 5; Norwich, from con-		
Somerville, tributors, 210;	215 00	
Morris, Mrs. H. Farnham, 20; New Haven,		
Grand-st. ch., 35;	45 00	

[DONATIONS CONTINUED.]

Brookfield, Rev. Wm. Biddle, 2; Hartford, Mrs. G. Bolles, 25;
Coll. per Rev. W. S. McKenzie, Dist. Sec'y, William-
antic, ch., 10; Danielsonville, ch., 6.04; N.
Lyme, ch., 25;

NEW YORK, \$2,007.70.

Buffalo, Wash'n-st. ch., 32.85; New York, a friend
to the Miss. Union, 500; Mary C. Harrison (of
wh. 50 is to be expended in care Rev. L. Jewett,
Nellore, India; and 50, in care Rev. E. W. Clark,
Sibsagor Assam), 100; Hamilton, Rev. N. Har-
ris, 10;
Morris, ch., S. S. for Mair Tiri, care Mrs. Bailey or
Miss Watson, Henthada;
Cazanovia, Mary J. Beckwick, 5; Gloversville, Bap-
Karen Soc. for sup. nat. Karen, pr care Mrs. C.
B. Thomas Henthada, 53.50; Thompkins, Rev.
J. L. Smith, 25;
Coll. per Rev. O. Dodge, Dist. Sec'y; Hudson
River Central Asso., Newburg, ch., pt, 18.33;
Cold Spring, ch., pt, 6.25; Emeline B., 20; and
Eliza M. Wilson, 15;
Long Island Asso., Gethsemane ch., pt, 20.80; Mrs.
Darling, 1; Brooklyn, 1st ch., pt, 250; a friend,
100;
Washington Union Asso., Mrs. Lucy Harrington,
5; Fort Ann, ch., pt, 1; Rupert, ch., 3.50;
Southern N. Y. Asso., New York, 16th ch., pt, 123;
Harlem, 2d ch., pt, 10; New York, East ch., pt,
12; New York, Robert Colgate, 500;
Coll. per Rev. Geo. H. Brigham, Dist. Sec'y; Cay-
uga Asso., Auburn, ch., in pt;
Cortland Asso., Truxton, ch., 10; Nathan Salis-
bury, 5;
Madison Asso., Hamilton, 1st ch.,
Ontario Asso., Canandaigua, ch.,
Saratoga Asso., Ballston Spa, ch.,
Wayne Asso., Macedon, ch. (of wh. 2.62 is from
S. S.);
Havana, Miss Mary J. Quick, 2; a friend of mis-
sions, 2.54; Rev. G. H. Brigham and wife, in
memory of their dear one in Heaven, 25;
Yates, ch., S. S.,

NEW JERSEY, \$621.78.

Roselle, ch., 5; Paterson, Alex. W. Rogers, in pt
payment of salary of Rev. D. H. Drake, of Tel-
oogoo Mission, Kurnoll Station, \$500; gold,
\$5.35; a friend, 2.50;
Coll. per Rev. J. V. Ambler, Dist. Sec'y; Upper
Freehold, ch., 26.08; Manahawken, ch., 10;
Hammonton, ch., 4.15; Greenwich, ch., 15.55;
Coll. per Rev. O. Dodge, Dist. Sec'y; North N. J.
Asso., Clifton Union, S. S.;
Newton, ch.,

PENNSYLVANIA, \$2,693.99.

Eaton, Mrs. Steadman Harding, 1; Upland, Mrs.
J. P. Crozer, 1,000; Sam'l A. Crozer, 1,000;
Philadelphia, for the Greek Mission, care D. Z. Sak-
ellarios,
Clarks Green, Rev. Isaac Bevan, for sch. in Bur-
mah, Dr. Shaloo, prin.,
Coll. per Rev. J. V. Ambler, Dist. Sec'y; Philadel-
phia Asso., Germantown, 1st ch., bal., 14.50; N.
Baptist ch., Ladies' Benevolent Soc., 22.38;
Broad-st. S. S., 40, for sup. Tha poo-too at Ran-
goon College, care Rev. J. Packer; Bryn Mawr
S. S., 40, for sup. Taypo at Rangoon College,
do.; Frankford, S. S., 40, for sup. Mya Pau, stu.,
Rangoon College, care do.; Upland, ch., 72.10;
Dr. M. R. and Mrs. Trevor, Phila., 400 (one-half
of wh. is for the debt); C. L. L., 10, for Maul-
main sch. for boys, care Rev. J. R. Haswell;
Logans Valley, ch., 5; Lycoming, ch., 5.11; Flat-
wood, ch., 10; Ashland, Welsh ch., 5; Pottstown,
ch., 25.35;

DELAWARE, \$38.26.

Coll. per Rev. J. V. Ambler, Dist. Sec'y; Wilming-
ton, 2d ch.,

OHIO, \$413.47.

East Toledo, Dawson Chapel, for boys' Burmese
sch., Maulmain, care M. Shaw Loo, 15; Troy, S.
S., A. J. Grosvenor, tr., 5;

Coll. per Rev. Thos. Allen, Dist. Sec'y; Mrs. F.
W. Tipton;
Ashtabula Asso., Ashtabula, ch., 5.75; Madison, ch.,
16.25; Kirtland, Harriet Martindale, 100;
Anglaize Asso., L. H. Post,
Cleveland Asso., Painesville, ch.,
Mad. River Asso., Troy, ch., bal.,
Miami Union Asso., Dayton, 1st ch., S. S., for sup.
of Tah-boo and Shway-too Karen prs, Henthada,
150; Lisbon, ch., 9.78;
Miami Asso., Pleasant Ridge, H. B. Turrill, 5;
Lockland, ch., S. S., 14.13;
Portsmouth Asso., Irontown, ch.,
Zanesville Asso., Zanesville, Market-st. ch.,
Seneca Asso., Athica, ch.,

INDIANA, \$156.41.

Coll. per Rev. S. M. Stimson, Dist. Sec'y; Currys
Prairie Asso., Terre Haute, ch.,
Freedom Asso., Browns Valley, ch.,
Laughery Asso., coll. at asso.,
Brownstown Asso., Seymour, S. S.,
Madison Asso., N. Madison, ch. (of wh. 1.06 is
from S. S.), 5; Dupont, ch., 2.56; Vernon, ch.,
2.30; N. Vernon, ch., .65;
Flat Rock Asso., Columbus, ch.,
Indianapolis Asso., Franklin, ch.,
Fort Wayne Asso., Fort Wayne, 3 ladies of the ch.
15; Miss Hamilton (a Christian lady of another
denomination), for our Asiatic Miss. Work, 25;
Northern Ind. Asso., South Bend, ch., 10; Elkhart,
S. S., 5; Mrs. Hawes, 4;

ILLINOIS, \$508.62.

Champaign, Mrs. Mary R. Pratt,
Coll. per Rev. S. M. Stimson, Dist. Sec'y; Spring-
field Asso., Diamond Grove, ch.,
Bloomfield Asso., Fairmount, S. S., for nat. helper,
care Dr. Bronson, Assam,
Carrollton Asso., Winchester, ch., 15; Greenfield,
Nelson Dickerman, 6.20;
Edwardsville Asso., Litchfield, Miss Savage, for
Telooogo Missions,
Neponsett, ch., per Rev. Wm. Ashmore;
Coll. per Rev. C. F. Tolman, Dist. Sec'y; Bloom-
ington Asso., Lexington, ch., 12; Mason City,
ch., 1.90; Minouk, ch., 10; Pontiac, ch., 38.35;
Tremont, W. D. Sperry, 5; Washington, S. S., 1;
Chicago Asso., Benton, ch., 4.50; Dundee, ch.,
11.50; Elgin, S. S., for sup. Garo Pr. (of wh. 10
is fr. Bible Class No. 2, for his chapel, care Rev.
M. C. Mason), 38; Woodstock, S. S., for sup.
Pariah, care Rev. J. E. Clough, 7.35;
Dixon Asso., Freeport, Rev. W. H. Dorward, 5;
York, F. W. Marsh, for Telooogo Mission, 5;
Fox River Asso., Aurora, Union, ch., 33.57; Chi-
cago, 1st ch., Mrs. J. W. Barker, for Apinta, care
Dr. Bronson, 6; Gardner, ch., 5; Lockport, Rev.
Thos. Reese, 4; Newark, ch., 12; Norman, ch.,
10.42; Twelve Mile Grove, ch., 3.50;
Gilman Asso., Loda, W. H. Roberts,
Ottawa Asso., Amboy, S. S., tow. sup. Habe, care
Rev. R. E. Neighbor, 16; Berean, ch., 5.25;
Dover, ch., 16.85; Sublette, ch., 5;
Peoria Asso., Monmouth, ch., 19; Peoria, 1st ch.,
34.20;
Rock River Asso., Rockford, State-st. ch., S. S.,
tow. sup. Soto-Loo, care Dr. Bronson, 35; Syca-
more, ch., 8.75;
Salem Asso., Bernadotte, ch., 13; Farmers Town-
ship, ch., 40.50;
"Band of Helpers," for expenses of mission tour
for Dr. Bronson,

MICHIGAN, \$197.98.

Fenton, Mrs. Mary A. Cranson, 8.90; Kalamazoo,
1st ch., Mrs. Harriet C. Daniels, to const. her-
self H. L. M., 100;
Coll. per Rev. S. M. Stimson, Dist. Sec'y; Grand
River Asso., Mrs. Martha Chipman;
Flint River Asso., Unionville, ch., 1.75; Akron,
ch., 50; Fenton, S. S., for sup. Kunekiah, 15;
Washtenaw Asso., Moorsville, ch.,

[DONATIONS CONTINUED.]

Grand Rapids Asso., Middleville, ch., 4 48
 St. Josephs River Asso., Niles, ch., 28 25
 St. Josephs Valley Asso., Baldwin's Prairie, ch., 22 10
 Oronodaga, Mrs. Joseph Sibley, 2 00

IOWA, \$241.80.

Ashmore, Sam'l Brainard, 7; Denison, a lover of missions, 5;
 Coll. per Rev. C. F. Tolman, Dist. Sec'y; Burlington Asso., Burlington, ch., 21.45; Pisgah, ch., 20.50; Spring Creek, ch., 4.65;
 Central Asso., Newton, ch., of wh. 1.45 is fr. S. S., Davenport Asso., Camanche, ch., 40; Clarence J. R. McLeod, 1; Davenport, Calvary, ch., 75; Iowa City (of wh. 6 is fr. S. S.), for stu. in Ongole Nor. Sch., 15.76;
 Lima Asso., Marion, ch., 8.65; Rogers Grove, ch., 6; Oskaloosa Asso., Ottumwa, Rev. W. C. Gunn, Council Bluffs Asso., Harlan, ch. (of wh. 10 is fr. Wm. Wayland and wife),
 Turkey River Asso., Village Creek, Swede ch.,

MISSOURI, \$25.00.

Verona, J. B. Young, for sup. of nat. pr. in Burmah,

VIRGINIA, \$15.65.

Charlottesville, J. Alexander, 2; Manassas, S. D. Bonner, per Rev. O. Dodge, 10; Hampton, Rev. D. Cummings, 3.65;

WEST VIRGINIA, \$2.75.

Coll. per Rev. Thos. Allen, Dist. Sec'y; Williams-town, ch.,

DISTRICT COLUMBIA, \$40.00.

Washington, Int. on Legacy of Rev. W. F. Nelson, deceased, for sup. of nat. pr. in one of the Asiatic Missions, 25; Rev. G. M. P. King, per Rev. W. S. McKenzie, 15;

MINNESOTA, \$255.21.

Fort Ripley, Rev. M. J. Kelley and wife, Coll. per Rev. C. F. Tolman, Dist. Sec'y; Central Asso., Austin, ch., 25.21; Bath, Danish ch., Freeborn Co., 91;
 Minnesota Asso., Minneapolis, 1st ch. (of wh. 75 is fr. S. S.), for sup. Rungiah, care Rev. J. E. Clough,

WISCONSIN, \$244.06.

Wauwatosa, ch., 7.11; Columbus, ch., 5.63; Rev. S. Gorman, 1; Mrs. Gorman, 1; W. M. Sawyer, 5; Fall River, ch., 5.47; Wiocena, ch., 3.15; Trempealeau, ch., J. Squires, 5; Mrs. Abigail Hull, 25, per Rev. W. Ashmore;
 Coll. per Rev. C. F. Tolman, Dist. Sec'y; Dane Asso., Verona (of wh. 2 is fr. Rev. L. Smith, and 1.35 fr. S. S.),
 Dodge Asso., Fox Lake (of wh. 5 each is fr. Mrs. G. Warren and Mrs. A. M. Morrison),
 Janesville Asso., Beloit, ch., 3.20; Clinton, ch., 9; Monroe, ch., 3.40; Union, ch. and S. S., tow. sup., Nursimab, care Rev. L. Jewett, 42;
 Lake Shore Asso., Barton, Mrs. N. Williams, 5; Milwaukee, 2d ch., S. S., for sup. Geo. B. Davis, nat. pr., care Rev. J. E. Clough, 37.50; Raymond, Danish ch. (of wh. 1.34 is fr. S. S.), 6.34;
 St. Croix Asso., Jewetts Mills, S. A. Jewett, 2; Capt. Moffatt, 1; Prescott, ch., 25.65;
 Walworth Asso., Eagle, S. S., for Rev. D. H. Drake, 5.55; Elkhorn, ch., 12.69;
 Winnebago Asso., Fond du Lac, ch.,

KANSAS, \$109.00.

Ottawa, Dea. E. Nugent avails of city lot,

OREGON, \$7.00.

Forest Grove, Mrs. Geo. C. Chandler, 5; D. C. Lammeter, 2;

INDIA, \$689.78.

Madras, Thos. Franklin, Rs. 10; Rev. R. R. Williams, 9, 6, 4, or Rs. 19-6-4; and exch. per acct. Mr. Williams, Sept. 30, 1876; 9-91
 Secunderabad, Coll. per acct. of Rev. W. W. Campbell, Sept. 30, 1876, Rs. 121-5-1, and exch., 66 17
 Ramapatam, local colls. per acct. Rev. A. A. Newhall, 1875-6, Rs. 205 and exch., 150 85
 Ongole, Thos. Franklin, Rs. 6.75; Rev. J. E. Clough and wife, 117-10-2; from other sources, 112-7; or Rs. 905-1-2 and exch. per ac. Mr. Clough, 1875-6; 462 85

ASSAM, \$23.01.

Sibsagar, local coll. per ac. of Rev. A. K. Gurney, 1875-6, Rs. 45 and exch., \$23 01

\$12,075 47

LEGACIES.

Athol, Mass., Moses Briggs (Mrs. Eunice Briggs, exec't), per Rev. S. E. Fay in pt, 1,200 00
 Hingham, Mass., Miss Nancy Studley, per Joseph Ripley, exec't, 600 00
 Providence, R. I., Emily A. Eddy, per M. E. Torrey, exec't, 178 67
 Franklin, Ind., Sam'l Dow, per John S. Hougham, ex'r, 2,100 00
 \$4,078 67

15 65 Donations and legacies fr. Apr. 1, 1876 to Jan. 1, '77, \$16,154 14

Donations and legacies fr. Apr. 1, 1876 to Feb. 1, '77, \$64,871 82

CENTENNIAL OFFERING.

MASSACHUSETTS.

40 00 A friend, 500; Boston, an invalid lady, 10; 510 00

RHODE ISLAND.

15 00 Providence, a lady, 50 00

NEW YORK.

116 21 Brooklyn, Maria E. Stevens and Edward F. Stevens, 1 each for the Rangoon College; 2; So. N. Y. Asso., a friend for sup. student, per Rev. O. Dodge, 100; Long Island Asso., a friend, per Rev. O. Dodge, 50; 150; 152 00

NEW JERSEY.

Millington, ch., per Rev. O. Dodge, 50 00

OHIO.

33 61 Ninety-five names on Dollar Roll, 95; Honey Creek, ch., Manoah Howell, 10.10; Morgan Savage, 2.40; and all for endowment of Youngoo Karen Normal School, per Rev. Thomas Allen; 107 50

ILLINOIS.

57 60 Sublette, ch., on Dollar Roll for Ramapatam Sem., 2; Sheffield, Robert Jones, on Dollar Roll for Telooogo Sem., 2, per Rev. C. F. Tolman; 4 00

IOWA.

28 65 Des Moines, P. B. Henry and wife, for sup. nat. prs., care Rev. N. Brown, Japan, 200 00

SWEDEN.

Rev. A. Wiberg and family, 5; Southern S. S., 5; Mrs. C. L. Wiberg, per P. Palmquist, 10; (gold) 11.43; 21 43

Previously reported in September magazine, \$1,094 93
 3,171 10
 \$4,266 03

AMERICAN BAPTIST MISSIONARY UNION.

Rooms, Tremont Temple, Boston.

CORRESPONDING SECRETARY, REV. J. N. MURDOCK, D.D., to whom letters relating to home work and missions of the Union should be addressed.

TREASURER, FREEMAN A. SMITH, Esq., to whom letters containing money for the general treasury should be addressed: also letters relating to Wills. Drafts, Checks, and Postal Money Orders, except for the publications, should be drawn in his favor. Friends wishing to forward goods to missionaries through the Treasurer, should send him by mail a schedule of the contents and valuation of the package, with express or railroad receipt.

DISTRICT SECRETARIES.

NEW ENGLAND DISTRICT. — REV. W. S. MCKENZIE, D.D., Tremont Temple, Boston.

HUDSON-RIVER DISTRICT. — REV. O. DODGE, 8 Murray Street, New York.

NEW-YORK CENTRAL DISTRICT. — REV. GEO. H. BRIGHAM, 94 South Salina Street, Syracuse, N. Y.

SOUTHERN DISTRICT. — REV. J. V. AMBLEN, 1420 Chestnut Street, Philadelphia.

MIDDLE DISTRICT. — REV. THOMAS ALLEN, Dayton, O.

LAKE DISTRICT. — REV. S. M. STINSON, D.D., Terre Haute, Ind.

NORTH-WESTERN DISTRICT. — REV. C. F. TOLMAN, 71 Randolph Street, Chicago.

WOMEN'S SOCIETIES.

The Woman's Baptist Missionary Society, Boston

MRS. ALVAH HOVEY, Cor. Sec., Newton Centre. MRS. J. M. S. WILLIAMS, Treas. Tremont Temple, Boston.

The Woman's Baptist Missionary Society of the West, Chicago.

MRS. A. M. BACON, Cor. Sec., Dundee, Ill. MRS. C. R. BLACKALL, Treas., 61 Washington Street, Chicago.

Woman's Baptist Missionary Society of the Pacific Coast.

MRS. F. M. CONRO, Cor. Sec., San Francisco. MRS. M. E. WATTSON, Treas., San Francisco.

FORM OF A LEGACY.

I also give and bequeath to THE AMERICAN BAPTIST MISSIONARY UNION ——— dollars, for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor (or executors) to pay said sum to the Treasurer of the said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

FORM OF A DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to THE AMERICAN BAPTIST MISSIONARY UNION, one certain lot of land with the buildings thereon standing [*here describe the premises with exactness and particularity*], to be held and possessed by the same Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

LETTERS FOR MISSIONARIES

Can be mailed direct from any Post-Office in the United States, at the following rates per *half-ounce* :—

BURMAH, ASSAM, MADRAS, 10 cents, *via* Brindisi, Southampton, or German Mail.

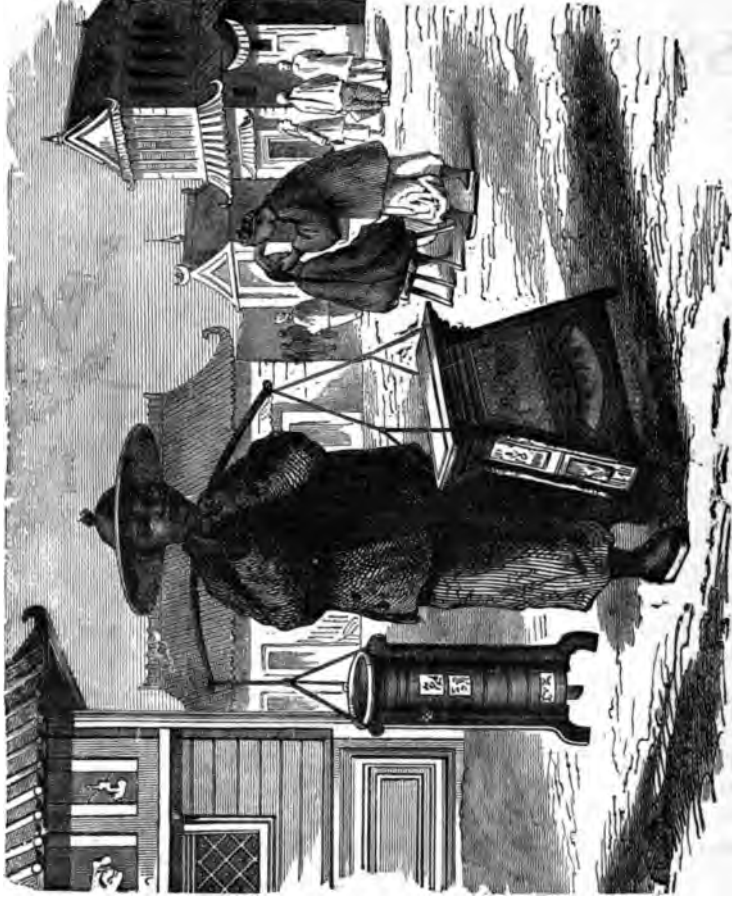
JAPAN, AND NINGPOO, CHINA, *via* California, 5 cents.

SWATOW, CHINA, 10 cents.

BANKOK, SIAM, *via* Southampton, 27 cents, and 31 cents *via* Brindisi.

EUROPEAN LETTERS, 5 cents.

Friends who may prefer to forward their letters through the Missionary Rooms can enclose them, with the postage, in an envelope directed to F. A. SMITH, Treasurer, Tremont Temple, Boston, who will mail them with the official correspondence.



A CHINESE BARBER.

THE BAPTIST MISSIONARY MAGAZINE

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THE CLOSE OF THE FINANCIAL YEAR,

Is near at hand. A few days will remain, however, at the time this number the **MAGAZINE** will reach the hands of our readers. During that time much may be done to retrieve the condition of our Treasury, if all who have heretofore failed to make a contribution for Foreign Missions will redeem the time. If the people have a mind to take hold of the work, all the money that is needed may easily be secured during these closing days of the fiscal year. We ask the friends of Christ to consider,

1. That Christ claims something from every disciple for the conversion of the heathen. He does not say "Go, John," or "Go, Peter," but to the collective body of His disciples, including not a select few only, but every one of them, He says "Go ye into all the world, and preach the Gospel to every creature." And while we cannot all go to heathen lands in person, we can be there in thought, in purpose, in prayer, and by that which expresses them all and effects our will. A company of believers can build a house, or found a school in China or in Burmah, and they can use the same means and in like manner preach the gospel there. And what they can do in this way, Christ requires them to do.

2. The lack of service for which the cause of missions suffers, is not for want of means, but for want of will. Though we hear so much of hard times, multitudes who profess to love Christ are still squandering money on things that are needless and neglecting the call of their Lord. They follow fashion and gratify their luxurious tastes, while those for whom Christ died call for the bread of life in vain. And even those who take worthier views of their relation to Christ and the heathen never give in the way of self-denial and sacrifice. The spirit of sacrifice is essential to the perfection of the christian life; yet how few who profess to be Christians know what it means. God is pleased when his people sacrifice what costs them something, and if Christians would give for missions on this principle, there would be abundance for the work. What is wanted now, above all things, is self-denial on the part of the people of God, and a real sacrifice in giving. Will not all who have been redeemed by Christ strive for this great christian attainment, and let their fruit be seen in their gifts to the treasury?

3. A real necessity has arisen for some great and striking sacrifice on the part of Christians who regard the authority of Christ, and desire the prosperity of His cause. The state of our Treasury is such that unless relief comes speedily, the missions under our care must be hindered and put back for years. Some of our most important stations are on the eve of becoming vacant, and unless succor is given us at once these vacancies cannot be supplied. Some fields which open with great promise must be abandoned, or every mission must be feebly and languidly kept up. If the present state of things continues, money for missionary tours, for native evangelists, and for all forms of aggressive work among the heathen will be lacking, and the efficiency of the missions will be at an end. If the work is to go on, nay, if the work is to be kept up to its present standard, we must have help *at once*. It were better that christian men and women should stint themselves in the ordinary expenses of living, than that such a blight should fall on our noble missionary work among the heathen. It is simply the stake of temporal comforts against immortalities.

4. There is every encouragement to do and to sacrifice in this blessed work. God is giving precious fruit in the missions, giving most bountifully, giving according to the infinite resources of His grace. Converts are flocking to Christ among the Te loogoos, in Sweeden, in China, and elsewhere in unwonted numbers. God is so rich in blessing, so ready to do for us exceeding abundantly above all that we ask or think, that it is strange that we wish, that we dare to withhold. We ought to be workers together with Him, but we have fallen out of line, and ceased to follow after Him in His great and gracious work. Now once more he calls you, O ye redeemed people, to obey the voice of His Son, to follow the instructions of the Spirit, and to walk worthy of God. Your material gifts will be rewarded with spiritual gifts, if offered in love to Christ. "Give, and it shall be given unto you; good measure, pressed down and shaken together, and running over shall it be *given into your bosoms*. For with the same measure that ye mete withal, shall it be measured to you again." Grace shall be multiplied to you and to the heathen, through the gifts you lay on the altar of Christ's service, from the promptings of a willing mind and a loving heart. Bring in the tithes, and prove the Lord and see if he will not pour you out a blessing. Pastors, call your people at once to this high privilege. Do not let there be any failure through your neglect.

FROM A MISSIONARY STANDPOINT.

BY A DISTRICT SECRETARY.

Very much has been well said and written upon the relation of Pastors to the cause of missions.

Their responsibility has been often, and plainly stated; their ability and disposition to meet that responsibility most emphatically declared, especially when the question of agency or secretary work has been under discussion, and yet, careful and extensive observation com-

pels the conclusion, that there is little, if any improvement in methods or results, with a very large proportion of our pastors.

Where, and in what lies the difficulty? I place it right here; failing to recognize the *evangelistic missionary* idea of the christian church and ministry.

Church, and ministerial work at home, is thought of and acted upon as the principal thing, and the evangelization of the world, as another and distinct branch of labor. This appears in the work of many of our best pas-

who once in a year preach a *set missionary sermon*, or obtain the help of some one to do for them, and because it is a *set missionary sermon*, and is to be followed by a collection, is avoided by some, and dreaded by others, and that is all, or nearly all the church congregation hear about missions during the year. The missionary sermon is well, so far as it goes, but it is not enough. No man makes one or two such efforts in a year educate the people up to a proper interest in the cause of missions.

The pastor needs to have the "great commission," the last, great commandment, written deep in his mind, graven upon his heart. When a man sees the evangelization of a lost world as the great, all-important object before the church and the ministry. Such a man's eyes are to the most needy fields first; and if he does not himself go to such fields, he will be a consecrated, active supporter of such as go.

He is the servant of a missionary Master; he is called to lead on a missionary church to the conquest of the world for Christ. He has so much taken hold of the work, as the work has taken hold upon him, and he is like the great apostle, "a debtor to all men."

He reads the Bible, and the current literature from a missionary standpoint. Not politics, not science, not *theology* even, but the *Gospel of salvation for the world* is the ruling passion of his soul.

Such a man's prayers, exhortations, and sermons, will be permeated by this missionary spirit.

Such a thorough, zealous, temperance man finds opportunity for many a fact and illus-

tration bearing upon the cause of temperance, so will a real missionary pastor find the field of Christian Missions rich in facts, illustrations, and inspirations in his work.

This "leaven of the kingdom" will leaven the "whole lump" of his ministerial life. Such a man need scarcely preach a set missionary sermon, as his sermons are all missionary in spirit and tendency.

He will read, think, talk and act missions in a manner to lead up and on his people, to a deep and active interest in the work.

Where no such advance is seen, no such minister lives and labors. Such men take and read missionary publications; are always glad of a live, warm missionary sermon from a secretary, and such men can be relied upon for good work, and such alone.

How such a standpoint can be gained by any ministry is a grave and important question.

The MISSIONARY MAGAZINE in the hands of every pastor would do much.

A weekly newspaper, thoroughly permeated with this christian missionary spirit, would do even more; and a thorough baptism of all our Theological Seminaries in missionary interest, zeal, and *practical aim*, would do most of all for those who enjoy their advantages.

To these may, and ought to be added, the work of the secretaries of the Union, not as beggars, but as the Lord's servants, who by sermons, addresses, conventions, correspondence, and every possible way seek to help churches and pastors on and up to a higher plane of christian missionary activity.

Is such a state of things possible? If possible, is it not the duty of all concerned, untiringly to seek it?

THEY CAN BE SUPPLIED.

BY REV. J. C. BURKHOLDER, MICHIGAN.

The February number of our MISSIONARY MAGAZINE has for the opening sentence of the article these weighty and significant words: "Three things are indispensable to a successful prosecution of christian missions in pagan

lands: First, *Missionaries*; second, *Money*; third, *Prayer*. These three things, and these alone, are essential to grand and glorious success. The absence of any one of these elements will cripple, if not defeat, the enterprise.

The simple question, then, is, can the Church supply these needs? To illustrate the fact that she can, is the object of the present article.

WE CAN FURNISH MEN.

We, of course, could not now send out a sufficient number to plant the standard of the cross and establish churches in every city and village over every continent and amid all the islands of the sea. This sublime consummation is to be reached and realized gradually, by our making the most of the grand possibilities that are constantly developing. But we have a sufficient number of consecrated men to-day that American Baptist Christians ought to yield up to re-enforce our struggling missions, and to occupy all the great centres of influence on the globe.

WE CAN FURNISH MONEY.

True, times *are* hard. But our nation is not half so nearly bankrupt as politicians, who have an axe to grind, would have us believe. The practical difficulty is, our money is not *distributed*. Is it not just possible that we need to come squarely to this question, and canvass it very thoroughly *as Christians*? In our larger cities we have, betimes, gorgeous temples, costing from \$100,000 to \$500,000, in which God is worshipped. We have ministers receiving from \$5,000 to \$10,000 annually, and oftentimes, as a result of this policy, these metropolitan churches, whose influence ought to engirdle our globe, are crippled. Is this just as the Master would have it, when the world is perishing for the bread of life? I am well aware that the popular argument is, "This is an age of culture, of refined and æsthetic taste. Our cities are rallying points of culture and refinement, and we must have just such houses of worship, and our ministers must live after just such a style, or we shall lose our hold upon the cultured masses." I may belong to that spectacled and rapidly disappearing class known as *old fogies*; but I can not prevent the inquiry from arising, which will the more powerfully draw God-ward, heaven-ward—richly furnished sanctuaries and parsonages, or an indwelling *Christ*? There is an ancient story of a certain

shepherd-boy who refused the royal arm of a great king, and with sling and stone, went forth in the strength of the Lord God, to bring victory to the armies of the living God. What the Church needs to-day is to lift her from damask ottomans, draw off her kic in tender, tearful, loving sympathy, go out to men. I believe in good, attractive home worship; I believe in God's faithful servants being *well paid* for their earnest labors. But, as the newly-married pair say, "We will go as we can; we will have everything nice, trim, substantial now, by-and-bye we will have a finer house, a more luxuriant home." Would it not be better for the Church to say, "Although we have been battling and coming for eighteen centuries, yet we stand at the threshold of sublime victories, and until they are won, we must use our money wisely, to secure the best possible advantage; and when the world is reached, all its dark places illumined, then we will, in every city, and village, and hamlet, as a love offering, rear a gorgeous temple to the praise and glory of Him by whose might the victory has been wrought."

We have money. The Devil has a money he needs to augment the tide of his woe. Our theatres, our saloons, our gambling courses, our houses of nameless sin, demand that we have to go begging—all are patronized, they do a *cash* business. Why cannot the money go to whom the silver, and the gold, and the copper, upon a thousand hills belong, have means to carry forward the interests of His kingdom?

Our great lack as to money, is the abuse of the money system. The majority of our churches are not reached at all. In few of the contrivances are all the members reached. Brother A or sister B are passed by because they are poor, forgetting that the love-offering, though small, is, in the sight of God, of great price.

Brethren, in the ministry and out of the ministry, cannot be guiltless in God's sight while there is an abundance of means in the hands of the stewards, and the world is perishing for the bread of life. We are our brother's keeper. Churches can be reached; their slumbering energies can, under God, be aroused, if we earnestly address ourselves to the work. The interests of a perishing world demand that

and leading brethren in our churches take matter home to their own hearts, think, and, in conjunction with the District Secs., *plan* for the development of the grace in all the churches.

WE CAN PRAY.

Prayer and almsgiving should go together. Every Christian can pray for missions. And here we fail, perhaps, as largely as in the matter of giving. How seldom we make a prayer for our missionaries at home or abroad, or for the triumphs of truth in distant parts! We cannot expect a very high degree of interest in any work that we do

not make a matter of earnest, especial prayer. Right here, brethren and sisters, every one can share equally. Others may be able to outdo you in *giving*, but you can pray as well as others. And let us, one and all, begin to pray for missions; for our heroic, self-sacrificing missionaries; for native preachers; for the work, in its every department, on the foreign field. Thus by praying, and giving of men and money, the day of gladness and victory will speedily dawn,—the glad shout will resound through the highest heavens: "The kingdoms of earth have become the kingdoms of our Lord and of his Christ."

CHINESE SPIRITISM.

BY MISS ADELE M. FIELDE.

Last week a heathen woman, whom the women had taught for two months, came from Po Thai, a town twenty miles from here, on the Ril-ie River. She desired to be baptized, but her case was deferred for further examination. The account she gave of herself was, that for twenty years she had been a spiritual medium; but she believed that Jesus could and would deliver her from the powers of darkness. When first attacked by the spirits she had visions, and was as one delirious, and in this state she announced that she would the next morning walk over a bed of burning coals. When she came to herself she fainted and wept, because she thought she would be burned to death; but as the people were not unfamiliar with similar manifestations, they prepared the bed of coals, thirty-five feet long and at the appointed time she again befrenzied, and walked over it unharmed. Then, every year, when there is to be a plague, or cholera is to prevail, she goes into this frenzy, and cuts her tongue with a knife, letting some drops of the blood fall into a head of water. This water the people use as a specific against contagion. With the rest of the blood she writes charms, which the people paste upon their door-posts, or wear

upon their persons, as preventives of evil. Sometimes she predicts that two little girls of the same height will walk the burning road with her, and when she is ready to start on it, a pair of the girls of the village are impelled to come out of the crowd of spectators, and, in spite of themselves, to follow her over the fiery path. She also takes off her head-cloth, dips it into a pot of boiling oil, and washes herself with it unscathed; but if she scatters any of it on other people it blisters them. While in this condition she is possessed by the spirit of a female demon, and does its will, not her own. She says that the sensations of being possessed are worse than sea-sickness, which latter was probably a new and impressive experience to her, when she came here by boat. She holds communication with this spirit at any time, and people come constantly for consultation with it, through her. She receives no money for her services as interpreter, but tells what offerings are to be brought to propitiate it, and she has the edibles which remain after the ceremonies of worship are completed.

Soon after she had met the Bible women and heard the gospel from them, a man came to get advice from the spirit concerning a sick child; but she took the incense-pot used in her practices and threw it, with all its appurtenances,

into the river. Her adherents said she had gone crazy, but she told them she had only just become sane. She continued to come daily to the Bible women for instruction, and now professes faith in Christ, "who is able to save unto the uttermost all them that come unto God, by Him." The women tell me that she has a husband, four sons, and three daughters-in-law, who are all very fond of her, and revere her; that her family is wealthy and influential, and that all the neighborhood is looking to see some great calamity befall her in consequence of her having abjured her God.

Such "spiritual mediums" are not rare in this region. Almost every village has one or more, each having his or her familiar spirit. If Spiritualism is good, China ought to be the most enlightened and holy of countries.

But though "spiritual mediums" are so numerous here, no practical wisdom has come from the other world through them. On this side the earth, as on the other, departed wise men ignore this method of communication with human kind. Confucius has not imparted, through them, any exhortations concerning the duties of the five relations, any more than Shakespeare has used English mediums for sending a new poem to his compatriots. Hwang Ti, who invented Chinese boats, has no more suggested an improvement in them than has Watt in the steam-engine. Tu, who drained the country after a great flood, has given no useful hints in later inundations, but has been as silent as Morse has been concerning a more perfect telegraph insulator. Rublai Khan has failed to show his people how to make another as useful thing as the Grand Canal, just as Eli Whitney has neglected to give us another invention equal to the cotton-gin. Here, as there, philanthropists, and writers, and statesmen, have died

with unfinished work on hand, and have no use of the "spiritual mediums" to tell it should be completed. When Mencius maxims as wise as those he wrote when in flesh, and Milton a poem as grand as *Paradise Lost*, and Fuhhi a new musical instrument, Bacon more perfect laws of investigation will be reason for esteeming the medium through which such valuable communications are sent. But while "spiritual mediums" are the most authentic sort swarm in China, as in America, to convey any useful edge to mankind.

There are two now among the Bible Stundists who have been subjects of this delusion, and since they have known Christ, no tendency to this madness has been in them. Perhaps some of the demons expelled by Christ when on earth were of this sort. As then, when He lays His hand on a man, the devil must go out. And here, as in all lands, are fulfilled His words to His disciples: "The works that I do shall ye also do; and greater works than these shall ye do." When Jesus was visible in the flesh, He turned water into wine, now He works the greater miracle of turning hatred into love, pride into humility, anger into gentleness, deceit into abhorrence, falsehood. While on earth, He made lepers whole one by one; now He turns whole worlds from their idols to Himself. The great miracle of creation, even, is repeated before our eyes; God breathes His breath into a lump of clay and it becomes a man!

And here the weakest of Christ's disciples (some women whom He has but lately to have laid their hands on a woman in whom a demon had dwelt for twenty years, and whom the demon has gone out of her.

THE RUSSIAN "STUNDISTS."

BY REV. JOSEPH LEHMANN OF BERLIN, PRUSSIA.

It was in the beginning of 1873 that the interesting fact of the existence of Bible Christians in the very midst of Russia became more

widely known. A report came from the empire of fearful sufferings, fines, imprisonment and even scourging, to which a religio-

stundists, had been subjected for merely the Bible, and holding religious meetings each other. The sympathy of the public was roused; money to alleviate sufferings was contributed, and measures were taken to free them from the yoke of the oppressor. America took a full share in this since in the following year the large meetings of the Evangelical Alliance happened in that country. Professor Rauschenbach brought the subject before the Committee of the Alliance, and urged prompt intervention in behalf of the sufferers. This was done and if the writer is not mistaken, even in diplomacy was engaged in favor of the oppressed for conscience' sake. Soon after the cry for help subsided, and the subject disappeared from the papers, as it was understood the Russian government was rather sensitive on the matter, and that the condition of the sufferers might be made worse by unwise interference from private sources, which were open to the eyes of their enemies. For these reasons the subject has been shrouded in some degree up to the present time.

The veil of secrecy is no longer necessary now that the Stundist movement is being spread all over Russia in the leading political and ecclesiastical journals of that country, and the government, although called upon directly by the Greek clergy to protect their subjects, no longer sanctions, as it appears, any proceedings against the simple, unoffending Bible readers, but seems to have come to a decision to look on, and to wait the further development of affairs.

Very fortunate, that just at this moment, the whole of the event has come to hand, the pen of one of the chief agents and leaders in the movement. This was of course in Russian, but it has been made accessible to a larger circle, by its having been translated into German by a brother who is personally acquainted with the original writer, and who, to his sincerity and zeal, and who is of the opinion that if means could be found for supplying him in missionary service, he might be a great blessing to his countrymen. Your readers will doubtless be interested to listen to the story of this narrative. They will receive

in this way the first accurate and detailed account of a most wonderful work of God, which is going on at the present moment in the very heart of the great Empire, to which the eyes of the whole world are directed just now.

WHO ARE THE "STUNDISTS"?

But before doing so, it may be well to explain a new name, that has of late been added to the ecclesiastical vocabulary. The German word *Stunde* originally means an *hour*, simply, but it is also applied to religious meetings held without (or even within), the Established Church, as such ones generally last an hour. This phrase is most common in Württemberg, from which part of Germany many of the colonists of Russia have come. In this way it has come about, that visitors of religious meetings were called Stundists by the Russian peasantry. A Stundist then, does not necessarily mean a Baptist; but there is a presumption of his having Baptist *views*, as it is a fact that the whole movement gravitates much in favor of our opinions, which cannot be wondered at if it is remembered, that the Greek Church has preserved *immersion* up to the present moment, and that the Russian New Testament has begun to be circulated largely among the Russian people. Whether those convinced of believers' baptism have carried their theory into practice, depends upon the question whether they have found a Philip or not. Numbers have already been baptized, as is well known, at different places. But even if this should have been done, these brethren prefer forming particular congregations of their own, and not to unite with their German-speaking co-religionists, which is the best policy they can adopt at present. We will now proceed to our narrative.

AN ATTENTIVE LISTENER.

Gerasim Balaban, a peasant of *Toehaplinko*, a village in the government of Kiew, had been absent from home many years. During this time he heard the Gospel preached at a certain place in the government of Cherson, where a revival occurred, and he too was converted to God. Soon after this (in 1870) he returned to his native place in order to get his passport prolonged. Of course he could not be silent among his comrades about the wonderful things

he had heard, and the change he had undergone. The consequence of this was, that when he appeared at the police office to receive his pass, which waited for him, and needed only to be signed and sealed, the parish priest appeared also, and protested against the paper being delivered to him, as Balaban was a heretic, and must first be taught to worship images, according to the *Orthodox* faith. Every day Balaban had now to repair to the Office in order to be catechized, which of course proved perfectly useless, as he was well grounded in the word of God, and was able to say with the Psalmist, "I have more understanding than all my teachers, for thy testimonies are my meditation."

The discussion, however, was after all not so useless as it seemed to be. There was a quiet listener to it, who saw with amazement that a layman could be wiser than a cleric. This man was *Irran Ljassotzki*, the clerk of the police district, who had thus in the providence of God, a very rare opportunity offered to himself of having the truth preached to him in a very correct and thorough manner. The more he listened, the more he was convinced that Balaban was right. He accordingly visited him in his house, where the way of God was expounded more perfectly to him, and where, among other things, he was informed that baptism belonged to believers only, and that this old way of God had been restored already in the neighboring province of Cherson. In confirmation of all this, Irran was presented with a copy of the New Testament. Irran now with all readiness of mind searched the Scriptures daily whether those things were so, and soon came to a saving knowledge of the truth. When this was done, he found his own brother Gabriel, too, who was teacher in the same village, and soon the latter believed also.

It is true that they had at once to testify to the truth, that we must through much tribulation enter into the kingdom of God. For the priest, much more enraged than before, when he saw what his theology had effected, had Balaban, who was the chief heretic, imprisoned, and Gabriel Ljassotzki dismissed from office, while Irran was first removed to a distant vil-

lage, but soon after, as he did not give Bible reading even there, he was discharged from office too. Yet these things which happened to them, fell out rather to the furtherance of the gospel. For in order to gain a livelihood by their own manual labor, both brothers now went to a Russian Stundist near Odessa, who had a farm, and here they had the much wished-for opportunity of seeing their new convictions put into practical working, and accordingly were strengthened in the faith. The Lord would not have the fiery trial to come upon them before they were able to stand the same. But then came

THE FIERY TRIAL.

In the spring of 1872 both brothers returned to their native district; not to their native village, but to another one named *Kossjak*, a place which was destined to become a memorable one in future. Their father was here, and they intended to assist him in his work, and erecting a little rough cottage. While doing this, they disseminated the truth in a quiet way, when suddenly the arm of persecution laid hold of them. For on July 21st the brothers Ljassotzki, two brethren from the village of Haplinko, two other couples from two more villages, and a young sister, Tekla Bogdanska, were all arrested and placed in custody of the Arch priest. After some time they were removed to the civil prison, in order to be brought before the court, where they had to defend their defence, an outline of ten rules copied from Gabriel Ljassotzki at the brother's near confession of faith. This, however, had no other effect but that they were all of them, locked up in the tower of the district town of Taraschtscha, where they were to stay till May 23d, 1873.

These sufferings tried their faith much more than an unexpected trial of a spiritual kind could have added, and is described by them in the following words: —

When we entered the tower Balaban was there already. This was a comfort; but we did not live longer than two or three more days in peace with him. For then we began to be persecuted hotly, because Balaban rejected water baptism and the Lord's Supper entirely, and late

xistence of our Lord himself (probably realizing the whole gospel), although he aided himself, formerly, that both ordinances were given to *believers in Christ*. Seven other men, as well as sister Tekla, went on his way; we three only, Paul Zibolski, my brother, remained true to the conviction that we were to be baptized, and to celebrate the Lord's death. A great war was accordingly kindled amongst us. Three of us had a fight with nine. But when the latter did not only lose our faith, but even proceeded to make it a matter of ridicule, we had to bear so heavy a burden as "human tongue is not able to describe."

Little later the three faithful ones, as well as two of the others, were transported to the city of Kiew, in order to be tried by the provincial government, which has its seat here. The authorities, however, varied in their opinions as to the punishment which was to be inflicted on the prisoners. The Solicitor-General wanted them to be banished to a wild territory behind the Caucasus, in order to colonize it; while the court would prefer condemning the Jassotzkis to penal labor, and dismissing the rest. In this divided state it was necessary to appeal to a higher tribunal; and so the prisoners were sent for trial, to which our friends had only been subjected as yet, was prolonged more.

RUSSIAN BARBARITIES.

While these afflictions were being accomplished in them, their brethren outside the city had to undergo another kind of suffering, certainly no less painful. Already, before they were arrested, it had happened that a certain Kurka, another inhabitant of Kosszakonka, had begun to obey the gospel, and had learned to read the Bible; a crime for which he was fined five roubles. For the payment of this sum he was obliged to sell his last Switka, or grey coat; moreover, when he continued to read the Bible during the night, and had conversed with the people of another village on the way of salvation, he received twenty-six strokes with the whip, while at the same time his fur was taken from him and he was ordered to make a path around the school-grounds. Moreover, his two sisters, and two other women,

had been beaten by the magistrate with a stick on the annual festival in commemoration of the consecration of the Church, because they had declined to bow before a wooden cross on that occasion. But when the above named had been taken into prison the storm of persecution burst upon those that were left behind with greater fury. Merely for going to Taraschtscha, in order to put in a petition in favor of his brethren, Kurka was again treated most violently by the inhuman officer mentioned, who not only pulled his hair, as well as that of his sister, and beat them both with a stick, but permitted also another peasant in the inn to place him first, and then his sister, on a table, and gave each twenty-five strokes with the well-known Russian knout, which punishment was immediately afterwards applied upon him a second time, because he refused to make the sign of the cross, and to worship images.

But harder punishment followed. In the middle of December of the same year, Kurka, as well as both his sisters, were first deprived of all their clothes by that fiendish officer, then again beaten by him with a stick, and at last all of them put into the *cholodria* (the cold—the common Russian term for a village prison), where they had to spend *three* days, their nakedness only covered by shirts. At length the priest came and set them free. However, after a short time (October, 1873), Kurka was arrested again and placed in a cloister cell, where he was detained nine months.

Another heroic feat of this furious defender of the faith was the following: It was the feast of Pentecost, the 19th of May, 1871. The little band of believers had met in a house in order to pray for the promised gift of the Spirit, when suddenly they were surprised by the appearance of the *Satrosta*, who rushed into the house where they were assembled, and used his stick so vigorously on the heads of the suppliants, that all dispersed in different directions. He ran after them; the first he caught was a woman. He conducted her at once to the windmill, threw her on the ground, placed one man on her head, another on her feet, and then applied with his own hands twenty-three strokes of the knout, after which he tied her to a post. As many as he could catch of the rest had to

undergo the same process, while the strokes were increased every time a new culprit had his turn, so that the last got thirty-six lashes. Then all were driven to the Office, and a heavy fine was imposed upon the brethren, and all others who had frequented their meetings, which amounted in the whole to one hundred and twenty roubles. The fining of those who prayed was a common punishment, and it is computed that seven hundred roubles were in all taken from these poor people for their allegiance to the word of God.

LIBERTY AND PROGRESS.

But now the Most High came to the rescue. On Dec. 22d, 1874, all the prisoners were suddenly set free by an order that had come from the Minister of the Interior. Is it too much to assume that this was done in pursuance of the steps taken in behalf of them from without, to which allusion has been made at the beginning? At any rate the Lord had heard the prayers of his people, that had been offered for these poor sufferers on both sides of the Atlantic. They had now been in prison nearly three years. Simultaneously the violence against those outside the prison ceased, so that it is plain that the government had resolved to tolerate the Stundists, though no explicit communication of any such sort was made to the parties themselves, which is not the fashion in Russia. However, it could be concluded from the facts that now they were suffered to go on in their way unmolested.

This of course was very gratifying. But there was an unfortunate thing: Balaban had been dismissed before the rest, and had already disseminated his errors among the flock, so that when the brothers Ljassotzki came home they found that even Kurka, who officiated as deacon of the church, had been drawn away by him, as well as several others. Nevertheless, the testimony of the two brothers has not been in vain, so that not only Kurka, but also the elder of the erring congregation have already returned to the form of sound words, have been baptized, and are now members of a

church of the New Testament. The formed with ten members, Irran first going into the government of C order to be baptized himself, and th ing the rest. Irran was baptized s since, and the government does not The nucleus of a great work of grace have been called into existence he wonder-working hand of the Lord; would not wish and implore for its and peace! What the Church wan present is a simple house of worsh cottage now used for religious service churches) will prove more and m venient.

We conclude this report by adding ments on the Stundist movement, appeared in Russian papers. In t them the Stundists are praised for conduct, in which, as it is said there, the Orthodox. The other is taken Odessa newspaper of May 26, 1876 thus:—

“KIEW. On the spread of Stund government of Kiew, the *Now Wi* (paper) writes as follows: ‘This sect ed and imported in Kiew by the peas sim Balaban; and although the latte confined by the civil authorities to Tochaplanko, from which he fled to ernment of Cherson, Stundism gai more and more, chiefly in the village linko and Kossjakowka, in the distric tschausk. There are only a very f all the three thousand Orthodox inh this district who have resisted entir fluence of this sect. The chief cent propagandism is the village Kossjako two zealous followers of Balaban, th Ljassotzki, though they have been n already for their practices in prison tinue to labor earnestly in the inter sect. The local (ecclesiastical) Boa little apprehensive about this, and ha instructed all clergymen belonging to their flocks as much as they are : against them.”

CHRISTIANS IN TRUST WITH THE GOSPEL.

BY REV. I. CHILD, CONNEAUT, OHIO.

TRUSTEE is one to whom something has intrusted to be cared for and to be acted for by him at some future time. He is not the owner, he is only a trustee. He is the principal, he is only the agent. But he is not a mere servant, or one who works simply under the direction and eye of his master. Confidence is reposed in him, so that he is trusted and expected to use his own judgment to some extent in the administration of affairs. He is left in some measure to his own guidance and direction.

Hence the position of a Trustee is one eminently adapted to awaken and call forth the sentiment of honor. The man has been *trusted*, and confidence has been reposed in his integrity. To be false to the trust thus committed to him, would be to prove himself a base man.

Accordingly, human laws punish such an abuse of confidence, or breach of trust, with penalties.

Find, too, that worldly men cherish this sentiment of honor as something sacred. Men do not act as trustees, as they would not if they were principals. The guardian of an orphan will make greater effort under the stimulus of this sentiment than he will from love of himself. He says, "If it were simply myself, I would not be so strict. But I am acting for another. My friend is dead, and he has trusted to me the interests of his child. I must be faithful." Similarly the bank director, the express-messenger, the mail-carrier, the ship-tender, all feel this sentiment to a greater or less degree. So strong is this sentiment in some of these men that they become positively dangerous when acting as trustees.

A man, the citizen. is a peaceable man, and will endure many an affront rather than contend. But Brown, the express-messenger, with his box of treasure, will send a ball through your heart without the least hesitation if you interfere with the business with which he is intrusted. The truth is, this is something more than a sentiment. It is principle. It is honesty. The absence of it proves the absence of a true manhood.

But the question may arise here,—Is the Christian necessarily a trustee? In reply, we appeal at once to the Scriptures. Said the Saviour in his parting injunctions, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you." "Go ye into all the world, and preach the gospel to every creature." "And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem."

Here, then, is a plain, simple, yet unspeakably important work, laid upon the disciples of Christ, — a sacred trust committed to them, — "*Go, evangelize the world.*" The work could not have been done by those alone who heard the Saviour give the command. This would have involved, so far as we can see, not a miracle, but an impossibility. It was not done by them. Christ did not expect it should be. It could be done only by the co-operation of the whole body of believers.

Accordingly we find the gracious endowment of the Spirit coming not upon the Twelve merely, nor upon the company of believers in Jerusalem alone, but upon Paul and Barnabas, and Silas and Timothy, and the Gentiles, and upon all who love their Lord. "The manifestation of the Spirit is given to every man to profit withal." So that every new-born soul not only feels a joy in the conversion of others and an earnest desire for the same, but also some degree of the Spirit of God to enable him to work for their conversion. The absence of this desire and of this endowment of the Spirit is proof that the soul is still dead in selfishness and sin. Paul said, "Woe is me if I preach not the gospel;" and every real believer in Jesus feels in his measure, and according to his ability, the same woe. The whole missionary work is but the imperfect expression of this woe, resting upon the heart and conscience of the christian world. And this will continue

while the gospel is the same, the human conscience is the same, and the Holy Spirit does the same work, and while "there is another man" unsaved.

We ask, then, what are the conditions of good trusteeship?

(1) The good trustee will remember that he is a trustee, — he will never regard himself as master or owner. To violate this principle is to prove himself a dishonest man. This is sufficiently clear in worldly affairs, and it is just as true and real in the moral trusteeship of the Christian. We have no right to be unconscious of this truth. Christianity teaches a higher morality than the world, and the trust is infinitely greater.

(2) Another condition of good trusteeship is to strive to develop and increase the capital intrusted to our care. Unless the man does this, his capital will diminish. Nothing is stationary. Not to gain is to lose. The buried talent is lost; it grows only by being used. A thousand forces combine to eat up and wear away idle capital. Hence,

(3) The third condition of good trusteeship is that the means be used for the Principal or Master in the most direct and immediate manner possible.

The simple and direct method seems to be the common-sense method, and the one acted upon by the Master, and by those who have

been most successful in his service. Let them labor as they will for a gospel of art, culture and philosophy, — things all good in way; but while more than half the world is in heathen darkness, and the great mass of mankind is living in sin, let those who acknowledge Christ as their Lord use the talents intrusted to them, so far as possible, directly and immediately for the spread of the gospel and the salvation of souls.

CONCLUSIONS.

In view of these principles and of the fact that not one-third of the Baptist churches in the Northern States contribute anything toward the spread of the gospel in other lands, will we say of the moral honesty of our brethren? Can we resist the conclusion that there is a large amount of real dishonesty of heart before us among us?

Again, when all the professed disciples of our Lord become truly honest, what an impulse will be given to the cause of the gospel! One of the arguments for the triumph of the gospel is the fact that it has been accomplished with only a tithe of the resources in the hands of professed Christians. But when the principles of honesty in trusteeship shall be understood and laid to heart, all the resources brought out and used, the triumph will be swift and sure. May they hasten it in his time!

MORALS OF CHINA.

HEATHENISM can never produce a high type of morality. Here and there may be men who stand out as moralists, and whose writings inculcate fine religious sentiments, but these, from the very nature of the case, are pervaded by error and superstition. Confucius and Buddha taught many noble truths, but with them doctrines that neutralized their power and that interfered with the spiritual elevation of the masses. Idolatry can never elevate man. With it are associated vices and glaring evils that keep its votaries in hopeless bondage. Rev. M. J. Knowlton says, "Avariciousness sways the heart of all classes, from the highest to the lowest. There is no mode of deception and fraud, no trick nor art in trade, no quackery or jugglery, in which the Chinese are not

perfect adepts. Deception and lying are common that they have almost lost consciousness that they are wrong. Backbiting and quarrelling, slandering and intrigues and broils, are universal. Pilfering, theft; robbery, extortion, and piracy; infanticide, and murder; lotteries, gambling shops, opium dens, and brothels, are common. In short, the description of the Romans of the moral condition of the world is true to the letter as applied to the Chinese. It is, then, evident that the religions established by them have not made and kept them virtuous or made them strong in principle and pure in character. Their condition is an urgent plea for evangelistic labor, but it is a mighty obstacle to its success.—*The Missionary*.

DROPPED BY THE WAYSIDE.

IS. A. H. DOWNIE, NELLORE, INDIA.

Incidents of our Bible work during may prove interesting. In February, one or two of the girls made a trip paltem, seven miles north of Nellore. Near, when four miles out, suddenly they found a company of pilgrims following the bandy. A mother and father, two in baskets on a donkey, three females, and coolies with their goods, formed the group. On entering into conversation, Julia and I were returning from the famous shrine of Tirumala, some seventy miles southwest of their home in Guntoor, over a hundred miles north. Their heads were shaved, and they were weary and forlorn-looking. One woman complained that she did not get what she expected; and then Julia commenced telling her the "Old, Old Story," the old words into her mouth. They listened with rapt attention, at times interrupting with, "We never heard of this Jesus!" "Did not some one tell us?" "How can we pray?" "What must we do to come to God?" "We have travelled so far, we are poor, our children have been sick, we have lost our money, but we have not gained our souls!" Three miles were spent in hearing the precious truths of Jesus, in singing hymns and in pleasant intercourse, and then they had to part. The pilgrims carried a few books, gospel portions, etc., and the Christians, and passed on their way, never to meet again till they meet at the great White Throne. Will the seed be dropped by the wayside, and will it spring up into everlasting life? The next village visited by the same band was later, some fifty or more miles, and the new-comers to hear the story of the Cross. An interesting widow, about three years of age, wished she could

flee from the bondage of caste. Another said — "Our customs and idolatry don't save our souls, and we have come to know we have souls; what can we do; we are in this dreadful state?" One woman said, "No more waiting. I am coming to Jesus!" She came the following Sabbath and requested baptism. It was deferred a month until the light within her was clearer. A prayer-meeting, started in one of the villages in February, lasted till the cholera broke out in July; it has since been re-started, and we hope for good results from it. In Rajahpalle the Christians have a weekly prayer-meeting, and also meet at each other's houses at night to talk and pray.

Our Bible women visit some dozen villages outside of Nellore; they are gladly received, and generally well listened to. It is a rare thing to find a woman who can read; therefore when the seed is once dropped it must be watered again and again to insure any lasting good, they forget so soon. In nearly every village some mothers will say, "I want to give my children up to learn to read and to get the good;" and they are sending them faster than we can accommodate them, but not faster than we desire.

The work is being pushed forward this cold weather with fresh vigor. Our new matron is energetic, and has made several short trips, and is planning some more extended ones. She always takes two of the women and one or two of the older girls with her. The women are beginning to feel more and more the importance of the work, and to be anxious to contribute their mite. There is much to be done; the work is a great one; and though the seeds be dropped by the wayside, and are never heard of more, yet the Lord will take care of them. He knows.

"Sown in the darkness, or sown in the light,
Sown in our weakness, or sown in our might,
Gathered in time or eternity,
Sure, ah sure will the harvest be."

THE BEST INVESTMENT.

It seems that if all the circumstances of life were taken into consideration, it would be necessary so often to call the attention

of our people to the subject of Foreign Missions. There is no department of christian effort, which, has more manifestly been blessed of God, than the preaching of His word in foreign

lands. Especially is this so with Baptist missions. For the outlay, no work has yielded so large results as this. The fruit of Baptist missionary labor, considered in this respect, is largely greater than that of any other body of Christians, and if we accept it as sound policy, that we should make as careful investment of

our means for Christ as we do for ourselves, then, what opportunity presents itself there, for a given investment, a larger may be expected than in giving for the spread of the gospel in heathen lands?—*The Baptist*.

PREACHING ON FOREIGN MISSIONS.

It is necessary for our ministry to preach more on Foreign Missions. Brethren of the ministry, suffer a word of exhortation. We do not presume to dictate. Do you preach regularly upon this subject? If you did, would not great results follow? No subject is more attractive to both minister and people. If a man can preach on anything, he surely can preach on

the great commission. Is not the the grand one? The work

"Might fill an angel's heart,
And filled a Saviour's hands."

We urge our brethren in the ministry, to give scope to the thoughts and feelings which the subject stirs within them, and for the honor and glory of Christ, and the salvation of immortal souls, on this inspiring theme.

MISSIONARY CORRESPONDENCE.

Mission to the Burmese.

LETTER FROM MRS. INGALLS.

THONGZAI, JAN. 4, 1877.

ANOTHER SERVICE ESTABLISHED. — We have another new Sabbath service established between this and Letpadan. It is a new settlement a few miles from the Government road, and begins to have the name of Mo Ing, which means "Rain Lake."

One of our preachers and the new convert, Po Shaw Mot, have just returned from a trip to that place. They baptized two men and received one candidate, and report a number of good inquirers. One of the men has been ready for his baptism some months, but he was not a well-educated man and we feared that he did not understand the way. He has made good progress in reading, and we hope his faith is founded on the Bible. One of our preachers was in poor health, and decided that he would cultivate some land, and only receive a little help from us during the time. He removed to this place, and people followed him and made a little settlement. We established a Sabbath service and the people came, and now God has blessed his efforts so that he has Christian brethren about him, and his own health is restored.

APPLICANTS FOR BAPTISM. — This week we have had several applicants for baptism, but all were refused, though we hope for some of them. One man had so much trouble with his relatives, that he was tempted to seek for the companionship of the

Christians. We told him that we were not permitted and he had a good evidence of it in the case of a man and his wife, who had a disagreement and really wanted to separate. Another man was disgusted with the Boodhist religion, and thought he would try ours; but he did not know who was right. He fancied that a strict adherence to the commands of the eternal God about the keeping of the Sabbath and the rejection of idols was necessary to admit him into heaven. We told him of the heart and the inner life; and the man said that was not a subject for heaven. But he is a very good man, and we hope that he may yet be among the chosen ones. One woman came because her husband was a gambler, and she hoped we could reform him, but she was ignorant of Christ and his Saviour.

PREPARING FOR BUILDING. — The people have brought the first posts for our house, and we begin our building next month. To-day we are clearing our ground of coal and ashes.

AN ESCAPE FROM FIRE. — At Souway the house had a fire, which consumed a hundred houses; it did not reach our grounds, and we are very thankful.

Mission to the Karens.

LETTER FROM MR. GOODELL.

BASSEIN, JAN. 1,

AN INTERESTING CONVERT. — Brother Jones and I purpose a short jungle trip together

I have just returned after an absence of fifty days, and have found very much to encourage me. I went something on the plan of Mrs. Thomas, with me several of our pastors. I baptized one girl, a cripple, who said she had long desired to be baptized, but she could hardly walk to church. Her house was some three miles from the village, but only a short distance from a stream.

ITING DIFFICULT. It is difficult to visit the clusters of Pwo houses that are scattered all the country here; but I set out with the purpose of seeing as many as possible, and nearly every morning or night went to one or more of

It is seldom that they are found at the river but generally distant from the Burman town some river from one to three miles, and even further.

There are five, ten, fifteen or more houses, always one head man of the village. It is difficult, say, to reach them, for if we start about sunrise the heavy dew and the tall grass will soon wet our rough above the knees. If we wait until the dew lies off, it is then too hot, and unsafe to

The most comfortable time to go is after four o'clock; but then there is comparatively little time, before the heavy dew comes on soon after sundown, and it is in some places quite unsafe. In two or three instances I went quite early, and staid until noon.

EXTENT OF THE WORK. I am more and more impressed with the extent of the work among the Pwos of this district. During this short journey besides the churches that I met with, I visited nearly eight of these heathen villages. The same was pursued as last year, making the churches centres from which to work out; and we also went to most of the accessible places along the

Mr. Van Meter had preceded me in the visit of these places, though we found a few where we had not been, and two where no Pwo Karen had ever before been to preach to them in their own tongue. They were not far from the gau Karen churches; and through them they knew something of the Christian religion, though they seemed to be more closely allied to the Burmans than to the Sgau, and the pastor of the Sgau church, who accompanied me from his village, told me that it was with difficulty he could make himself understood.

INTERESTING CASE. At one of these two villages lives Song Ong Jan, quite a large boy, who was of our school last year, and came to it. At the close of the term, the tears came to his eyes

as he took my hand and promised to pray for himself that he might become a Christian. We found out his village at some distance from any of our churches, and went to it especially to see him. He received us gladly, as did some others of the villagers. We trust he is a Christian. He followed us back to the boat, as did also another young man, and sat in it listening to our conversation, and apparently drinking in the truth, till we were obliged to leave.

THE BOTTLES BROKEN. Two years ago two young men in Wah Kyoung were baptized, and I mentioned the fact in my annual report, trusting that the two would become a nucleus for good in the midst of their heathen relatives and friends. One of the young men has been in our school two terms since then. It appears that his father has been an inquirer for several years, even before the baptism of his son. I visited him at his house and at once asked him if he was ready to worship God. He immediately replied with decision, "yes, now." "Well, what about the bottle?" He would throw it away. I said "bring it out." He hesitated a moment and said, "wait a little, and I will ask mother." She was willing that hers, which had been in the family a long time, should go too, and after a season of prayer and exhortation and instruction from the native preachers and myself, the bottles were brought out and broken. He listened very intently, and frequently called the attention of his wife and family, who seemed less interested than he, to the truth that was being spoken.

THE SIGNIFICATION OF THE BOTTLES. It is the custom for each head of a family or household among the heathen Karens to keep this bottle, in which they yearly make offerings to the evil spirits, of a kind of intoxicating drink. If the bottle is broken intentionally, or thrown away, it is regarded as an insult to the Nats, and they fear much suffering. When they make the offering, they say "Drink, drink, and do us no ill." When they are ready to throw this away, it is regarded as one of the best evidences of their sincerity in desiring to lead Christian lives. I tried to explain the truth to the old grandmother, and we trust that she received it. The family are at some distance from the church, and they propose that when it is impracticable to go, the young man should read and pray at their own house.

BURMAN INQUIRERS. Near here are also found three Burman men, two of whom are apparently sincere inquirers. I have reported their cases to Brother Jameson, and hope that he will be able

to see them, as I could talk with them only through an interpreter.

• **VALUE OF NATIVE HELPERS.** I think I have learned in these few days to value our native helpers more than I have ever done before. Some of the time I carried on the most of the conversation, at other times they did; and often they followed up what I had said with earnestness, tact and ability that surprised me; and I often felt that while my presence might be a help to them, they could do the work through their knowledge of the Karen mind, of the language, and of the Scriptures too, better than I. Sometimes I helped them with passages of Scripture to enforce their teaching, and I am sure that were we obliged to go without them, we should feel very much crippled and alone. Our native preachers are doing a grand work among their heathen brethren in Burmah, and may God help us in our schools to train up young men and young women for faithful pastors, teachers, and Bible readers, and efficient church members, and may the Lord send forth more laborers into his harvest.

LETTER FROM MR. BUNKER.

TOUNGGOO, DEC. 25, 1876.

REORGANIZING CHURCHES. — I have just returned from a month's tour * * * I have begun at last what has been in my heart to do for years, viz., the *re-organization* of the Bghai Karen churches, some sixty or more in number. I say "re-organization," but I might as well say organization, for they *really have never been organized*. I am safe in speaking about my own field. See. There has never been a church-book in all the Bghai churches, never a list of members or baptized in any village, never any correct record of baptisms, never any formal or complete organization of one church even. Many churches have no deacons. *No church* has any adequate discipline of members. The native disciples know not what a church means, different from a village.

My question has not been, why, but, how shall this be remedied? I have watched for a chance to begin to rectify this almost fatal mistake, and I intend to set as many of these churches right as I possibly can this season. I have gone through eighteen of the worst churches, and worked up the church lists from the beginning, giving dates of baptisms, with the names of the administrators as well as of those baptized, dates of suspensions, exclusions and deaths, with facts of interest. This list is copied *out neatly in a church-book*. In the beginning of

this book is a list of former pastors, with the date of entering and leaving the service of the church, and reason of leaving, followed by the list of members as above, and the list of members as above, and the date of the formation of the church is recorded.

CHURCH DISCIPLINE. — After *renewing the covenant*, deacons, and if necessary, deaconesses chosen; pastors if necessary, school provided, and donations for the same in kind gathered and there. All this is done in each church. renewal of covenant brings Mason Karens to book. P. G.—ites to book. They have never left churches by a formal vote. They are now to book for breaking their covenant made: tism, that is, about worship, Sabbath-keeping, and in most cases they are, I am glad to say, to repentance. However, out of eighteen worst churches, sixty-seven members have been expelled, and thirteen expelled; the total membership of these churches was 672. I tell you I hard sometimes, but I believe the Lord has prepared the way, and this is it. Now the native pastors know how to lead the churches in discipline formerly even the ordained men did not know expected when I began, that fully half of the membership of these eighteen churches would be but now most will be saved, I trust.

AID FROM NATIVE PASTORS. — Many of the pastors are aiding me in this work, and it is a school for them. It acts like a resurrection, the questions about discipline, never before unanswered. They see that this matter of discipline affects the churches differently from they have been accustomed to think. As I want to go through all the churches in this way then for a solid advance upon the ranks of tism. * * * Everything is looking full of promise. I trust the harvest is near.

Mission to the Shans.

LETTER FROM MR. CUSHING.

ABSOLUTE NECESSITIES. — I beg you, to delay, to search out, and send us early next at a re-inforcement. Our plans are based on what we feel conscientiously to be the *absolute* necessities of the mission, viz.:

1st. If Bhamo is *not*, in my opinion, a Shan station, I shall return to Tounggoo with my family before the rains set in, and resume my former work there. A helper would be needed then, for reasons repeatedly alleged in former

If Bhamo is a good locality for a Shan station, wish to secure it to our Mission; for, being a part of the Shan States at present accessible, it will be invaluable as a centre of evangelistic effort for the Shans in the North.

Already the Roman Catholic Bishop has established at Bhamo a mission to the Shans, and there a priest, who is studying their language; an indication of what the Roman Catholics of Bhamo as a place whence to work for the Shan. Its occupation, also, would give unity to evangelistic work for the Shans, which would be greatly to future success. I mention this as the China inland missionaries, although at looking China-ward only, are disposed to occupy it if we do not.

It is due to your past efforts for the Shans that work should be protected from unnecessary subdivisions, which always hinder progress so far. To secure the station I propose to remain at Bhamo until next autumn. If you send a man I can settle him, and give him a start in the work. Then I will return to Toungoo and work there. Before next autumn will have passed, you will be able to signify whether you will send the necessary man, or decide to abandon this station movement. I plan thus to give one year to this movement, because

The Scriptures are absolutely necessary to successful evangelization. I have done my best to prepare myself for the work of Scripture translation and after nearly ten years of missionary life, I feel the time has come to enter upon it vigorously and with as little interruption as possible.

This year, I wish to devote all the rains of this year, at least, until the work is done. In this printing especially cannot be done from Bhamo.

It would be wrong to abandon the Shan station from the Toungoo side. I alluded to this in my proposal to the committee last February. True, Toungoo itself is only temporarily a station. In returning to Toungoo, I propose to visit, as often as possible, the Central and Southern Shan States during the dry seasons, until the future work shall be advanced enough to permit me to go and reside at Moné, or some other place. Many laborious journeys have made me familiar with these States, and thousands of tracts have been scattered there. It is worse than foolish to lose this labor to be lost. Toungoo must also, be present, form the source of supply of native workers, if Bhamo is occupied, and furnish, more, the men for entrance into the Central and

Southern States. If, therefore, you send a family to Bhamo, the Shan field will be worked on its north-west and south-east sides, from stations six hundred miles apart, thus sending in the Gospel from both sides.

TOUNGGOO TO BE HELD.—But although I remain at Bhamo, Mrs. Cushing will not remain. By the close of this dry season she will return to Toungoo, and devote herself to Shan mission work there. This is necessary for many reasons, which, without entering into details, may be summed up in the fact that the Shan work there needs a Shan missionary to look after it. She will gather about her the scholars waiting for her, and at the close of the rains spend much of her time in visiting Shan villages, with such of the native preachers as are there, as she was accustomed to do formerly. This family separation will be a great trial; but if Bhamo is the important Shan station that it is represented to be, the non-arrival of any helper leaves us no choice. I covet no such separation, and have no inclination to prescribe it to others.

WHAT ANSWER?—It is time to ask the question squarely, "Do you mean to keep up the mission to the Shans, or not?" There is no use for me to go on scattering my strength over everything, and in the end see my life-work an essential failure, because there are none to help or to carry it on. The responsibility lies with the committee. I show you by the plans proposed that I am ready to do all that lies in my power, but if you do not send help, every sacrifice here will be in vain. I have written repeatedly of the importance of the field. I know that there is no mission-field in Burmah that demands a new missionary as much as the Shan. The present seems to be a turning point for the Mission, on which much of its future success depends. In your love for Christ, if you have any pity for this great people, and any wish that our work should succeed, send us help at once, I beg you.

Mission to the Assamese.

LETTER FROM MR. MASON.

GOWALPARA, DEC. 30, 1876.

VISIT AMONG THE HILLS.—Since my last writing I have spent two weeks in the hills. Eighteen new converts were baptized, concerning many of whom I might, if it were necessary, give you some very interesting accounts. One was a woman whose husband, on account of her profession, had abandoned her, homeless and penniless, to the mercies

of her God. But His mercies are never-ending, praised be His name. Most of the time I was accompanied by both Ramkhe and Runkhee, and also by some of the lay brethren from other sections.

ORGANIZING CHURCHES. — At each of two chief stations we organized a church, or, as these have heretofore been represented as churches, I should perhaps say that we ordained elders and deacons in each church. I had given the leading members previous instructions here at Gowalpara, concerning the relations of the Christian church to the world, and had explained to them the Scriptures concerning church organization and church work in establishing the kingdom of God in the world. Upon reaching the stations I gave a brief of the same to the whole body, after which, in accordance with my instructions, they chose from their number those who can serve as elders and deacons, as well as clerks, treasurers, and so forth. In each case we read to them first the duties of an elder, and the character of the men who should fill the office. When they had made their choice, we all knelt, and in the presence of all we laid our hands on the chosen ones and prayed that they might have strength and wisdom to perform their duties well.

OFFICERS ELECTED. — Afterwards the same was done with those chosen for deacons. The minor officers were simply elected. In the first church, one elder and two deacons were ordained; in the other, two elders and three deacons. We did not ask for their Christian experience and call to the ministry, but knowing their past lives and labors for the Lord, we accepted the unanimous choice of the body as a sufficient evidence of the Lord's will. Of those chosen, besides the acting pastors, three are now doing the work of evangelists, and two others are teaching at sub-stations some ten or twelve miles from the main bodies.

TRAINING THE CHURCHES. — It is our aim to teach each of these assemblies of Christians to do their share in the great work of evangelizing the world. To do this they must learn to act independently, in accordance with their best judgment and understanding of the Scriptures. While it is impossible to have such officers as are found in most of our home churches, it seems to me nevertheless, important that there should be leaders and a division of work among them, and that the men best fitted for these offices should be set apart. I should, however, be glad to know if your views coincide with mine.

The work here is growing. May the Lord grant us wisdom and the power of the Holy Spirit, to lay

true and solid foundations for a lasting church in this Asiatic interior. May he also grant the Christians at home a willingness to supply the means.

Mission to the Telogoos.

LETTER FROM MR. CAMPBELL.

SECUNDERABAD, Jan. 1,

TOURING. — I am very happy and truly thankful to God that I am able to answer your inquiring respecting the work here with favorable and encouraging replies. In a number of villages they are listening well to the glad news of salvation. Since the beginning of the present cool season I have spent a good portion of the time touring. Five helpers have been with me. Once or twice I have been in for a short time, they have labored alone. My second tour was almost entirely in villages where we have never been before. In course the people heard the gospel for the first time. The other two tours were mostly in villages where either myself or preachers had previously been. In the newly visited villages our experience was very different from that of last year — they generally were new to the gospel. In the previously visited villages somewhat varied experience. While in the majority of instances the attention of the people manifested no marked difference from that of former times, but there are some exceptions. In villages where they had previously bought a number of books, they told the preachers that they had torn them up and thrown them away. The Brahmin told them that they were not fit to read, and he tore up his and all others. In other villages they had increased interest and listen inquiringly to the gospel.

A GREAT EVIL. — I am learning more and more of the fearful bondage under which Satan holds his subjects here. The use of sari and culloo liquors, is almost universal. These are used to a great extent by all, and especially by the lower classes. I one day asked a poor man who was begging, how much sari he drank. He said he did not drink because he had no money, but if I would give him money he would drink much. Poor man! it seemed to be nothing in his eyes, and most of the poor people hold it in the same light, and so they drink and become drunken in the night." This is no small hindrance to the Lord's work.

POOR PEOPLE OPPRESSED.— Another instrument of Satan that we have to meet here above common to heathendom is the fear under which the poor people (the ones most susceptible to the gospel) live. You must remember that we are under English rule, that is, so far as the government of the Nizam's domains is concerned.

It is true that the Nizam is, according to stipulations, under the Queen to-day proclaimed "Empress of India." But it is what is foreign country and under the Nizam's rule. The Government has a much brighter record than during the past, and is improving. The poor people are often oppressed and dare not defend their souls their own. They have been subjected to subterfuge and expect deceit.

BACK BY FEAR.— At one village where the people had previously listened well, I tried to get them to come to the tent that we might have singing, etc. They asked the preachers to say, "Why do you want us to come?" Although I had been previously told many times, they refused some deceit, and would not come. The class will often hide themselves when they are coming to their village. This fear is not easily overcome and it will require patient toil.

HEATHEN SUPERSTITION.— Heathen superstition, in connection with the above-mentioned facts, with what we have to contend. During my journey I met with the following example of their superstition. I was preaching in a village and a crowd had gathered about us. I soon heard the sound of tom-toms a little distance from us. After a few minutes they came near, still beating vigorously. The crowd seemed to pay no attention to us but were listening attentively. Suddenly a man crouching down, ran rapidly out from the crowd and those beating the tom-toms and most of the crowd followed him. He ran to a Mohammedan tomb that was about a stone's throw distant, and worshipped. A man stood beside him holding a censer of incense, the crowd were about him and the drums were constantly beaten. I asked what was the matter. They said that the day before a woman had died of the cholera, and that her death was attributed to the spirit of this Mohammedan tomb; that they worshipped, in revenge for his death, which had occurred a year before on account of the muntrums (a kind of heathen prayers) of a certain farmer of the village. The Mohammedan was now taking revenge, and they were trying to appease his spirit by their worship, so that he would not kill them all, or spread the cholera in the

THE RANKS OF SATAN BROKEN.— But notwithstanding we have these devices of Satan to contend against, I have some glorious news to write you. The ranks of Satan here have been broken. Last Lord's day three who had come in from a village called Pogoolagoodum, about twelve miles east from Secunderabad, were baptized with these two from Mrs. Campbell's boarding-school, making five in all. Two came from Pogoolagoodum on Friday night, and the three came the next day with the native preachers. The conversions of the three, father, mother and son, were to us very interesting. They had previously heard, and during our three days' stay there, the son often listened attentively to the preachers. The last evening one of the preachers brought the son to me saying, "he was believing." After questioning and talking with him for some time, I saw by his eagerness and the brightness of his countenance that he was in earnest. After sitting in the tent and listening for about half an hour he suddenly started up and said, "I will go and call my father and mother and bring them here." He soon returned with them, and a happy evening we had. The Lord was with us. They had to commence by learning the name of Jesus, but they soon not only learned to speak that dear name with their lips, but they had it in their hearts. We all bowed, and one of the preachers prayed. As he prayed that they might believe, the father broke out in a clear distinct voice, "*I believe.*" I have no doubt but that, as one of the preachers told them as I was writing their names, that their names were written in heaven. These are the first that the Lord has here given us from among the heathen.

Our previous baptisms were European soldiers, Eurasians, and one previously believing native. But we have been long praying for the break among the heathen, which the Lord has now permitted us to witness. With us praise His great and blessed name, and unite with us in pleading that this may be the beginning of glorious days for the Lord's work here. I expect by the blessing of God to return to Pogoolagoodum again to-morrow. Pray for us, and we request all who love the work of the Lord here to unite with us at the throne of divine grace.

IN MEMORIAM.

The friends in Hinesburg and Fairfax, Vermont, in Watertown, Mass., and other places, who remember John P. Sahnay, the subject of

this brief sketch, will be interested to know something of his later life.

He was born in the district of Bassein, Burmah, about the year 1836. His parents became Christians when he was quite small, and as he grew up, they did their best to give him opportunities for study. He first attended Rev. Mr. Abbott's school in Sandoway, and afterwards, the Anglo-Karen School in Maulmain for a few years. In 1854, Rev. Mr. Beecher being obliged to return to America, took Sahnay with him. As he was a young man of more than ordinary promise, Mr. Beecher believed that it would be wise to give him a better education than it was possible for Karens to receive in their native land at that time.

He attended the Academy in Hinesburg for a time, and was afterwards a student at Fairfax, and for a little while at Hamilton. During his sojourn of six or seven years in America, he received much kind assistance from christian friends, especially from J. Locke, Esq., of Watertown, Mass., all of whom he ever held in grateful remembrance.

In May 1861, we find him in Bassein, entering upon what proved to be the work of his life, the building up of the Anglo-Karen Normal and Industrial Institute, which Mr. Beecher had established the previous year. To begin with he had nothing but the rawest of raw material. His school-room was of the rudest and frailest description. For several years, he bore the chief burden of teaching in the English department. In time, however, the choicest of his early pupils became assistant teachers, and the school had grown at the time of his departure, into an institution which far exceeded the promise of its infancy.

On his return, he laid aside the expensive English dress and habits of living to which he had been accustomed in America, and thus he was enabled to do a work for his people which he never could have done under other conditions. His example in this respect is worthy of the imitation of those Asiatic Christians who, like him, have received an expensive education, gratuitously, at the hands of American Christians. He threw himself upon his own people for support. His monthly pay for many years was Rs. 40. For the last year he received

only Rs. 50. On this sum, he not only as a modest native gentleman should have made regular and liberal donations to the cause which he loved.

In October, 1870, Mrs. Carpenter's and my own being much impaired, it was advisable for us to attend the Convention at Toungoo, in the hope that the change would be beneficial. It became necessary to leave the entire care of the school upon Sahnay for the six weeks of our absence. He accepted the charge with cheerful readiness. It was, however, to be too much for him. He caught a severe cold, but continued to teach, pressing without respite until our return. At that time we favored him as much as possible. During the vacations he gave himself up to rest, but the cough which he then contracted never fairly left him, until he finally succumbed to it.

A year ago last October, he consented to be ordained pastor of the Institute Church. In the office he had repeatedly declined, and in the day of rejoicing to us all when he so readily and heartily accepted the new responsibility. His spirit had been good, but from that time his new spirit seemed to possess him. He evinced a care for the souls of the church and of all the pupils resting upon him. Mr. Carpenter and myself had recently united with the church by letter, and we soon came towards him in an unlooked-for degree. His sermons and prayers took on a new earnestness. Even when he did not himself lead the services, his presence and showed the watchful, anxious care which a true pastor ever feels for his flock. We often thanked the Lord week by week for the grace which He had vouchsafed to Him.

During the last rains, his strength noticeably less. His younger child was ill for some months and finally died in . . . Up to that time he had kept regularly at his class-work, but had accepted relief from teaching. The death of his little boy seemed to take away all his remaining strength. He then gave up all work from that day, but remained with us until after the Pastor's interment in October. On that occasion he made a little speech that touched every heart.

great scarcity and high price of rice, as a serious deficiency in the school.

It was necessary to raise Rs. 1000, im-
mately, or to close the school prematurely.

was chairman of the Committee. After
ort had been read, he arose and after
with great simplicity to his own critical
on, he said, in a weak voice, that the
must go on. It was God's work, and
ot be allowed to stop, and that for his
e wished to contribute two months' pay
deficiency. On the previous Sunday he
ptized two of the pupils. That, with
the speech, was his last public service.
uch an example, there was no difficulty of
in making up the required amount.

mediately after the Conference he went to
gle for rest and medical aid. At first we
only favorable reports of his condition;
ed to be regaining strength. In a few
however, we were startled by a sum-
r his wife and boy to go to him at once,
would see him alive. The disease had
tly left his lungs, and attacked the or-
the abdomen, producing almost com-
struction of the passages. He rallied
nough to be taken a few miles to his
s house, but it was only to die. He
d himself repeatedly as quite at peace,
live or die as pleased the Lord. He

showed much thoughtful care for his wife and
all about him during his last days. On Wednes-
day, the 29th of November, he entered into
rest, and his body was buried in the burying
ground at P'nah Theng. We cannot doubt that
it is well with him, and as we look back, espe-
cially over the past year, his whole memory
seems filled with a christian fragrance for which
we thank God.

As a preacher, Rev. J. P. Sahnay excelled in
earnest and vivid presentations of the truth.
As one of his old pupils expressed it, it was
not possible to sleep under his preaching. As
a teacher, he commanded the respect, and es-
pecially in his later years, the love of all his
pupils. Although he often engaged with them
in their sports, no one of them ever dared to
trifle with him. He was spared to labor only
fifteen years after his return from America, yet
he has done a large work for christian educa-
tion among the Karens. It is on such men,
trophies won by the gospel on heathen ground,
that we are forced to rely more and more for
the completion of our work. We feel his loss
deeply, but the Lord who has called him away
can raise up others to fill the place. For this
we pray.

C. H. CARPENTER.

BASSEIN, January 13, 1877.

THE MISSIONARY OUTLOOK.

I. — Five pairs of Missionaries of the
INLAND MISSION are now preaching
and distributing the Scriptures in five
un evangelized provinces of China.

SI, Messrs. Turner and James.

SI, Messrs. King and Budd.

UH, Messrs. Easton and Parker.

UEN, Messrs. Cameron and Nicholl.

IN, Messrs. Taylor and Clarke.

st prayer is specially requested for
ioneers, that they may be preserved
any dangers, and helped to speak bold-
wisely, and that God will work with
nd confirm their word with signs fol-

The Rev. J. Hudson Taylor, the
r of this enterprising Mission, is now in
His arrival was clouded by the death

of Mrs. Stronach (formerly Mrs. Duncan), who
had rendered valuable service to the Mission,
and was beloved by many. He had visited
Chin-Kiang and Yang-Chang at the date of his
last letter, and speaks of encouraging proofs of
God's blessing, in the addition of converts to
the churches at many of the stations. — *III.*
Miss. News.

OPIUM IN CHINA. — Rev. L. H. Gulick,
M. D., reporting to the American Bible Society
his first visit from Japan to China, as Bible
Agent, says, respecting his visit at Shanghai:
"It is mortifying to find, so conspicuous on
the river, among the clumsy junks, the gal-
lant sail vessels, the ocean steamships, and
the river steamers, also a number of unsight-

ly, dismasted and covered hulks, in which the opium of British India is stored, because the Chinese will not allow of its being otherwise than surreptitiously kept on Chinese soil. How affecting to find the stolid Chinaman, in his governmental relations, steadily refusing any complicity with this trade! and how sad that opium is forced on China by nominally christian guns and bayonets! God speed the day when the truly christian patriots of Old England, by continued appeals to its Bible-educated conscience, shall have raised such a sentiment as to sweep the deadly trade from both land and sea, as a contraband, not of war, but of peace and good-will! This impediment to the Bible, and to all christian work, is the first fact we face as a Bible agent on landing in China; and it will, for a long time yet, be one of the greatest of our difficulties."

THE METHODIST NEW CONNECTION have raised 3208*l.* for a Chinese Institution for training native preachers.

JAPAN. — In the city of Tokio, Japan, 10,000 people are said to attend the Missionary services. The changes going on in that populous empire continue to be full of encouragement to Christians.

TURKEY. — "Everyone in the East," says Mr. Baxter, "believes that the Star of the Osmanli is waning; the dreamy Arab on the banks of the Nile confesses it in mournful tones; the fiercer Mohammedans of Northern Syria gnash their teeth and touch their scimitars, but do not deny the impending catastrophe; and, if the governing few at

Constantinople defy the public opinion of Europe, they will only hasten and render striking their inevitable doom. The government of the Sultan is so oppressively moral, and corrupt, that no European macy, however skillful, can prevent it but up ere long."

FIJI ISLAND. — A visitor to the Island of Kandava, one of the Fiji Islands, was tea with the Missionary, when the bell rang. He was told that this was the signal for worship, and that, of the 10,000 people on the island, the Missionary did not know of a house where there would not then be daily prayer! And yet "Fiji was once a nym for cannibalism."

CÆSAREA. — The little band of thirty testaments in Cæsarea has grown, within last twenty-two years, into a community of 2,500, largely under the labors of Mrs. Worth, of the American Board. There has been greater progress at the Cæsarea Mission during the past year than in the previous years, though that station has long been one of the most prosperous in Turkey.

THE AMERICAN BOARD, since its organization in 1810, has expended sixteen millions of dollars, and has sent out to the Foreign Missions 1149 Missionaries. There are now in the Turkish Empire nearly 150 Missionaries by this Board.

THE WESLEYANS contribute on an average of nearly eight shillings per member each year to the Missions.

EDITORIAL PARAGRAPHS.

THE FRONTISPIECE. — In China not only are there many barbers' shops, but also in the streets you may see a man sitting down, and a barber shaving his head, or combing and plaiting his long queue. This is a picture of a man who can thus shave in the street, or go to any person's house. You see he carries his bench, and all requisites, by a pole on his shoulders. On

the one side of the picture is the fire-stove, the boiler and wash-bowl. The seat on the other side contains five little drawers. On top he puts his money, in the next his comb, and in the other his hair; for in China false hair is sold.

In China every man has the front part of his head shaved. When a little boy is a

razor is applied to his head. You would see funny-looking heads of hair if you among the Chinese; for until a boy is ten years of age it is not thought advisable to let his queue grow; and so some have it growing in two, three, four or five parts of the head.

At the death of an Emperor, the magistrates and other officials are commanded not to shave their heads for one hundred days. This is part of a national mourning proclamation. They are, however, permitted to cut the hair with scissors.

MISSIONARY'S GOLDEN WEDDING. REV. JAMES BENNETT and his wife Mrs. STELLA BENNETT, of Rangoon, Burmah, celebrated their golden wedding in that city on the tenth of January last. They were married in January 1827; in November, 1828, Mr. Bennett was appointed Missionary Printer to Burmah; and in 1829, he sailed with his wife from Philadelphia. They arrived at Maulmain in January 1830, and had been in Burmah forty-seven almost to a day on the fiftieth anniversary of their marriage. Mr. Bennett took charge of the Mission Press soon after his arrival and managed it with rare prudence and industry not far from forty-six years. He resigned his connection with the Press in 1876, retired from its active duties enjoying the confidence and good will of all interested in it.

On this occasion in Rangoon was exceedingly numerous; a large number of missionaries and men were present, and the happy pair, comparatively hale and strong, received the congratulations of their missionary associates, besides the more substantial testimonials from friends, children and grandchildren. The prayers and blessings of thousands will attend them in their other and sister in all their future course.

The fiscal year of the Missionary Union closes on the last day of March, but the present number of the "Magazine" goes to press on or about the twentieth of March, and hence we cannot now state the condition of the Treasury for the year. In order to give time to those at a distance to make returns, and also to those who are near the Rooms, but who are

dilatory about making up their foreign mission collections for the year, the Treasurer keeps his books open for a few days after the fiscal year closes. Let all bear in mind that in these hard times, the work of the Union is in great danger of being hindered and injured for lack of funds. Let every church, and every church member give something, be it ever so little. And let no church and no member delay. What is done must be done quickly, or an appalling deficiency will appear in the Treasurer's Annual Report, to be presented at the next Anniversaries soon to be held in Providence, R.I.

How many of the friends of the Union will this year double, or increase to some extent, their annual donations to the cause of Foreign Missions, in order to make up for the lack of those who say they cannot this year give anything? There are *many* who *can* do this. And if they do not help in this time of need, a fearful burden will surely fall upon the work of the Union.

Our readers will notice that the present issue of the "Magazine" is almost entirely made up from original articles, some of which are exceedingly interesting, while all of them are very valuable. The publisher has from subscribers a large number of letters containing hearty commendations of the "Magazine." Old readers say, "It was never more instructive and stirring than it is now."

A contributor to the funds of the Missionary Union writes from Kansas thus:—

"I herein enclose \$10 for Foreign Missions. I do not know but it will be the last from me, as I am now 70 years of age. But if I live, I shall do what I can. My income is small, only about \$250 a year. I am all alone as to church privileges. I have not been to a Baptist meeting in three years. There are several Baptists in the neighborhood, but no preachers, and we are not able to pay for one. There is a church seven miles from us in one direction, and one ten miles in another; but I have no horse, and cannot leave home." Ten dollars for Foreign Missions out of an annual income of \$250! What if others should give in the same ratio?

ANNUAL MEETINGS.

The Sixty-third Annual Meeting of the American Baptist Missionary Union will be held in the First Baptist Church of Providence, R.I., on Tuesday and Wednesday, the 22d and 23d of May, 1877. Samuel Moss, D.D., of Indiana, will preach the Annual Sermon.

[Signed,]

H. S. BURRAGE, *Recording Secy*

PORTLAND, ME., March 16, 1877.

The Sixty-third Annual Meeting of the Board of Managers of the American Baptist Missionary Union will be held in the First Baptist Church of Providence, R.I., immediately after the adjournment of Missionary Union.

[Signed,]

J. B. THRESHER, *Recording Secy*

DAYTON, March 16, 1877.

DONATIONS RECEIVED IN FEBRUARY, 1877.

MAINE, \$569.95.

Jefferson, 1st ch., 12; Livermore Falls, ch., 25; S. Norridgewock, ch., 8; Stevens Plains, a young brother, 5; Bethel, Mrs. M. J. Newton, 12; N. Livermore, Mrs. Libby, 11; Mrs. Gilbert, 14, for sup. of a Burman girl in Mrs. Eveleth's sch., Toungoo; Rockland, Cedar-st. ch., 10; Hancock, Rev. R. G. Watson, 5; Damariscotta, ch., 64; New Sharon, Mrs. Zorah K. Morrell, tow. sup. of a Burman girl, named Winnie Morrell, in Mrs. Eveleth's school, 25; Corinna, Alvin Young, 5; Martha Young, 5; Mt. Vernon, ch., per C. E. Young, 10; Gardiner, Brunswick-st. ch., 31.64; Penobscot Asso., J. C. White, Treas., Bangor, ad ch., (of wh. 35 is fr. S. S.), 135; Coll. per Rev. W. S. McKenzie, Dist. Secretary, Springvale, ch.; Saco, ch., 22.50; Camden, a friend, 3.90; Skowhegan, Charles Miller, 10; Waterville, ch., 140.91; So. Thomaston, Rev. C. M. Herring, 5;

NEW HAMPSHIRE, \$418.00.

Antrim, bequest of late Mrs. Hannah O. Abbott; New Ipswich, ch., 2; Stratham, Mrs. I. F. Smith, 6; Hudson Centre, Nancy B. Merrill, 5; Mrs. J. C. M. Greeley, 5;

VERMONT, \$62.90.

Windsor, Lucy Ellison, 1; Vershire, ch., 17.90; Coll. per Rev. W. S. McKenzie, Dist. Sec'y, Whiting, ch., 14; So. Windham, ch., 30;

MASSACHUSETTS \$2,764.91.

Boston, Clarendon-st. ch., Emily Pesaloe, of wh. 10 is for translating the Scriptures into Chinese, care of Rev. Wm. Dean, 30, gold; 31.54; a friend, tow. sup. of nat. prs, care Rev. J. E. Clough, Ongole, India, 211.67; Charles-st. ch., Mrs. Sarah Spalding, deceased, to const. Langdon Lauriston Ward and Nellie Spalding Ward, H. L. M., per Langdon S. Ward, adm, 200; S. Hanson, ch., 12; Chelsea, Carey-ave. ch., 76.37; Charlemont, a friend, 25; Weston ch., 10; N. Attleboro', ch., 12.22; Charlestown, 1st ch., Boardman Miss. Soc., S. D. Sawin, tr., 600; Clinton, ch., for sup. S. R. Solomon Vencutiah, nat. pr., care Rev. J. E. Clough; Holyoke, 2d ch., Dea. E. Chase, tr., 110; N. Uxbridge, ch., 25; Shelburne Falls, Mrs. Nancy Eager, 2; Arlington, ch., in pt. J. S. Crosby, tr., 299.45; Ea. Gloucester, ch., 7; Westboro', ch., 46.43; Chelmsford, 1st ch., 50; So. Framingham, ch., 45; Worcester, Main-st. ch., S. S., 25; Princeton, Asa H. Goddard, 550; Grafton, Mass., 1st ch., 25; N. Tewksbury, ch., 125.26; Cohasset, Mrs. Mary A. W. Beaman, 8; Dorchester, a friend, for sup. of Lungiah, care Dr. Jewett, 20; N. Adams, ch., 100; Jamaica Plain, S. S., for educating nat. teacher in Theol. Sem. at Ran, 42.22; Georgetown, ch., E. P. Perkins, tr., 6; Orange, ch., 2; Charlestown, 1st ch., George W. Little, tr., 78; Medway, P. C. Bryant, Coll. per Rev. W. S. McKenzie, Dist. Sec'y, Hyde Park, a friend, 1; Manchester, M. A. B., 5; Boston, O. T. Cutter, 5;

\$45 00

17 00

25 00

15 00

109 00

166.64

10 00

182 31

400 00

8 00

10 00

18 90

44 00

443 2

88 62

622 22

38 00

135 00

238 45

96 43

70 00

575 00

133 26

228 22

10 00

11 00

Middlefield, ch., 17; Leicester, Greenville, ch., Rev. John Sawyer, 5.50; Shelburne Falls, ch., 13; N. Chelmsford, N. B. Edwards, 10; Miss Hollis, 10;

RHODE ISLAND, \$985.29.

Pawtucket, ch., 16; Providence, Mrs. A. P. Luther, for the Shan Mission, care Rev. J. N. Cushing, 25; Central ch., S. S. (and with previous cont.) to const. Elisha H. Rhodes, Anjanette E. Tinkham, and Mrs. Edwin E. Calder, H. L. M., 255.08; Friendship-st. ch., to const. Joseph A. Shaw, H. L. M., 109.21; G. D. Wilcox, M. D. 30; Central Falls, ch., S. S., for sup. nat. pr care Mrs. Ingalls, in pt. Warren, Dea. Stillman Welch,

CONNECTICUT, \$1,059.30.

Avon, Mrs. Cornelia T. Bissell, 5; Stamford, ch., 655.08; Rockville, Mrs. William Butler, for educating 2 children, to be named Gertrude and Louise Butler, in care Mrs. E. B. Cross, Toungoo, Middletown, David Stevens, 5; W. Suffield, a friend, 52.50; Cromwell, ch., Geo. W. Stevens, 20; Suffield, 2d ch., N. S. Pomeroy, tr., 230; Vernon, Mrs. H. Fiske, 2; Mrs. Hurlbut, 1; M. W. Loomis, 1; Rosa Gainor, 1; Edwin G. Buller, 1; Mrs. N. A. Crane, .50; Mrs. Westfall, .25; a friend, .25; Bridgeport, Ea. Wash'n-ave., ch., 6; Rainbow, ch., per Rev. O. Dodge, 8.72; Coll. per Rev. W. S. McKenzie, Dist. Sec'y, West Killingly, a friend,

NEW YORK, \$1,673.10.

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Donations and legacies from April 1, 1876, to
March 1, 1877, \$83

THE
BAPTIST
MISSIONARY MAGAZINE

VOL. LVII.—MAY, 1877.—No. 5.

A MOURNFUL FACT, AND A HOPEFUL INDICATION.

The missionary periodicals, and indeed many of the standard religious journals of the country, are more and more lamenting the fact that so small a proportion of the members of christian churches take part, or manifest any interest, in the work of evangelizing heathen nations. This evil is not a new development. It has always been thus. The number of church members who contribute nothing whatever, never give a penny, nor offer a single prayer, for the cause of Foreign Missions, is, and ever has been, *very large*.

It is amazing and mournful that thousands of professing Christians give nothing in all their lifetime for the conversion of the world! *Christians*, and yet wholly indifferent and apathetic in relation to a work of the greatest magnitude! *Christians*, and yet utterly neglecting a duty of the highest importance! *Christians*, and yet never *once*, in all the years of a religious profession, devoting a single serious thought to that which stands so distinctly foremost among the obligations of a christian discipleship!

But more strange and mournful is the fact that entire churches, with their pastors, ignore the work of missions to the heathen. Before us, as we write, are the Annual Reports of six State Conventions, presenting the number of churches, and giving the numerical strength of those churches, making out a membership of over one hundred thousand souls. As we run the eye over the lists printed in these Minutes, we can pick out scores and hundreds of churches that, year after year, give not a single dollar, not one cent, to the cause of Foreign Missions. They make no response, and pay not the slightest heed to *the GREAT COMMAND* of the Lord Jesus Christ. The monthly missionary concert of prayer is a service that has long since been abandoned by those churches, or was never observed by them. Nothing could be more completely ignored by them than the words of Christ, inculcating the duty of spreading the gospel throughout the world. And among the churches reported in those Convention Minutes we find some with a membership of *five and six hundred souls*, and that membership annually increasing, whose yearly contributions to the work of Foreign Missions do not average ten cents per member! Probably the small amount that is annually contributed by those churches to send the gospel

abroad, comes from a few of the wealthier members, leaving the great bulk membership non-contributors. "Tell it not in Gath, publish it not in the streets of Askelon."

But the evil in question is beginning to excite attention and to be lamented than formerly. Almost daily one meets in religious periodicals with vigorous tests against the neglect of Christians and churches to do their part towards universal diffusion of the gospel, and by such neglect, retarding and putting in jeopardy the cause of missions. Ministers and laymen, the editors of widely-circulated influential religious journals, speakers at missionary meetings, the managers of missionary societies, with one voice, and with earnest words, are expressing surprise and lamentation over the strange and melancholy fact, that the great proportion of professing Christians have not yet been brought into intelligent sympathy and co-operation with the *Great Commission*. More and more is it coming to be understood that the work assigned the Lord's people in His last great command, holds one of his disciples under an obligation to do something to promote that work. It is an evident and widespread awakening on the subject of missions to heathenism from which awakening larger and more reliable results, in the shape of pecuniary contributions, may be confidently anticipated.

ENOUGH TO DO AT HOME.

BY C. H. W.

There are two sides to every question, and the subject of Foreign Missions is no exception to the general rule. There are those who believe in missions with whole-hearted earnestness; there are those hostile to them; and still a larger class, if we may judge by appearances, including even professing Christians, who are nearly or quite indifferent on the subject.

Foreign Missions, these latter say,—virtually, if not in so many words,—would be all well enough, despite the discouragements attending them, if there was not already more than enough for christian people to do at home. But as long as there *is* so much at our doors, calling for all that we can do or give, surely the Lord does not require more at our hands. In a word, when our duty is done towards the needy and suffering around us, when the ignorant in our own land are all instructed, the spiritually dark enlightened, and our own people wholly christianized, then there will be time enough to think of, and do for, those in far-off lands. And thus, these half-indifferent Christians live on, unmindful of the Redeemer's last command; giving perhaps something occasionally merely from custom, but missing the supreme blessedness

that comes from a full and hearty sympathy in the work.

Then again, let there be a little excitement made to awaken enthusiasm in the cause of missions, and to raise funds to help in evangelizing the world, and there are a plenty of writers ready to point out cases of home poverty, destitution close at hand, of ignorant christian cities, and to tell us significantly, if we wish to convert the heathen, why, at our very doors! The secular press, in such cases, is ready to taunt Christians by telling them that "charity begins at home," and to talk about wasting money in the fruitless attempt to christianize the millions of pagans in pagan darkness. Better use our money at home; it can have a chance to do some good, instead of this wild-goose chase over the world. It is so persistently has this aspect of the case been presented, that the sentiment cannot but have taken root in many a receptive mind, and a few sincere Christians may have been induced by such plausible sneers.

But to come to the root of the matter, is this zealous advocacy of the charity which begins at home—and ends there—

narrow and supremely-selfish policy under us? For are those who are hostile to, or indifferent towards Foreign Missions, as a general thing, more awake to christian and benevolent duties at home than such as believe in a rendering of, and obedience to, the Ruler's last precious words to his people? Those words, "Go ye into all the world," surely did not mean "confine your efforts to your own city, or your own country," and let that outside world take care of itself. No, but not this; and though there is, and ever will be, enough to do at home, His commands are as imperative as though every one of our countrymen were in comfortable worldly circumstances, and all were true believers in the Gospel.

Now for a moment suppose that the early Christians had adopted this narrow, selfish policy, when would ever have spread the Gospel in the world? Were there not still unconverted Jews in Jerusalem when the disciples went forth to teach the despised Gentiles of the world who had come with glad tidings to them also, as well as to the proud Jews? Had the people in the various towns and cities where Paul had labored been brought to Christ, would he have heard the imperative call "Come over Macedonia and help us"? If not, how could he be so unwise as to listen to even the faintest call, and thus leave his work in Troas to be taken up by another country? Were there not heathen enough there for him to teach?

Even in other cases, why should Paul and his co-workers for Christ be so earnest in going from place to place, spreading the good news of the Gospel to all the countries round about, when there was evidently more than enough for each very one of them to do at home? We remember that there was only a little band of believers at the best; they were poor, and sacrificed much in going from one city to another, and was there not ignorance and unbelief at their very doors? Yes; but they were not worldly wise as to obey, and in addition to their home labors, to go unto other nations where all of which is told us in the Acts of the Apostles,—the earliest missionary journal on record.

Let us now bring this question nearer to our own country. Suppose that the Eastern churches,

after the apostles' time, had confined their labors to their own part of the globe, where now would be christian Britain, and our own christian land, and where the religion of Christ as an aggressive power on earth? It has been said that St. Paul himself extended his mission labors into Britain; this, however, is doubtful; but be that as it may, we know that not very long after the birth of Christianity, its seeds were planted in that then barbarous soil, and though the growth was at first slow, from that little seed has come wonderful things to us. To christian England, and to our own country, the world is looking to be taught of the Saviour, who has been lost sight of in the darkness of heathenism in regions beyond.

Shall we forget the trust, or shall we excuse ourselves by saying that we have enough to do at home? Or more, shall we of little faith say that it is useless labor to attempt to christianize such masses of pagans?

I wonder if those cultivated Eastern people of old thought it folly to go to such barbarians as the, then, rude and warlike Britons, and if they were not often discouraged in the attempt of so doing? The condition of woman in England at that time, as in all unchristianized nations, was rude and uncultivated in the extreme; look now, and see what the Gospel has done for her and for her children, and may do for all who speak the English tongue in any clime or country, where the word of God has access.

The religion of Christ, if it be worth aught to its possessors, must become an aggressive power in the world. It cannot confine its knowledge, its sympathies, or its labors to a narrow belt of God's earth. It must spread the story of the Cross till it shall have become of effect, not only to Jews and to Greeks, to America and to England, but to the whole habitable globe. The seed must be planted; the leaven infused, and the result left with the God of all nations. Where once was light there is now darkness. To those in the light it belongs to bear back the beacon that once shone for us, in our overwhelming darkness. The trust has been given us by One who knows all about the home work; and who knows also the need of His people being drawn out of themselves to more largeness of faith, and to nobler works.

PASTORS AND MISSIONS.

BY REV. V. A. SAGE, CUBA, N. Y.

Upon pastors devolve special responsibilities with reference to the cause of missions.

It is their duty, first of all, to see to it that the people of their charge are *instructed* upon the general subject of missions. This instruction will, of necessity, take a wide range; for the subject is many-sided and comprehensive. There is, to begin with, the Scriptural view of the whole matter. The Bible has much to say about the heathen and their evangelization. It teaches us that the heathen are lost; that they "have no hope and are without God in the world," that in consequence of their general sinfulness, their idolatries, their ignorance of Christ, they are exposed to the just wrath of an offended God. It furthermore teaches that the heathen are embraced in God's plan of salvation; God intended that they should share in the benefits of Christ's death. And we are assured that the gospel of Christ is sufficient to meet all the demands that heathendom may make upon it. It is the "power of God unto salvation to every one who believes." Moreover the Bible declares that it is the special, constant duty of all who believe the gospel to extend the knowledge of it to others. Christ's last command was to "go into all the world and preach the gospel to every creature." The Bible emphasizes the thought that the Christian is "debtor both to the Greeks and to the barbarians, both to the wise and to the unwise." And the Bible illustrates these several thoughts by many instructive historical examples.

It is the duty of the pastor to make his people fully acquainted with all this, so that they may know the position of Scripture concerning the heathen and their rescue.

In addition to this, there is the history of missions, especially of modern missions. It is a wonderful history. How God has interested his people in the work, how He has prepared the way for the work, how He has tried the faith of His people, and answered their prayers, and made missionary labors successful, is all a most interesting and instructive story. Modern missions are a monument to God's faithfulness and love and power to save. The history of the Teloogoos, of the Karens, of the Sand-

wich Islands mission, reads like a tale of enchantment.

It is the pastor's duty to have his people instructed in this history. It is a continuation of the Acts of the Apostles, but by universal means.

So, too, the special needs and exigencies of the work, the peculiarities of individual churches, that call for special prayer or contribution, the local and passing events of mission life, are most suitable subjects for comment and instruction by those who have the care of the churches.

The pastor can provide instruction to his people in these things in many different ways. They are suitable themes for public pulpitations. Historical discourses ought to be more plentiful than they are. Missions afford abundant material for such discourses. From mission history and biography may be gathered the choicest and most telling illustrations of God's grace and power. And these may be the subject of lecture-room talks, before the monthly conference, before the prayer meeting, before the prayer, and in various ways the pastor can make the subject of missions prominently before his people.

Again, it is the pastor's duty, either directly or through others, to effect the circulation of missionary reading as extensively as possible among the people of his charge. The "MISSIONARY MAGAZINE" ought to be widely distributed in every church. Should even eight or ten copies lie in a church take and read the "MAGAZINE" their consequent talking about and praying for missions would be a source of much instruction to the rest. And thus missionary information would be extended.

Now the result of this instruction would be an intelligent, deep-seated, permanent interest in missions. The reason why masses of Christians are not more interested in this subject is because they know so little about it. They have nothing upon which to feed. They do not know even the names of the prominent missionaries now in the field; they know nothing about the harvests of souls garnered in. How can they be interested? Upon pastors largely rests the blame of this

And if it is to be changed, if churches are to know of God's ways and grace among the heathen, it will be done, must be done, through the instrumentality of pastors. When missions are a familiar theme to pastors, they will be such to the people; and we may reasonably suppose, not until then.

Again, it is the duty of pastors to see to it that their people *pray* for God's blessing upon missions.

Praying for missions is the natural and necessary result of an intelligent and deep-seated interest in them. If pastors give suitable instruction concerning the heathen and their salvation, the people will, of themselves, begin to pray that the nations be speedily evangelized. But it is the duty of pastors, not alone in this way, but in a more positive, special, direct manner, to encourage their people to pray for missions. In view of the greatness of the work and its pressing importance, missionary prayer meetings ought to be established and maintained in every church. The natural leader in this movement is the pastor. Upon him, in the majority of cases, rests the sole responsibility for the existence and success of these meetings.

The monthly concert of prayer for missions has come to be a recognized method of church activity in this direction. This, if any, is the missionary prayer meeting of the church. But is it too much to say that in the majority of our churches this meeting is more honored in the breach than in the observance? It is a sad fact that this monthly missionary concert is very widely neglected. And when observed, it is frequently the case that few attend it, and but little interest is manifested in it. It is apt to be the dullest meeting of all.

The pastor can, by God's blessing, change all this. If he come to the meetings with his mind crammed with facts, and his heart overflowing with zeal and prayerfulness, his people will catch the sacred fire. The meetings will be kept up and largely attended, and will be the most interesting and profitable meetings of all.

But the prayerfulness of pastor and people for missions ought not to be confined to the monthly concert. All the prayer meetings

ought to be tinged with a missionary interest. We are told to "pray the Lord of the harvest to send more laborers into the harvest." We are also taught to say "Thy kingdom come." Is it not designed that these petitions should form, in one way or another, a part of all our praying? Why should "Thy kingdom come" be one of the first petitions in the Lord's Prayer? Is it not expected by our Master that the work of the Great Commission should be first in our hearts and always in our prayers?

Let pastors then illustrate and emphasize the duty of earnest, constant, prevailing prayer for the universal spread of the Gospel. The people will follow their leaders in this matter. If pastors are faithful and prayerful, churches will be the same.

Again, it is the pastor's duty to see to it that his people *give* in support of the work of missions.

"How shall they hear without a preacher, and how shall they preach except they be sent?" The work of missions is carried on by means of money. If the Lord's people do not give it, nobody will. And the natural, and in the broad sense, the most efficient instrumentality by which this money may be obtained is the pastor. He is acquainted with his people, and they with him. What interests him will interest them. What he gives for they will be glad to give for. His judgment and advice with regard to the directions in which benevolent means should be expended, will generally be taken without question. And the churches expect their pastors to be their leaders in benevolent giving.

But pastors too frequently neglect this manifest duty. Many do not like to preach upon the Christian's obligation to give for the spread of the gospel. It is a theme that they avoid. Some are fearful of offending their people if they preach upon such subjects. They are apprehensive that the pastoral relation may be endangered by such a course. Others, again, in presenting to their churches objects for their benevolence, leave out missions in their absorbing desire to promote home interests, and build up waste places immediately about them. There are churches not a few to whom the demands of the Foreign Missionary work are never pre-

sented, except it be occasionally by the representative of the Missionary Union.

And so it comes to pass that funds are often lacking by which to promote needed missionary operations. Laborers cannot be sent to the field because there is no money to support them. Urgent calls to come over and help us, that are wafted to us from heathen shores, have to be unheeded for the same reason. And, worse than all, fields have to be abandoned upon which work has already been done, because there is no money to pay for continued cultivation. It is sad that when God makes ready the fields, there should be no one to sow them; that when He matures the harvests, there should be no one to reap them.

If now the pastors of all our churches should look to it, that at least once a year the subject of missions should be brought prominently before their people, and the duty of giving should be affectionately and earnestly urged upon them, there would be abundant means to carry on the work of God among the heathen. Fields could be more fully and efficiently occupied, more laborers could be sent forth, and the whole missionary enterprise would take a decided step forward. The pastors, under God, could do this. Because they can do it, because no one else can do it as well, therefore it becomes their imperative duty to do it.

To recapitulate: In view of the claims of the heathen world upon us, it is the duty of pastors to *instruct* their people regarding these claims, to incite them to *prayer* in behalf of the heathen, and to lead them to *give* in support of the work of missions. If these three things are done by pastors, most of the perplexing problems concerning Foreign Mission work will have been largely solved.

MUSINGS ON THE RAILROAD.

BY A DISTRICT SECRETARY.

ASK FOR A DEFINITE AMOUNT.—One-half difference in the amount of a Missionary collection can be made by putting a *definite sum* to be raised before the congregation. After

the Annual Meeting at Buffalo, last writer resolved upon attempting to raise half dollar per member in every church not already up to that amount. Of course it has not in all cases been possible, but it has most fallen short, it has doubled the amount contributed in previous years.

In some churches there are many dependent members, and others from whom can be expected. In such cases a reduction from the whole number has been made. In some cases the number has been reduced third less than the churches have reported to the Association, and then they have been required for an amount equal to one half dollar per member. The plan has invariably worked. Notwithstanding the *hard times*, *Ce.* and all other embarrassments, the collections in the churches visited have been better for years before, and in many instances doubled the amount.

From my own experience and observation both as pastor and as District Secretary, I am confident that such a *definite amount*, put before the churches by the pastors themselves, *fully*, and *liberally* leading the way, will double the amount of our Missionary contributions.

Try it, brethren, try it!

Remember, not a "half dollar roll" but a sum equal to one half dollar, or as the case may be, per member. Nearly every member can give the half dollar, some for twenty, some for ten, and so on according to interest and ability.

Be careful who you allow to act as collector. Suffer no man, deacon or otherwise, who is not interested, and is not, according to ability, a *liberal contributor*, to spoil your collection as he almost certainly will, if you allow him the chance by calling on him to take the collection. I could recall instances where, after a very good sermon, such men have been called upon as collectors, and I could have wished that the good of the cause, they had been *heaven* instead.

Brethren, try the definite amount plan, and report the results.

THE SAINTLY SPIRIT THE MISSIONARY SPIRIT.

BY S. E. PIERCE.

he first "Noon-day Prayer Meeting," after Moody began his work in Boston, was held in Remont Temple, where are located the Baptist-Missionary Rooms. So great was the crowd the spacious hall was soon filled, and the people, standing at the several entrances, denied admission to the building.

A old lady, quite vigorous for one of her age, pushed her way through the crowd, and to pass the policeman.

"You can't pass, madame!" said the public official, barring her entrance. "The praying is full; not another one can get in." "Bless your soul, my good man!" exclaimed the old lady, smiling; "there's something to be done in this world besides attending these prayer-meetings. I have business in mission rooms."

"That's so, and it's a pity more folks didn't enter it," replied the officer, as he suffered her to enter.

There is a lesson in the incident, so obvious it may be overlooked. It quaintly suggests that not to all is given the luxury of social rank, and that some must find their spiritual fulfillment in their work. The old lady's religion is apostolic in its spirit; for not to prayer, but to "prayer and to the ministry of the Word," would "the twelve" give them; "continually."

As often said, "the prayer-meeting is the thermometer of the church. It is a thermometer; but it is not the exclusive register of the church's temperature. That is also indicated, quite as accurately, by the sympathy which the church expresses in the mission of her people."

A church work-meeting may as clearly express devotion as a church prayer-meeting. Those who placed their garments on the colt, when Jesus rode into Jerusalem, showed devotion as expressively as those who cried "Hosanna to the son of David." When Elisha smote the Jordan with the mantle of Elijah, it was quite as much an act of faith as his petitionary challenge, "Where is Jehovah, God of Israel, even He?"

There is a sense in which work is worship, and a deed an expression of faith. No church, whose brain and heart are in sympathy with her Lord, is satisfied with worshipping Him as the Son of God. So broad is her apprehension of Him as the Messiah, so stimulating her love to Him as the Saviour, that she gives herself for the accomplishment of the purpose to which He gave Himself. There is no service of sacred song, nor importunity of petition, which may adequately express her devotion; therefore, she joins unto these, as the emphatic utterance of her consecration, the eucharist of holy work. She memorializes God, as did the devout centurion, with prayers and deeds: For her to work thoroughly is to pray ardently.

This is neither sentiment nor rhetoric, though it would be none the worse if it were either. It is the forcible expression of a truth, which, in these days, when Christians are tempted to the cultivation of a "pietism," whose highest life is that of contemplation and emotion, the churches should "mark, learn, and inwardly digest."

The lives of the great saints of the churches reveal no more lustrous trait of devotion than their sympathy with the Messianic mission of our Lord. Setting themselves apart, that is, consecrating themselves, to express this sympathy, their devotional utterance, while heard in praise and prayer, emphasized itself by prolonged service in the mission of Christ. They were exhilarated with emotion, so that it mattered not to what labor and sacrifice they were called, nor to what station they were let down or lifted up, if therein they might advance the work of Christ; for to them duty was joy, and law was love. Men called them saints, not so much on account of the holiness which separated them from their brethren, as for the consecration which set them apart as the servants of the Lord's mission.

Sympathizing most intensely with the whole mind of Christ, their vigils of devotion were often surprised by the dawn. It was not wholly for the luxury of communion with their Lord

that they thus prayed, though often their souls thirsted for this refreshment; but that they might thereby receive inspiration for their Master's work. While, like the six-winged seraphim, with twain they covered their face and with twain their feet, — worshipping in the adoration of humility, — with twain they did fly. Passing strange is it, that so much of the modern high culture of the seraphic spirit should ignore the zeal of seraphic work!

In reading the biographies of these brethren of the mission of Jesus — for this name seems the appropriate designation of holy men separated by centuries and ecclesiastical sympathies, yet united by similarity of spirit and purpose — the pages seem to glow with the intensity of their sympathy with the spirit of the incarnation. So clearly did they apprehend the fact and the meaning of the great mystery of God manifest in the flesh, so logical were their inferences from the dogma, that their holy ambition was to make the church in fact, what it was to them in theory, the body of Christ on earth. They failed in agreement as to the forms by which this dogma should be symbolized. Some of them, instead of going to Mount Zion, went to Mount Sinai, and sought for ecclesiastical symbols in the pattern of things showed to Moses on the Mount. They forgot that these were but shadows, imperfect, therefore evanescent. But even in their ecclesiastical anachronisms, the fair-minded scholar sees that their intention was to symbolize both the fact of the incarnation and the truth, its logical result, that the church as the body of Christ perpetuates his incarnation on earth. Knowing that the glorified body of the Lord, wherein was neither flesh nor blood, abode in heaven, they beheld in that fact an earnest of the resurrection. But in the *ecclesia*, those called out by the heavenly voice, they believed that the Word was yet incarnate and dwelt among men. In this central truth all the saints of the churches, though differing in the distinctiveness of their pronouncement, have found their agreement. The church has been to them the body of Christ to carry on the mission of the Messiah. What the Lord did while dwelling in the flesh among men, the church should do. The love which included a world in its beneficence,

should be the measure of its love. The mind which directed heralds to proclaim to every creature the good news of salvation, should be the mind of the church. As He preached the Gospel to the poor, went from place to place doing good, healed all oppressed of the devil, so it behooves the church to preach, to go about, and to heal. The mission of the Messiah, thus believed these holy seers, ought to have, in the work of the church, “springing and germinant accomplishment.”

We wish to emphasize this fact, apparent to every intelligent student of church history and religious biography, that the platform on which all the saints of the churches stand in agreement, and about the only platform on which they do harmonize, is Christ the Saviour of men, and the duty of each believer to proclaim, in some way, that fact to every creature.

There was much of wood, hay and stubble in the saintliest life; for the human element mingling with the divine, gave birth to these accidents of the man. But that which made him a saint, was, as in the case of Saint Paul, his obedience to the heavenly vision, whereby he laid hold of the purpose for which Christ laid hold of him.* That is the gold which no trial of fire may destroy. Every saint has heard the voice, albeit it spoke not to him in the Hebrew tongue, saying, “I send thee.” He belongs, by the authority of that voice, to “the sent,” to the brethren of the Lord's mission. He is a missionary, though the Holy Ghost may not have separated him unto the work of preaching the Gospel, because the *esprit de corps*, which stimulates “the sent,” animates him. He is a knight whose vows have been made before the altar which rests on Calvary. The spirit which nerves him is no influence of chivalry, but love to Christ and men. His life quest is, that he may find souls who will accept the Holy Grail, the cup of salvation. To this mission work he subordinates the adoration of praise and the supplication of prayer. Nay, he retires to the closet of his house, and opens the secret place of his heart, that he may be inspired to this knightly service. If he seeks in prolonged vigils the beatific vision, — “the King in His beauty” and “the land that is

* Acts 26: 16-19. Phil. 3: 12.

far off," the glory given to the Messiah,* is for no luxury of emotion, but that he speak with the assurance of a prophet to in darkness, and show unto them the which comes by faith in the incarnate

† into one library the lives of all the saints, from John, the evangelist, to that roman,‡ lately deceased in New York, life may be found recorded in 1 Timothy, place along with these the biographies most zealous of missionaries, from Paul last one who expired in a jungle hut; and the collection may appropriately be written with faithful epitome: The saintliest of men are formed by the missionary spirit, and most of missionaries have been developed spirit of holiness.

Intimate is the connection between personality and the missionary spirit, so freely act and re-act upon each other, as to that a secondary purpose of the Great Mission is to keep alive the Christian and to develop christian character in who obey its precept. The suggestion to be confirmed by that petition in our prayer, offered when His "hour" had wherein He connects a request that the might be "truly sanctified" with the that He had "sent them into the world" to His mission.§ Church history writes over this suggestion, and the cautious, y Max Muller repeats it when he says, our religion, its very soul is missionary, alive, world-embracing; it would cease if it ceased to be missionary—if it did the parting words of its Founder: 'Go forth and teach all nations.' Classify six religions of the Aryan and Semitic into non-missionary and missionary religion—a classification which "rests on what is heart-blood in every system of human—he enumerates Judaism, Brahmanism, Zoroastrianism as opposed to all missionary religions, and Buddhism, Mohammedanism, Christianity as having a missionary character in their very beginning. "Look," he

* Is. 33: 17. John 17: 24.

† 1 Cor. 4: 13. Acts 26: 19, 20.

‡ Mrs. Doremus.

§ John 17: 17-19.

adds, "at the religions in which the missionary spirit has been at work, and compare them with those in which any attempt to convince others by argument, to save souls, to bear witness to the truth, is treated with pity or scorn. The former are alive, the latter are dying or dead."

Look, we repeat, at the christian churches in which the parting words of their Lord have been obeyed, and compare them with those in which "the Great Commission" has found no response. The former are alive, the latter are dying or dead. Nay, let the look be fastened upon individual Christians, and compare those who sympathize with the missionary spirit of the Messiah with those who are so engrossed with their personal religious culture, and the development of their own "family" church that they ignore the salvation of the heathen at home and abroad. The former are alive and grow in grace; the latter are dead, or in a comatose state, with scarcely life enough to croon their favorite refrain,

" 'Tis a point I long to know,
Do I love the Lord or no?"

"It hurteth thee," says Thomas a Kempis—and the words are as true of churches as of persons, as applicable to the home culture which considereth not "every creature" as to the religious selfishness which regardeth only personal salvation.—"It hurteth thee most of all to prefer thyself even to one."

The church which craves the personal abiding of her Lord, as well as the Christian who breathes the aspiration of Lyte's hymn,

"In life or death, O Lord, abide with me!"

should not fail to mark the significant fact that the "Lo, I am with you alway" is annexed to the command, "Go ye therefore and teach all nations."

The collocation suggests,—for it is a climax wherein a command to continuous activity is followed by a promise of continuous strength and refreshment,—that no importunity of prayer, no ecstasy of devotion, no perilous flight into the third heaven of the "higher life," which is unaccompanied by sympathy with and obedience to the parting words of our Lord, can secure the abiding which He has promised to those who "go" in spirit, and "teach" in effect, "all nations." With those only who

are in sympathy with His mission, may there be the hope that their home shall be as the house at Bethany. The vision of the true cross, with its "*In hoc signo*," comes only to those who in spirit are marching, it may be with only scrip and staff, "to every creature." It was by sharing with, nay, by wholly giving to, a hungry man her handful of meal and her little oil, that guant famine was driven from the widow's doors, and her son lured back from death to life. Her obedience and self-sacrifice made her house the abode of the "man of God."

The union between the saintly spirit and the missionary spirit is not arbitrary, but natural. Thereby holiness expresses itself in love and deed; therewith the saint becomes sacred, that is, set apart for the purpose of extending holiness. The saint—we use the word as Paul used it to express the nature and the tendency of the divine vocation—has life, therefore he grows. He has christian life, therefore he grows in the grace of which Christ is the bestower, and in the knowledge, apprehension, and sympathy of which Christ is the object. Grace, the undeserved favor of the Lord, made him a saint, and through the knowledge of Christ he has eternal life. That grace, such is the comprehensiveness of the Divine love, awaits the acceptance of every creature. Through that knowledge, so broad is the atonement of the Word made flesh, the world may have life eternal. To grow in grace is much more than the reception of a continual accession of spiritual graces,—the "grace for grace," "the fruit of the spirit," the seven cardinal virtues, of which John, Paul and Peter wrote. It is to grow in sympathy with the comprehensiveness of the Divine love, and in apprehension of the breadth of the Divine atonement; and it is to use each accession of these spiritual graces for the expression of saintly sympathy and knowledge. He in whom these virtues are multiplied is neither idle nor unfruitful. He works for Christ according to the plan laid out by the Master. He bears fruit, not as the expression of culture, nor for the gratification of his taste, but that he may become a seed-bearer, from whom the Sower may take a handful of seed and scatter it broadcast.

To grow in grace is to grow like Christ. To increase in the knowledge of Christ is to in-

crease in the habit of imitating Him. In heavenly life our seeing Him as He is, and knowledge of Him, will cause us to be like Him; but in the earthly life to increase in the knowledge of Him is to increase in the knowledge of Him. To imitate is to obey; and among precepts there is not one more sacred than the parting command, "Go, teach all nations." The saintly spirit, therefore, in the ratio of clearness with which it reflects the mission of Christ, is a missionary spirit. They plan and react upon each other. Not more intimately associated are the heart and the lungs, by their action and reaction sustain life. So are the spirit of holiness and the spirit of missions. Not only do they sustain each other, but the saintly virtues are developed by missionary activity; and, such is the law of spiritual growth, missionary activity is stimulated by each accession of the graces of the spirit.

The law may be easily tested by any christian anxious to grow in grace. He reads the "exceeding great and precious promises" given that he may become a partaker of the divine nature. He notes the injunction of the apostle Peter, associated therewith, "add to your faith virtue; and to virtue knowledge; to knowledge temperance [self-restraint]; to temperance patience; and to patience brotherly kindness; and to godliness brotherly kindness and charity." If he would become a "partaker," and add grace to grace, he becomes a missionary, one sent from God, an unconverted person. He will find that to grow and again he must go out in laborious service; that with patient forbearance he must endure contradiction; that in humility he must teach; that with discernment he must preach the truth; that he must wrestle with temptation that he may be able to sympathize with the tempted; that with open hand he must bestow the gifts of love, nay, that his love must be like Christ's in all long-suffering and gentleness; that he must condescend and entreat, be wise and zealous and sympathetic in his wisdom; and when he has *exercised*, again and again, all of these graces, he must rest in prayer upon the Lord for the success of his mission. He may or may not return, but with him a sheaf, harvested by his own sowing.

the Lord to determine—but he will
from that mission with an accession
uch as he may acquire by no life of
contemplation. It is the mission-
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even in their highest emotional life,
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ection of Paul who “could wish that
e accursed from Christ for my breth-
smen, according to the flesh.” But
missionary apprehends this cry of
the souls of the unsaved. “Action,”
sthenes, “is the secret of oratory;”
sthegm, in all its breadth, should be
those who delude themselves with
that a life of religious contemplation
on is the life unto which the Lord
ints.

no “higher life” which does not
sole burnt offering of brain, heart,

and body. The poor cobbler of Alexandria was
holier, so the angel said, than Anthony, the
hermit of the desert, who had lived for years
in the daily practice of austerities, contempla-
tion, and emotion. For the cobbler, so An-
thony learnt, served God by making old shoes
almost as good as new, and by bringing up his
family in the nurture of the Lord.

The purpose of this article will be grievous-
ly affronted if it is understood as disparaging
prayer-meetings, or protesting against the indul-
gence of religious emotion, or lightening the
duty of personal religious culture. But it has
failed to present its topic if it has not made
clear that the idea of saintliness includes not
only sanctity, the garb of the saint; not merely
holiness, which is opposed to what is profane;
but also the sacredness which indicates the set-
ting apart for, and devotion to, the service of
the Lord. The form of that service, a form in
which all saints express themselves, is indicated
by the command, “Go teach all nations.”

There is coming a day—the prophet Zacha-
riah saw it and was glad—when all things and
men shall be used in the service of the Lord, and
be marked as His saints. The bells of the
horses shall ring out His coming, and, therefore,
shall be writte: upon them even the words that
blazed from the diadem of the high priest:
“Holiness to the Lord.” The sooty pots of the
temple, in which the sacrificial flesh was boiled,
shall become as sacred as the golden bowls that
received the blood of atonement. Yea, every
common pot throughout the land shall be as
holy as the golden utensils of the temple, and
as freely used in the service of the Lord. In
that day there will be a general recognition of
the truth that the spirit of saintliness is the spirit
of the missionary.

FROM RANGOON TO BHAMO.

BY REV. J. N. CUSHING.

MANDELAY, Dec. 12, 1876.
TO MANDELAY.

Rangoon Nov. 8th, and arrived here
e afternoon of the 19th. Our voy-
Irrawaddy was very enjoyable, es-
er passing Prome, when the scenery

becomes picturesque and beautiful. From the
English frontier to the capital of the Golden
Foot, the towns and villages on the river are
very numerous, and would furnish a field which
several missionaries might occupy to advantage.
Nine years ago, when I came up the Irrawaddy

from Rangoon for the first time, I very seldom saw in any of these towns, persons of any nationality except Burmans. Now the commercial opening of this great valley by the establishment of semi-weekly steamers between Rangoon and Mandalay, and monthly steamers between Mandalay and Bhamo, has brought into all the large towns many Chinese and natives of India, as well as some Europeans, who are engaged in trade with Burmans. Missionaries ready for earnest work might settle along this river, and find a richer field spiritually, than the foreign merchant or adventurer does temporarily.

HELPERS ON THE WAY.

I have with me two Shan preachers, a Burman preacher, supported by the Burmah Baptist Missionary Convention, and a Karen preacher, sent under the auspices of the Bassein churches to examine into the possibility of future work among the Ka Khyens. On board the steamer the preachers found abundant opportunity for preaching and tract distribution, the native passengers, for the most part, changing two or three times before we arrived at Mandalay. Several cases of much interest appeared. One passenger to Da Noobyn professed a hearty belief in Christ, and a desire to be baptized. Several persons from a place in Mr. George's field seemed drawn strongly towards Christianity.

AN INTERESTING INQUIRER.

At Mingyan, a priest, once resident at Kemandine, came on board and requested to have a conversation with me. We spent the whole evening together, and he conversed frankly, showing much knowledge of our books. Most of the next day, until our arrival at Mandalay, he spent in conversation with the preachers, although there was a large number of priests on board.

DEATH AT THE BURMAN COURT.

On arriving, we learned the news that the Nan-ma-dau, or chief queen had died, and was still unburied. Business was at a stand-still; for by court etiquette, no business could be transacted until the cremation or burial had taken place. Preparations were made for the cremation to take place Nov. 14th, but a powerful rain came on and prevented it. His Majesty then abandoned the idea of burning the body,

and ordered a brick building of pagoda containing a vault for the reception of the remains, to be erected within the palace grounds. This was constructed with almost incredible rapidity, and was ready for the ceremony, which took place, privately, Dec. 11th. From the time of the Queen's death until her burial, the Kin-woon-min-gyee, who is the minister in charge of foreign matters for the palace, was kept in the palace to superintend the funeral preparations, and was not allowed to go to his house once.

WAITING FOR A COURT ORDER.

During all this time it was necessary to wait as patiently as possible. At last I was notified that the minister would be at his house between four and five P.M. that day. Accordingly I paid him a visit, and was received most courteously. He received my petition, but it was not presented to the King until the 11th. Yesterday, the 11th, I was informed of the royal assent, and that the order will be issued from the court to-day, so that I can take the steamer for Bhamo day after to-morrow.

THE ORDER GRANTED.

The order in its contents will be similar to that given Mr. Rose and the China Inland Missionaries last year, and grants permission to obtain land. It is the best that is possible to secure now, and is good as far as it goes. It, by the exercise of patience, I shall be in time to overcome any hindrances by the officials, and secure a spot for a mission compound.

TEMPORARY ACCOMMODATIONS.

Since our arrival here, Rev. Mr. Fair of the S. P. G. Mission has very courteously given us the privilege of occupying room in his house. The buildings erected by the Mission for the use of this Mission are very large and convenient. Much of the carving, with which they are ornamented profusely, is very handsomely executed. There is at present a mission school of fifty scholars drawn from the best parts of the city.

COURT ORDER RECEIVED.

Dec. 13:—Last evening the order came from the court; a long strip of narrow palanquin wound into a coil and sealed with a sea

sign of the peacock. A copy accompanied, according to which I am permitted to take the land, purchase materials for a house, and employ men to erect it.

BHAMO AS A SHAN STATION.

Whether Bhamo remains to be determined, namely, the capability of occupying Bhamo as a Shan station. This question can be decided by personal observation; but I wish to say

here, that recent information from trustworthy sources since my arrival here, points strongly to the desirability of such an occupation. Very strong testimony is also found in favor of it, in the report of an officer despatched into Upper Burmah by the English government, which states that many Shan towns and villages exist northwest of Bhamo, as well as east of it. I shall send the results of my observations after I arrive at Bhamo.

MISSIONARY CORRESPONDENCE.

Mission to the Burmese.

LETTER FROM MR. ROSE.

RANGOON, Jan. 18, 1877.

By this mail, the 17th Annual Report of the Rangoon Missionary Society, in which you will find all I need say of the seven preachers supplied in part, and six wholly) by that Society. I will add a few words about two others about whom I may add a few

Nyong Thah-done, stationed in the old city fifty-five miles from Rangoon. There is a carriage-road all the way, and the city may also be reached by boats on the Pegu River in twenty hours or less. Thah-done is supported by the Burmese Church. I think his field is large and important. Pegu is a pleasant city, between Rangoon, Shway-doung, and a railroad to Toungoo is to be built through it. It is the centre of a large population, there being hundreds of villages river above and below, and on the plain between Pegu and the sea, and the Sittoung River.

I was in Pegu twice during the year, once on my way to Upper Burmah, in February, and again when I baptized four persons. This would be a good field for a mission family and five or more helpers.

Nyong Thah-dway, supported by the Mission, and stationed at Nyong-dong, a commercial town at the junction of the Sittoung River with the Irrawaddy. This is a very hard place. For the last fifteen years there has been much faithful preaching in this town, thousands of tracts and portions of Scripture have been given to the people; but up to this date, not one convert, or even hopeful inquirer. *U.S.*—The people are growing in intelligence and education is becoming popular, and

schools are supported by the people. This town is from sixty to eighty miles from Rangoon. Six weeks ago, Mrs. Bailey, Mrs. Douglass, and six of the first-class school-girls, spent three days in Nyong-dong. Mrs. Bailey seemed surprised and delighted to find so many schools for girls. They visited two exclusively for girls, and one for both girls and boys. This school is composed of forty girls and forty boys. It was started four years ago, and has been continued without any Government or foreign aid. Each pupil pays eight annas (25 cents) per month, and they are all from the better class of people. Mrs. Bailey and Mrs. Douglass, at the teacher's request, examined the school. They praised it highly; the girls and boys were well up in reading and writing, and in arithmetic through the compound rules. The man who started this school, and has brought it to its present high position by his own energy (and has got his living from it all the while), was, a few years ago, a priest in Kemedine. I have seen nothing like this in Burmah which was purely the work of a native; a school, the room clean and orderly, the pupils clean, well-behaved and well taught. At the teacher's request we gave the pupils tracts and books, and preached to them Jesus.

A VISIT TO MA-ZA-LEE.—At this pleasant village, near mid-way from Rangoon to Nyong-dong, we spent three nights. Here one young man has been recently baptized. His father, a prominent man in the place, professes to be a firm believer in Jesus Christ, and four or five others with him. Many of the village people attended our meetings, and listened attentively; and we saw no signs of opposition. The reason given by the leading man for not offering himself for baptism is, that he and others had built a Kyoung, and got a priest from Mandalay, whom they had promised to support. If he

and the four or five others were baptized, the priest would suffer; but if they waited awhile, the priest might himself join them and become a Christian. The priest is a gentle, amiable man, delicate in health, and all the people love him. He received us cordially, and listened to us kindly. Mrs. Bailey and Mrs. Douglass were treated very politely by him. I hope for something good from this village, but may be disappointed.

MOUNG THAH-DWAY is an able preacher, but, left to himself, I fear the hardness and opposition of the people are too much for his energy, and that he does not give himself to the work of preaching as we want to see our preachers do. His wife has a little school, but it does not amount to much. She is a talented woman, but has a large family to care for, and cannot give much labor to the school.

BAPTISMS.—In the region where Kyau-zau-oo labors, fifteen or twenty have been recently baptized, some Burmans, and some Pwo Karens. This is encouraging, after three years of hard labor. I spent a week in that neighborhood in November last, and was convinced that the young man is a most earnest and persistent preacher to both Burmans and Karens.

SICKNESS AND DEATH PREVALENT.—I may mention, too, that I have recently been north twenty-five miles to Thai-byne, two men from that place having been accepted for baptism in March last. I expected to baptize them, but was sorry to find that one had died a month before, and the other was very ill of fever. It was a time of great sickness and affliction in the large village and country round. Not a house in the village, it was said, where there was not one or more sick; and in many houses there was not one well person. There were deaths every day; the distress was great. I saw many mere skeletons, not only of men, but of women, boys, and girls, reaping, or trying to reap, the paddy. Ko-Ai, a faithful Burman Christian in that region, is doing a good work by imparting knowledge, and showing kindness and sympathy.

LETTER FROM MR. GEORGE.

ZEEGONG, Dec. 15, 1876.

MR. CRAWLEY'S DEATH.—We are all grieved over Bro. Crawley's death. He was all you say of him, *and more*. The salvation of these poor Burmans was the object for which he lived, and worked, and prayed. His desire was so intense that he never felt he had done his duty by merely urging *God to save them; he went to them in their homes*

and told them of Christ's love, and besought to be reconciled to God. Why God should take away now, is a great mystery to me. He does not blunder; but it is hard for us, in ignorance, to say, "Thy will be done!"

THE WORK CHEERING.—The work is very cheering; I have baptized two men since the 1st of October, and one more was received, but too late just before the time for baptism.

PLAN OF WORK.—I would like to work somewhat differently, but my field is so large, and inquirers so generally spread over it, that it is impossible. I would like to visit every village every three months, to see after each promise. There being some three hundred towns and villages in Tharawaddi, I need not say my approved plan is not carried out. When I am in place, I like to remain there at least two months in order to "preach the gospel to every creature there. I find this plan works the best; the more I am at all practicable, I revisit that place to look after and help any who may have received the Word, and travel a great deal, and the most that I do is itineracy. . . .

PROSPECT BRIGHT.—I am shut up here in my jungle home, and know but little of what is going on in the great active world outside. In this strict there never was such a prospect of growth to the people as there is now. I know of forty men, some of them influential, who are availing themselves of the claims of Christianity. Many of them have certainly become Christians. The common people hear with attention, and are being saved daily.

THE PREPARATION FOR A HARVEST.—God blesses every effort put forth in His cause. I have been preparing the Burmans for the last half year for a great work that is now at hand. We have more men called of God to preach the gospel; we visit the people in their homes, to take them by the hand and lead them to the Saviour. . . . to see some such raised up from among the brethren. Was it not Wayland who said the Church of Christ was "a tree bearing fruit when the seed is in itself"?

A NATIVE MINISTRY.—I fear there is something wrong with our work; it has not produced a competent preacher among the Burmans. There are several superior pulpit preachers, men who are pious; but not one who is willing to make personal sacrifices in order to preach, as almost every missionary on the field is readily making. I do believe better education would improve them in this respect. They have not a consuming desire to preach.

The best native preacher I have seen is under the constant oversight of the missionary; in fact he is led, directed, supported. Some of the missionaries have given much time to the training of native preachers, and have succeeded in turning out good preachers. The Burman ministry is not weak in that respect. The trouble lies deeper, and can only be removed by an outpouring of the Spirit, to awaken all of us to a sense of the importance of a soul. Missionaries come here full of zeal, and desirous to do a great amount of work. They cannot talk for months, and in the end they get into the rut that has been followed by others.

I see but one hope for Burmah, and that is a great work of grace among the present workers to arouse us all. We need a Moody to arouse us.

GO OUR OWN WORK.—Now do not undertake to mean that we do not work. Far from it, we believe we are all working too hard trying to bring the heathen to Jesus and let Him do the work. Doing Christ's work for Him is uphill work; doing what He has appointed us to do, is always pleasant and profitable. If there has been an instance of unfruitful labor, don't say the man has shirked work, or been unfaithful; he is likely that he has worked too hard, tried to do Christ's work out of His hands, and hence has failed. It is so difficult to "be nothing," and let God do all and in all.

Let the brethren at the Rooms pray for us; have faith for the men you send out; only God can save souls by such means.

LETTER FROM MRS. INGALLS.

THONGZAI, Dec. 25, 1876.

TESTIMONY OF A BURMAN PRIEST.—I have written a letter to all my friends about a Burman priest who has left Buddhism, and came to our house and put on his yellow robes. I have the pleasure to tell my friends that he is now their Christian brother. He was baptized yesterday, in the presence of a crowd of Christians and heathen. It is not only a spiritual change for this man, but a great outward change. When he wore the yellow dress he sat on the highest seat of honor, the best fruit and the best food were presented to him, and he was respected as a god. When he came out of our house as a preacher, in his lay dress, the mark was put on his forehead. "He is one of us, only a man," exclaimed

his disciples, as they departed without their customary prostrations. The next morning he came to see us, and seated himself, with the others, on a mat, drank water from the same cup, and called the preachers, in token of respect, "Teachers."

IN THE PUBLIC WORSHIP.—That night he came to our service, and looking at the others, he, too, bowed in prayer. On Sunday he sat in humility with the poor and the unlearned, much to the wonder and curiosity of his former disciples, who came to look on; and so he has gone on, step by step, till he was received into our church; and if you could step in, you would see him with his Burman hymn-book, apparently well at home with us. It has made some excitement in our region, for he has been a priest over twenty years, and is learned in their Pali. At his public examination before the congregation he was very clear in regard to his faith in Christ, and he also testified to the absence of any saving power in the Buddhist Scriptures.

THE EFFECT OF THIS CONVERSION.—This change has led many of his former disciples to distrust their religion; but nothing but the power of God can change their hearts. We have as many as a hundred whose judgment is convinced, but there they are, very often witnessing to many of our truths, but ashamed to trust in a free salvation. We must use the appointed means, and leave the rest to God.

THE AGENCIES.—As I trace back the way in which light has come to this man, I am able to discover the agencies of many dear friends. Here they are, as I trace back the seen causes: A friend in Cambridge, who has his agent here, Fayetteville, Syracuse, Marion, and Shawmut Avenue, Boston, Sunday Schools, and the daughter of a dear Albany friend; and now, as I write, the Central Falls agent is teaching this man the truths of our Bible; here they come now, asking for another book. The man needs spectacles, so Brother G.'s package will furnish these, which can not be found here. We have all of us sown precious seed; now we reap, and rejoice together. Lift up your heart to God in thanksgiving for this rescued one, praying that he may grow up to be a strong man in Christ Jesus. Years of hard study made him a leader among the Burmans, but if he has the teachings of the Holy Spirit he will come into the full light of the Gospel.

My kind greetings to all those who are linked with me in this great commission, and a special greeting to the dear Sunday Schools. I see you, I hear your voices in the "Macedonian Song," and "The Story of Old," and the memory of you is sweet!

EXTRACTS FROM A LETTER FROM MR. SOLTAU TO
REV. J. R. HASWELL, DATED

SOI SONE, KAH-CHIN, Nov. 23, 1876.

"Here we are, within a few hours' journey of China, indeed, of one of the large towns of Yunan, with offers from our host to take us in at any time. On this trip, however, all we can do is to go to the hill overlooking the land of promise, and view the land.

"The great bug-bear of Kah-Chin, thieving and murders, is vanished, as far as this route is concerned; for not only have we not been plundered, save that one towel is missing, but our rice and eggs are given us daily, and even fowls are now being sent us, so that we have scarcely to pay a pice; not only so, but we are forwarded from one place to another on ponies for nothing.

... "The Kah-Chins of this district are industrious, hard-working people. This may easily be perceived from the trouble they take in clearing the luxuriant jungle, and terracing the sides of the hills for the cultivation of paddy. They also grow considerable quantities* of tobacco and opium, and on some parts of the hills a few potatoes; but the majority of the latter are grown in the Chinese Shan States. . . .

"Within a few hours of China, and yet obliged to return without entering! Oh Christian England! merchants' goods and opium may enter, but not the Gospel if it can possibly be helped.

"The people here want us to remain among them twenty days, till after the funeral of the wife of our host; but I question if we shall do so, unless there are many villages around needing our help.

... "The people are much interested in hearing that their language has been reduced to writing by Mr. Stevenson. He has offered to open a school among them for their children, to get them instructed in English, Chinese, and Burmese, in addition to reading and writing their own language. They are apparently most eager for this if we will build our own house and pay all expenses. Here is a fine opening, which I hope we shall take up speedily. Whether we ourselves commence work here, or get our helpers from home, I do not know. I fancy the latter would be the wisest thing to do, so that we may still pursue our original intention of carrying the gospel to the Chinese. May the Lord guide!

... "Here, indeed, is virgin soil, but not without a rank growth upon it. Mighty trees must be uprooted, brushwood and jungle-grass consumed, the land turned up and seed sown, and then the gathering in of the harvest."

Mission to the Chinese.

LETTERS FROM DR. DEAN.

BANGKOK, Dec. 15

RETURN TO BANGKOK. — By the grace of God I am once more at home. During the last few months I have sailed from Bangkok to Hong Kong, 1,500 miles, from Hong Kong to Japan, 1,500 miles, from Japan to California, 5,000 miles, from San Francisco to Boston by rail-road, — and now have retraced my way to Bangkok. As a miserable sailor, I have not been kept fit to be at table by sea-sickness for a single meal since I came here. Surely goodness and mercy have followed me all the days of my life, and especially this late visit to my native land.

During my absence Mrs. Dean has been afflicted with typhoid fever, but is now much better, and able to walk in her room. Thus God has had mercy on her, and on me also. I have not yet had time to learn the condition of the churches, having been so long to-day; but I hear that some of the flock has been scattered.

THE VOYAGE. — I left San Francisco on the P. M. S. S. "Alaska," and reached Yokohama on Nov. 30. I made the same distance when I was bound, in seventeen days, by the "Pekin," a screw steamer. The "Alaska" is a faster boat, and though slower, is more steady, and less. Both are comfortable boats, and each affords good accommodations, and kind, gentlemanly officers.

From Yokohama to Hong Kong by the "Alaska" we were eight days. As the steamers from Swatow and Bangkok would not leave Hong Kong for four days, I went with Miss Thompson on Saturday (in eight hours) to Canton, and spent the Sabbath with the missionary friends of the S. B. Baptist and Presbyterian Boards, attending the schools and Chinese chapels during the forenoon. I met them for English worship in the evening, and returned on Monday to Hong Kong, in time to arrange for Miss Thompson's passage to Swatow for mine to Bangkok, and see our baggage shipped, and bills paid.

From Hong Kong to Bangkok per steamer "Alaska," I was seven days. This boat on her last voyage to Hong Kong this time, had her decks swept by a typhoon, and made the passage in fourteen days.

We have in mercy escaped the typhoon, and made the passage in seven days, enjoy a fine weather and a smooth sea during the whole of the voyage. Another proof of God's care over the helpless and undeserving. If I did not know that he c

was and smallest insect, the thought of so descending mercy might be oppressive; care of a reptile costs Him no more than of a *world*. That man dishonors his God supposes that He does not think of his sins, or provide for his life's destiny. Thanks be to a God who does both, and no small part of our happiness comes from our knowing it.

BANGKOK, Dec. 25, 1876.

GOVERNMENT CLAIMS.—I find some men scattered, as might be expected. Two members from Ku-Buang were in chains for evading the claims of the revenue officer; large not being proved, I had them liberated home; and last Sabbath, as I came to chapel at Wat-Koh, I found two servants of our members roped in a line of twenty from whom the officers had just taken up for them to pay their triennial poll-tax. I became aware that the two men should appear at the chapel to pay their tax on Monday, when they were released, and sent them home. Once in three years a Chinaman in the kingdom is required to pay the Government three dollars; and if they are apprehended, it costs them a deal more. Many of the foolish men will wait, with the hope of evading the tax, and finally pay a price being apprehended by the officials, and the disgrace of being in chains for a night.

CHURCH AT KU-BUANG is still suffering from the influence of the Roman Catholics, and the new Pak-Lin has not yet erected the chapel. There is some hitch about the Government on the ground, on the plea that it wants a pretended donor to the church. I have these facts, that you may not think of us less than you ought to think. The cause is, and the Lord knoweth them that are His, work is soon to prevail, however much may be lent to our faith and patience. "The ever-dreaded, Jehovah, fainteth not, neither is weary." we need not faint; but if the old apostles could say, "Lord, increase our faith," we may trust the prayer; and the Master has occasion as "if ye had faith like a grain of mustard seed, ye might have said unto this mountain, Remove from hence, and thou shalt be thrown down." If we trust His word, the work will be sustained; if we trust His word, the work will be done.

CONGREGATIONS IN BANGKOK.—Since my return I have had another preacher to Lengkia-Chu, and a man who was a member of my Bible-class

has gone back to Ku-Buang. Our Sabbath congregations here in Bangkok are not as large as they used to be, and there seems a falling-off in the pecuniary support of the churches, and one of the old preachers has gone into secular employment, thus sympathizing with some of the churches and ministers in the United States.

A WELCOME BACK.—Among those who called to welcome my return were two old disciples, one seventy-seven, and the other eighty-four years old; and some of the children and grandchildren have come to shake hands with the Lau-Gin-Ge (old teacher). The Minister of Foreign Affairs, a Siamien official whom I met last week, gave me a cordial welcome, and last Sabbath I was able to address the Chinese in the morning, and the friends at the English Chapel in the afternoon. Thus the Lord has been very gracious to your old friend.

A WELCOME FROM THE KING. [The following is a translation of a letter of welcome from the King of Siam to Dr. Dean, on his return to Bangkok.]

TO WILLIAM DEAN, D.D.

I, your friend, have thought of you continually during your absence to visit your native land. Now that I hear the news that you have returned to my country in health and comfort, having had no mishap on the journey, I am very happy. For you were my royal father's friend before me, and now are my friend. I beg that you may long enjoy happiness. Not having opportunity to see you now, I write this note of welcome to reach you.

CHU LA LONG KORN.

ROYAL PALACE, BANGKOK, Dec. 23, 1876.

BANGKOK, Jan. 2, 1877.

This afternoon I conducted the funeral of Mr. Falk, a German, and the proprietor of the principal hotel in Bangkok. He was about forty-five years old, had been in Bangkok fifteen or sixteen years; was a man of sober habits, gentlemanly deportment, a kind neighbor, and of the Lutheran religion. He was yesterday receiving and reciprocating the congratulations of the season. Last evening with his wife and a large party of his countrymen, was enjoying in a ball the festivities of the opening new year, when he felt ill, walked to the verandah, when he fell dead, of heart disease. He leaves a young widow and an infant son of a few months to feel his loss. At his funeral to-day, a large concourse of his countrymen, and most of the Europeans in Bangkok assembled at his grave, and gave me an opportunity which most of them never do by appearing at chapel, to preach to them the Gospel which the Spirit of

the Lord helped me to do. This service I have been called often to repeat over the graves of Europeans and Americans, including missionaries, merchants, officials, ship captains, pilots and others. I hear of the death of three Europeans during my recent absence of eight months, and three native women of the neighborhood have been taken away during the same time. And some of the native members of the several churches of our mission, and some I fear have fallen lower than into the grave. One of the members compare some other members to Moses when he came down from Mount Sinai with the tables of stone in his hands, and threw them down and brake them all at the foot of the mountain; *i.e.*, they have broken all the commandments of the Lord together. I fear that the comparison is too true concerning some of them who profess to have been up the hill of God, and seen His face and heard His words. Others seem to hold on their way, and to have clean hands and grow stronger and stronger; but on the whole we are a feeble folk, and unless the Lord build the house, they labor in vain that build it.

Mission in Japan.

LETTER FROM MR. DOBBINS.

The war now going on in the southern extremity of Japan will not affect missionary work. The Satsuma Clan being discontented with the Government, not with the Mikado, — for all Japanese are loyal to him, but with his officers. The pensions of the Samurai (the soldier class formerly) were withdrawn from them some time since, and they were ordered not to wear swords. Formerly each Samurai wore two swords, and generally furnished resistance to these demands of the merchants and laboring classes, by beheading the resistants. On account of this too free use of the sword, it was prohibited for the sake of the safety of the people.

The Satsuma Samurai, and a few other clans have joined them; desire to restore things to the old ways, restore the pension, the privilege of the sword, the Japanese costume as the Court dress, — and in a word, to pursue just the opposite course to that pursued by the present government, and to bring back the old feudal system. They desire further to put foreigners out of the various government offices. They do not expect, nor do they seek to put them out of the country. So many thoughtful Japanese say. There is at present, fighting near Kumamoto, and has been for three days; in whose favor the battles have fallen is not certainly known.

Mission in France.

LETTER FROM MR. LEPOIDS.

PARIS, Jan. 12,

It is time for me to send you a report of last year. A YEAR OF TRIALS. — We have to say this year has been to us one of various trials, also been one of encouragement and consolation on several accounts. It is always true that chastens him whom He loves; we have felt so. The year 1876 began with the death of a brother, well-beloved, who often came more than twenty-five miles on Sundays, to be present at worship. We saw him come regularly for more than twenty years, to partake of the Lord's Supper with his brethren, except during the war of 1870 when he was kept providentially, like Elijah brook Cherith. This dear brother fell asleep Simeon, in the peace of Christ, after a few illness.

We have lost two young friends who were members of the church. A young man, 18 years of age, son of one of our brethren, had his father much anxiety; but the spirit of God humbled him, and he repented of his sins, accepted Jesus Christ as his Saviour, and then fell asleep. The "hope which maketh not ashamed," enabled him to join his dear mother who had been more than a year with the Lord. The other was a worthy girl, the support of her family. We had often seen her at worship with her mother. She was attacked with typhoid and cerebral fever. Her delirium at first troubled by the consciousness of sin, but she recovered her faculties, and sought and found salvation in Jesus. Her last words were these: "I am the bride of Christ. I am going now to celebrate my wedding feast with Jesus, my spouse, in heaven."

RELAPSES AND REMOVALS. — I tell you of our trials. I regret to say that we have had the sorrow of receiving the resignation of four members of the church, who felt themselves obliged to withdraw on Sundays to sustain their families. The church, unable to tolerate this, has induced them to return; we hope only temporarily, for we visit and pray for them. Finally, one member who had fallen into spiritual coldness, was, after warning, excluded; but since he has been ill, he has sent for us to visit him, and happily he is better spiritually.

Two other faithful members have left Paris for Switzerland, the other for England. We miss them much, but we know from their letters that they remain firm in their Christian principles. You have heard that several of our members have been

y disease in the last year; among others, epoids, and more lately our dear brother t they are better, and have been able to heir work. Thank God; we would not be il.

AGEMENTS. — I will now tell you of the ements granted us in 1876.

beginning of the year, a married couple, ng Catholicism and all its errors, to accept Jesus Christ and His gospel of truth and of ally professed their faith in Christ, and were usly received by the church. They have ked with great faithfulness. Their children he Sunday school and also the week-day which my daughter Marie has opened your liberality, in our chapel. In August, en were baptized. One is a sister of one of hren, baptized in 1875, who has faithfully l to her. Since her baptism she has perse- living piety. The other woman, formerly ic, has since her baptism become a faithful st to all her relatives and friends.

ing man of Clarendon, near Paris, where preach the gospel, has just found peace in id will soon be baptized, we hope. All his atholics, are also well-disposed, and come rvice in Rue de Lille. Several other per- ve found the Saviour, and wish to confess gospel baptism. Besides these, several is seem awakened, and near the Kingdom

SCHOOL IN RUE DE LILLE. — My daugh- ool in Rue de Lille gives her some encour- . She began you know, in May last, with idren. She has now about twenty pupils, he teaches with courage. We ask of God school may soon be filled up, and that the and their friends may be brought to the I have visited several of the relatives of these , who now attend our worship, and give us their conversion. I am myself greatly in- in giving religious instruction every week in ghter's school. Our Sunday-school has also d.

INGS FOR WORKING MEN. — But the most ing things to us are our popular meetings ing men in Paris. The hall in the populous of Plaisance and Montrouge, is almost al- led; on Sundays especially it is crowded, the door. We have also established a Sun- ool, where we now have more than eighty We gave them by way of encouragement a as tree, similar to that in our chapel; it

succeeded perfectly, and gave us opportunity to preach the Gospel. Many of the children there have bought the New Testament, which we sell to them at a low price, that they may carry it home, and there disseminate the light of truth. There are in this neighborhood some souls which have spiritual joy; some seem already to have found Christ; but we pray for many sincere and complete conversions.

THE YOUNG WOMEN'S CHRISTIAN UNION. — This was continued through the year, under the direction of my eldest daughter Sara; we think many have received good from it. Our young men have unfortunately lost their beloved leader, and they suffer from the loss; still, we see among them evident proofs of the fear of God, and of true piety.

HELPERS. — Our dear brother Dez has continued to give lessons in sacred music to our young people, and tries to aid the work as much as possible, in spite of his daily labor at the office of the Credit Foncier. Brethren Vignal and Vorniere also labor courageously, according to their talents and their strength. Our dear brother Lallement, a faithful member of the church, does the same in our meetings for the people.

Notwithstanding all this, the Kingdom of God comes slowly around us, in our capital so agitated by political and Jesuit parties. Will you and your friends pray for us, and for our poor people?

AN IMPORTANT MOVEMENT. — We seem, however, to perceive a movement toward the Gospel. A man of some consideration has written a letter (published by our journals) to his Catholic bishop, to declare to him that he leaves the Papacy, of whose errors he is weary, to turn to Protestantism. This letter makes quite a sensation in France, and it seems that a number of intelligent French Catholics are coming together to ask if they may follow the example of this man. If this movement becomes serious, it will no longer be only the inferior classes of society who will turn to the Gospel, but also some of the cultivated classes, — men of progress who fight against Jesuitism.

Serious minds here are much pre-occupied by the Eastern question, which involves such grave problems, and the Presidential question in the United States also gives us much thought. We ask the Lord to deliver you from new trouble, and to give peace and prosperity to your dear country.

We have seen with pleasure some of your countrymen; among others, Dr. Mitchell, Professor of Hebrew at Chicago, who encouraged us by his cordial sympathy with our work in France.

Our statistics for the year 1876, are: died, 1; resigned, 4; excluded, 1; removed from Paris, 2; received by baptism, 4, by letter, 4; 5 candidates for baptism. Present number, 90.

Dear brother, pray excuse me for writing so seldom; my time is absorbed by my preaching on Sundays, and in the week by my visits to the members, and my preaching trips among the Catholics.

Please present my cordial salutations to the members of the Committee, and believe me always sincerely.

Mission in Sweden.

LETTER FROM REV. T. TRUVE.

GOTTENBURG, SWEDEN, Feb. 2, 1877.

WORKING IN A REVIVAL.—My time is constantly occupied; I have continued preaching as usual, twice on Sunday, and holding two meetings on week days. Last spring we had a revival, and continued the meetings evening after evening for several weeks in the large Mechanics' Hall. Sixteen persons have since then united with our church; many more who were converted at that time still continue to attend our meetings, and several of them are teachers in our Sunday-School.

A VALUABLE HELPER.—An architect by the name of Mr. Westernberg, a very prominent man in this community, has united with us, and now both he and his wife are active members of our church. We have four hundred children in our Sunday school. Formerly I was the superintendent, but now Mr. Westernberg has taken the charge of the school.

WORKING FOR SUNDAY SCHOOLS.—Last summer a young brother from the school in Stockholm took my place here while I was absent attending Sunday-school meetings. I travelled from the south of Sweden up to Hesneand in the far north, a distance of about nine hundred miles, holding Sunday-school meetings in several different places. I hope that many were awakened to greater activity in the Sunday-school cause. Shortly after Christmas I went down to Maluro to attend a Sunday-school conference, and this week I am going to Orebro for the same purpose. I feel it to be my duty to work for the Sunday-school cause, as it is, comparatively speaking, a new institution in Sweden, and there are many here who need all the help they can get.

CHRISTIAN FELLOWSHIP.—I am glad to be able to say that God has wonderfully blessed the Sunday-school work in this land. It has been the means of

uniting the Baptists and Lutherans in christian fellowship. If I am at any time obliged to be absent, I can get a Lutheran to supply my pulpit. A year ago such a thing would not have been thinkable.

A CHAPEL NEEDED.—We have not built yet, so we must still pay the heavy rent of 2,000 kronos for the rent of the Mechanics' Hall. It is not pleasant to have our place of worship the house where there is a theatre every evening after our meeting is closed. We are unable to get money for a chapel, but as yet we have succeeded in getting only about 6,000 kronos.

NEED OF A HELPER.—I do not know how long I shall be able to work as I now am working. I am in hopes that some one will be able to take my paper for Sunday-school teachers; it takes too much of my time and strength. I shall try, however, to keep it another year.

As I devote so much of my time to Sunday-school work in different parts of Sweden, I need very much some one to help me in Gottenburg, by preaching and visiting people. A young brother named Berg, who is now in the school in Stockholm, is willing to come. Could you not give him \$200, and can by some means get the rest for him? I have given him 300 Swedish crowns out of my own pocket, and a brother has promised to give him the same amount. The church is small, not quite one hundred members, and six of these are so poor they are obliged to help them every month; and thus we have the heavy rent to pay for our place of worship, otherwise the church might pay something toward his salary. It costs about 600 crowns to conduct our Sunday schools. Our expenses are much greater than I have mentioned our needs to you, and I am sure that if you can help us these hard times you will be doing much for us.

ANOTHER REVIVAL.—Since I wrote the foregoing pages, I have been in Orebro a little while, and have preached almost continually there. During the week of prayer the church prayed for a revival of the Holy Spirit. As I came, I saw that the Lord had already commenced to answer their prayers. Evening after evening the new chapel was crowded to overflowing. I have never seen sinners so awestruck as they were there. They had no power to stand the word. Sunday morning after we had spoken to them, we invited those who were anxious about their soul's salvation, to go to an adjoining room, and we would pray for

room, which seats one hundred persons, crowded to overflowing; so I told those who could find places in the room, to go back to chapel, and there would be those who would pray with them there. We continued with, and praying for the anxious ones, for an hour. Many professed to have found the Lord, and went home happy. Among them a woman who had travelled nine miles, and found peace with God.

Meetings were continued evening after evening, and many sinners were brought to Christ. The Sunday-school children were also converted. There were seven boys in one class who were in believing.

WORK FOR CONVERTS.—I have not time to give a more lengthy account of the meetings. Truly a work of the Lord's. Just before I left, they had a meeting for those who had recently converted. There were one hundred and thirty newly converted present, and I heard since then, that many more who had been were not able to be present at that time. A large number of the converted have been asked to be received into the church. In the surrounding country there seems to be much excitement. A time of refreshing from the Lord is felt.

LETTER FROM REV. A. DRAKE.

STOCKHOLM, Feb. 17, 1877.

UNPARALLELED WORK OF GRACE.—The Lord is doing great things with us, whereof we are glad. Last year I had the privilege of telling of large blessings vouchsafed; this winter has granted still larger. Tidings of great blessing are coming in from all parts of our field of labor. It is more than a shower of grace; it is like a tide of God rolling over our country. It is an excitement produced by some eloquent preaching, making the round among the churches, an evident answer to prayer. Christians are stirred up to call on the Lord, and expect his answer. Our Lutheran brethren have heeded his call as never before; in many places they are united with Baptists and Methodists to blessing; and the result has been a work unparalleled, I am bold to say, in the history of Sweden. Whether ordained ministers of the gospel (former and present pupils of the Seminary), have taken a large part in, laymen bearing testimony for their risen

Saviour, Sunday-school teachers gently leading their tiny flock to the Good Shepherd, or only humble bands of praying men and women, Baptist or Lutheran, the spirit of God is present, awakening sinners to a sense of their lost condition, and bringing them to the fold of Christ.

THE INTERNATIONAL WEEK OF PRAYER.—In this city, the International Week of Prayer, Nov. 12 to 20, proposed by the Young Men's Christian Association, proved the beginning of blessing. Ever since that time frequent meetings have been held, at every occasion tens and scores rising for prayer, and almost daily we hear of souls being delivered from the bonds of sin, and brought to peace through believing. In the month of December there were eighteen added to the First Baptist Church of Stockholm; in January, twenty-three; at present, thirty more are waiting for baptism. A special feature in this city is the hold eternal things have taken upon the garrison of the capital, in general very abandoned characters. God has evidently snatched some of them as brands from the burning. Their temptations are fearful, but steps are being taken towards permanent efforts to rescue them from the grog-shops.

HARVESTING AND REJOICING.—In some other places a similar work of grace commenced before the closing of last year; in many more, the Week of Prayer in January, proposed by the Evangelical Alliance, ushered in seasons of harvesting and rejoicing.

Everywhere the Sunday schools seem to have an equal share with the adults in the blessings. Drunkenness being a besetting sin of Sweden, the temperance movement set on foot last autumn is one promising feature of the present good work.

A MACEDONIAN CRY.—Even from Finland and Norway, similar reports of blessing on single points of the field have reached us within the last few days. Our brethren in the north of Finland, now reaching the number of four hundred in six churches, had begged hard to have a Baptist preacher from the north of Sweden to stay with them over winter. But he could not come, and great was their disappointment. In this plight they took it as a call from God to exercise to the utmost the gifts among themselves. Three of them set out on a missionary tour into the deep forests among the Finnish-speaking population, and their humble efforts were blessed in a wonderful manner. A man represented by the writer as "a genuine Finnish bear," was converted, and promised to become a messenger of mercy to his own race. Some of them have

already been received into the Swedish-speaking Baptist churches. But these our brethren across the Bothnian Gulf, feel the necessity of having a minister stationed among them, and they tender to us the Macedonian cry, "Come over and help us!" And to you our brethren in America, we make the humble request, "May we not hope for some help in supporting our first missionary, as we are not yet able to furnish his support alone?" We may add

that up to this time, with the exception of travelling expenses, the Finnish Baptists have nobly carried their burden, not even asking for any assistance.

From Norway, a former pupil of our Bethel Seminary writes of an encouraging work of grace at Froudhjem, presenting the unheard of sight for Norway, of Lutherans, Moravians, and Methodists joining with the Baptists in prayer meetings.

"GO! TEACH ALL NATIONS."

Go!

The voice of the Master, disciples, is calling,
From yonder bright heavens 'tis sounding below;
At morning, at noon, and at night time 'tis falling,
Go forth to the harvest, ye laborers, go!
The fields are all white
In summer's soft light,
The winds blowing freshly and free.
Go forth ye, and gather,
Ere falleth the night,
The gold of the harvest for me.

TEACH

Where the sun of the Orient shines out in its glory,
There millions are groping in darkness and sin;
Go, teach them of Christ, of His wonderful story,
And bid them to wash in His blood and be clean;
Go tell of His love
That sinners may prove,
That bids the oppressed one go free!
Go, whisper of heaven,
Yon mansions above,
Where His children forever shall be!

ALL

To all who will seek Him Christ offers His pardon,—
The high and the lowly, the rich and the poor.
O, think of His tears in that dark, lonely garden!
O, think what He suffered our love to secure!
So full and so free,
'Tis flowing for thee;
O sinners, his pleadings obey!

Though your sins are like crimson,
As snow they shall be,
And His angels around thee shall stay.

NATIONS.

Ye nations, now sitting in sin's deathless shadows,
Arouse ye, arouse ye! your light having come.
O, see how 'tis beaming from yon fadeless meadows,
Where the glorified rest with the angels at home.
Ye isles of the sea,
Arise, and go free!
Ye ends of the earth, loud proclaim
The joy and salvation,
Through Jesus to be,
And the glory and power of His name.
—[*Heathen Woman's Friend*.]

FINISH THY WORK.

FINISH thy work: the time is short,
The sun is in the west,
The night is coming down—till then
Think not of rest.

Yes! finish all thy work, then rest;
Till then, rest never;
The rest prepared for thee by God
Is rest for ever.

Finish thy work; then wipe thy brow,
Ungird thee from the toil;
Take breath, and from each weary limb
Shake off the soil.

Finish thy work; then go in peace,
Life's battle fought and won;
Hear from the throne the Master's voice,
Well done, well done!

—*Illustrated Missionary News, London.*

THE CHINESE BIBLE.

Bible 4000 characters are used, but of only 1200 are in constant use; the others

There are a very few characters, which of great frequency with which they occur, make up the great body of the work; 235 characters from this frequent use occur as many as all the rest put together; 500 characters constitute five-sixths of the whole in the Chinese, multiplying by the numbers of characters which occurs.

There are many old forms of characters, but now in use corresponding to our Roman and Italic letters; the one is the square character, used in printing and also in writing; the other the "grass character" or running character, a quick way of writing the true character in all proper letters or documents where characters are written just as printed. When one comes to China the characters all written in a mass. Soon the eye begins to know how they are built up, for they are according to rule. Laws of order and arrangement run through the whole. It is a wonderful system.

We have not as in some places to create a new language, but a book printed in their own script may be read over the empire. Of 300,000,000, a large proportion are women and children, who of course cannot read. In the country, of the men, probably two or three out of ten can read; in the city, probably eight out of ten, so the people as a whole are a reading people.

We have the Bible in the Wen-li or classic Chinese. In Soochow we use the Shanghai dialect (which is all we will ever have) and it is now undergoing thorough revision by a committee of all the principal Missionaries. The character can be used to write the colloquial as well as the Wen-li. The Old Testament has just been issued in the Mandarin dialect, and is a treasure to us. We can read it thoroughly understand. The characters are almost precisely in the body of the words the same as the Mandarin, only in the particles or little words. Spoken Chinese is very differently, but if a native of the country, for example, reads a Mandarin book with the character the local sounds. There

will be a great effort made at the approaching General Missionary Conference to establish the Mandarin as the written language of the Church, just as the high German, instead of printing in the many patois. Many valuable books in the colloquials are out of print, but if all would concentrate on the Mandarin, much labor would be saved. — *Rev. H. C. Du Bose in The Missionary.*

RELIGIONS OF CHINA.

THERE are three dominant systems—Confucianism, Taoism, and Buddhism—though a fourth, Mohammedanism, abounds in certain districts. These three exist side by side, and are believed in, to a greater or less extent, by almost the entire nation. The first derives its name from Confucius, who flourished about 500 B.C., and built up a system on the moral sayings and doings of the ancients. Taoism was the work of a Chinese philosopher, a contemporary with Confucius, and though called "rationalism," it is largely a system of sorcery. Buddhism was not introduced into China until the first century of the Christian era, and seems, with its varied rites, feasts, and doctrines, to be suited to the people. Confucianism is the religion of the State and of the educated classes; but so accommodating are the Chinese in matters of worship, that it is common for the same persons to profess and perform the religious rites of all three. Idolatry is allied with each of these. The country is full of idol temples, and it is said that it is easier to find a god than a man; and yet the Chinese are truly described as "a nation of atheists," as they are really an irreligious people. This conjunction of religious systems supplementing each other, suited by their varying peculiarities to the tastes and wishes of their votaries, and influencing public and private life, create a fearful obstacle to the Gospel. What one lacks the other supplies, and each is regarded as necessary and useful. Atheism and idolatry, spiritualism and materialism, fasts and feasts, are believed in and observed by the same individuals. Such a combination interferes greatly with the reception of the truth or even an acknowledgment of its claims.—*The Foreign Missionary.*

THE MISSIONARY OUTLOOK.

CHINA.—The CHINESE RECORDER gives an interesting sketch of Protestant missions in Hang-Chau. The missionaries have had great difficulties to meet in Hang-Chau, owing to the diversity of dialects spoken. The natives and old residents, and in particular the educated classes, speak a species of Mandarin; servants, many artisans, and christian agents, are from Ningpo, and speak the dialect of that place; a third class, composed of tradesmen and husbandmen, are from the regions towards Shanghai, and speak various dialects. Hang-Chau was first visited by missionaries of the Church Missionary Society and the American Presbyterian Board of Missions in 1859, but the Church Missionary Society established the first station in 1864. The Presbyterian Board planted the second station in 1865; the American Baptist Union the third, in 1866; the China Inland Mission the fourth, in 1867, and the American Southern Presbyterian Board the fifth, in 1867. The Church Missionary Society reports twenty-three communicants, one chapel, and two missionaries, and two native preachers; the Presbyterian Board has two missionaries, five native preachers, two chapels, and seventy members; the Southern Presbyterian Board has three missionaries, one church and two chapels, and eighteen members. The statistics of the other societies are not given.

Since the year 1799, 492 Protestant male missionaries have been sent to the Chinese. In 1876 there were 304 Protestant missionaries in China; of these 187 were married men, 58 were unmarried men, and 59 were single women. 46 of these missionaries were absent from the country on account of health.

These 304 missionaries represented 29 societies, of which 12 are American, having 141 missionaries, 15 British, having 146 missionaries, and two German, having 17 missionaries.

At the end of 1876, there were 51 single ladies working as Protestant missionaries in China.

There is now in China one missionary to every two millions of heathen inhabitants.

Miss A. M. FIELDE.

CHINA.—The number of Christians in China is now increasing six-fold every ten years.

OPINION OF HEATHEN NATIVES.—The Gospel is steadily and irresistibly advancing. This is not only the testimony of mission but the opinion of some of the more thoughtful and influential natives of the country. "Hinduism is doomed to extinction," said recently one of the greatest Hindu pundits of Calcutta; "but in the presence of skepticism and unrest, it is difficult to predict what other religion will take its place. Religion, however, we Hindus must have whether it be Christianity, or any other foreign religion, I trust it will not be Brahmanism."

PROGRESS OF CHRISTIANITY IN NORTH INDIA.—Christianity is no more ignored by the educated natives of this country; on the contrary, it is being vigorously assailed by the native press, the theatre, in debating clubs, and by public addresses. We naturally infer from this fact that Christianity is a greater spiritual power than might be supposed from the small number of native converts. They already look on Christianity as a rival whom they must fear, and whom to combat is the object of their endeavors. On the other hand, Christianity is, thank God, being defended with much effect by the educated members of the Native Christian Church, who show what the Indian intellect may accomplish when it is disciplined by Christianity. Some of their converts deserve to rank with the best products of western scholarship in Europe.—*Report of Calcutta Cor. Com.*

A year ago the Church Missionary Society adopted plans for reaching, by evangelists and missionaries, the middle and higher classes of South India. Three ministers have been engaged in carrying out the scheme in the province: the Rev. V. W. Harcourt, the Rev. N. Honiss, and the Rev. H. Horsley. Honiss held meetings in private and public houses for lectures and evening meetings by candle-light. Mr. Harcourt established stations in the chief towns, placing the charge of christian workers. He opened Anglo-vernacular schools, and Bible and depot. He spent his time in visiting

in turn, staying about a week at each, alternating with the catechist. The three families divide their time thus: Ten days each month they work together, ten days each in the villages surrounding the place they live in, and ten days they spend in the city. The results of the year's work are altogether to be encouraging. Mrs Lewis is working on a similar plan among the high-caste people. — *Independent*.

1.—“The establishment of a Christian mission in that heathen city of Hiogo seems to be a glorious triumph. For months we labored, and preached, with apparently no result. The people seemed fully bent on having nothing to do with us. We always said, ‘This is one of the hardest places in all Japan; if we do get a foothold there, we need but that we can get a foothold *anywhere* in the empire.’ And now, behold *one* result of months of work: a Christian church, a large number of enthusiastic believers, and many converts, many, who utterly hated the name of the Christian religion, now kindly disposed to and will hear its instruction. We look up to God with thankfulness, and say reverently, and with deep confidence, *Thine* is the kingdom, the power, and the glory for ever and ever.” — *Illustrated Missionary News*.

EDUCATION IN JAPAN. — The earliest modern improvements in education were owing, it would seem, to the influence of the Dutch at Nagasaki. Because of this influence, it is supposed, when Commodore Perry made his memorable visit to Japan in 1853, it was found that a perceptible advance had been made from the old feudal medical system toward the more rational ideas of Europe. It was not, however, until the country was opened to foreigners by the Meiji Restoration that western learning began to affect, deeply, the national life. As early as 1861 a number of persons were sent to Holland (others were sent subsequently to England and America) to receive instruction in the arts and sciences of the West; and the result has been very satisfactory. Many of the most responsible officials under the government are now filled by

men of this class. They naturally, as did others, saw the urgent need of a broader system of education; and after the revolution of 1867, whereby the shogunate was abolished, and the Mikado had resumed his rightful place in the government, the time was thought to have come for the needful change. In 1871, therefore, a department of public instruction was created. — *Missionary Herald*.

THE proportion of children at school in Japan is said to be as great as in England.

JAPAN. — It is but a few years since this empire seemed to be hermetically sealed against the rest of the world. But not only has it surrendered its policy of isolation; it has come forth therefrom with a degree of alacrity which none could have anticipated. Instead of repelling the knowledge of the western nations, as it did a short time since, it now invites and honors it. Cautious observers may suggest that we have not seen the end. Very true; but we have no reason to distrust the future. The progress of Japan is not in the keeping of man. He that is Lord over all, has the hearts of all its millions in His hand; the Christian has a right to hope, therefore, and in view of what is taking place, to believe confidently that this empire has been given to the Son as a part of the great inheritance which of old was promised to Him, and not only so, but to believe that He is soon to put his Well-beloved in full and undisputed possession. — *Missionary Herald*.

THE MISSIONARIES IN JAPAN draw special attention to the fact that it is the upper and not the lower classes who receive Christianity.

BURMAH. — For every convert there was in Burmah fifty years ago, there are now a thousand. There are now 350 churches, and nine-tenths of the work is done by native preachers.

CAIRO. — The Moslem University at Cairo is said to have about ten thousand students. Islam is still a power.

SOUTH AFRICA.—There are 40,000 communicants in the churches of South Africa.

TUKUDH INDIANS.—Eight hundred miles northeast of Metlakatla, and right within the Arctic circle, the C. M. S. have a station among the Tukudh Indians, who are rapidly receiving the Gospel. In 1875 three hundred and fourteen were baptized; the communicants had largely increased in numbers, eighteen voluntary "leaders" conducted daily morning and evening prayers, and diligently instructed their countrymen; and the piety of the converts was manifested by "a profound reverence for God, a growing humility, and strenuous endeavors after a conformity to the Divine will."—*Ibid.*

SOUTH PACIFIC.—THE METHODISTS of Australia have sent about a dozen natives of Fiji and Samoa as Missionaries and teachers to the New Britain, New Ireland, and Duke of York Islands in the South Pacific. The natives of these islands have been to a large extent cannibals, but they have been friendly to the Missionaries, who have erected several chapels among them.

ISLAM.—Practically, such theories of Islam as the duty of fighting unbelievers, of keeping Christians in a state of abject submission, &c., may be set aside; but, while they form part and parcel of the religion of the State, there will always remain in the Moslem population

the leaven of discontent, the feeling of "Giavourism" introduced into their religion, and the latent desire to shake yoke at the earliest opportunity.

There is hope that, by degrees, many gent Moslems may come to the conviction as many of the institutions of Islam longer be upheld, its time is passed, and other religious system must be looked more in harmony with the spirit of the
—*Church Missionary Intelligencer.*

ITALY.—Gavazzi lately reported 50,000 lar attendants at the evangelical church Italy; previous to 1848 there was not o

AUSTRIA.—More than two years ago rarians asked of the Austrian Government legal recognition be given to the church hemia. The government has now come point in the consideration of the mor question at which it seeks to be enlightened to the doctrine, ritual, and financial re of the Bohemian Church. After holding matter in advisement three or four years it will probably say No—as it, doubt tended to do from the first.—*Independence*

FRANCE.—Rev. Mr. McAll has opened nineteenth place of meeting for evangel services. They are well attended. In the bourg St. Antoine, one of the worst of Paris, 450 workmen attend twice regularly, and listen with deep attention

EDITORIAL PARAGRAPHS.

GIVE SOMETHING.—A pastor writes to the Mission Rooms for missionary facts and statistics to present before his people. He says "I want to be posted, that I may preach intelligently. We can never give much, but we ought to give something." That is it; *give something*, be the offering ever so small. GIVE SOMETHING. If every church and every church member would do a little, where a little is all that can be done, and those abundantly able to make large contributions would do *their* part in this line of christian effort, what *wonders* could be speedily witnessed in the work of missions. Because a church is small, and limited, its pecuniary resources, is no reason is now 1.

why it should not bear some part in missionary enterprises of the day. Suppose collect from the entire membership but *dollar*, then let *that* be collected and the Mission Rooms.

 MORE BAPTIST BOYS WANTED. following letter speaks for itself:—

—, April 2,
Please find enclosed coupons of the seven dollars for the use of the Union is a small sum, but I am only a boy, and the Baptist boys would send you seven each, you could pay all the demands of treasury. Very respectfully, I

WATCH.—Just as the last fiscal year of the American Baptist Missionary Union was coming to its close, an expressman brought into the Rooms, in Vermont, a package, in which was the following letter: "Herewith please find a fifty-five dollar watch, which I donate to the American Baptist Missionary Union. It is from the publishers of the *Companion*, received last summer, as a present. I then concluded I would give it to the Missionary Union, or its value in cash as I have hoped and waited as long for the money, and have not been able to get it. I now send the watch, as I want it for the year closing March 31, 1877. The old watch worth about one-half of what I shall make do me rather than to have it stand in the work of missions this hard closing. I have been able to give the Union of \$10 a year for some years past, but I felt anxious to do more these *hard* times, notwithstanding I feel the want of the times with others. I would express on this package, but just now I have not a *cent* of money. I used yesterday postage stamp . . .

A FRIEND OF MISSIONS."

RAGING.—It is the aim of the *Missionary Union* and of the Publisher to furnish interest and stimulus to the readers of the *Magazine*, and hereby to subserve the cause of missions among the heathen. In the *Magazine*, the tastes, culture and opinions of many have to be consulted, and sometimes one may be unsatisfactory to another. But it is encouraging to receive such approval and commendation as the following from a prominent layman in Boston

writes: "Allow me to compliment you in the great improvement in the *Magazine*. It is the only monthly that I read entirely through, and that not as a duty, but because the interest is so continuous that I cannot lay it down till finished."

MANY THANKS.—The *Independent*, in a recent issue, says,—

"One of our most valued missionary exchanges is THE BAPTIST MAGAZINE of Boston. It is a very handsomely printed publication, of about thirty pages, made up of stirring editorials, interesting contributed articles by active missionaries, the usual department of Baptist missionary intelligence, and general missionary news of all denominations."

We have in hand many such hearty commendations, but modesty restrains us from publishing them.

GIVE OR DIE.—The pastor whose words have already been quoted in another editorial note, says in the same letter, in which he promises to have his church do something for missions, "For we are so *poor* that we *must give or die*." There is much important truth in that sentence. Many a poor and struggling church, sinking and ready to die, might find a speedy and sure remedy in cultivating the spirit of the Great Commission, and contributing to the cause of missions.

WANTED! to complete sets of the *Magazine*, numbers of December, 1864, September, 1860, April, 1872, June, 1873. Will those who have those numbers to spare be kind enough to send them to W. G. CORTHELL, TREMONT TEMPLE, BOSTON.

ANNUAL MEETINGS.

The sixty-third Annual Meeting of the American Baptist Missionary Union will be held in the First Baptist Church of Providence, R.I., on Tuesday and Wednesday, 22d and 23d of May, 1877. Rev. Lemuel Moss, D.D., of Indiana, will deliver the Annual Sermon.

[Signed,]

H. S. BURRAGE, *Recording Secretary*.

Providence, ME., March 16, 1877.

The sixty-third Annual Meeting of the Board of Managers of the American Baptist Missionary Union will be held in the First Baptist Church of Providence, R.I., immediately after the adjournment of the Missionary Union.

[Signed,]

J. B. THRESHER, *Recording Secretary*.

Providence, March 16, 1877.

AMERICAN BAPTIST MISSIONARY UNION

Rooms, Tremont Temple, Boston.

CORRESPONDING SECRETARY, REV. J. N. MURDOCK, D.D., to whom letters relating to home work and missions of the Union should be addressed.

TREASURER, FREEMAN A. SMITH, Esq., to whom letters containing money for the general treasury should be addressed: also letters relating to Wills. Drafts, Checks, and Postal Money Orders, except for the publications, should be drawn in his favor. Friends wishing to forward goods to missionaries through the Treasurer, should send him by mail a schedule of the contents and valuation of the package, with express or railroad receipt.

DISTRICT SECRETARIES.

NEW ENGLAND DISTRICT.—REV. W. S. MCKENZIE, D.D., Tremont Temple, Boston.

HUDSON-RIVER DISTRICT.—REV. O. DODGE, 8 Murray Street, New York.

NEW-YORK CENTRAL DISTRICT.—REV. GEO. H. BRIGHAM, 94 South Salina Street, Syracuse, N. Y.

SOUTHERN DISTRICT.—REV. J. V. AMBLER, 1420 Chestnut Street, Philadelphia.

MIDDLE DISTRICT.—REV. THOMAS ALLEN, Dayton, O.

LAKE DISTRICT.—REV. S. M. STINSON, D.D., Terre Haute, Ind.

NORTH-WESTERN DISTRICT.—REV. C. F. TOLMAN, 71 Randolph Street, Chicago.

WOMEN'S SOCIETIES.

The Woman's Baptist Missionary Society, Boston

MRS. ALVAN HOVEY, Cor. Sec., Newton Centre. MRS. J. M. S. WILLIAMS, Treas. Tremont Temple, Boston.

The Woman's Baptist Missionary Society of the West, Chicago.

MRS. A. M. BACON, Cor. Sec., Dundee, Ill. MRS. C. R. BLACKALL, Treas., 61 Washington Street, Chicago.

Woman's Baptist Missionary Society of the Pacific Coast.

MRS. F. M. CONRO, Cor. Sec., San Francisco. MRS. M. E. WATSON, Treas., San Francisco.

FORM OF A LEGACY.

I also give and bequeath to THE AMERICAN BAPTIST MISSIONARY UNION ——— dollars, for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor (or executors) to pay said sum to the Treasurer of the said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

FORM OF A DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to THE AMERICAN BAPTIST MISSIONARY UNION, one certain lot of land with the buildings thereon standing [*here describe the premises with exactness and particularity*], to be held and possessed by the said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

LETTERS FOR MISSIONARIES

Can be mailed direct from any Post-Office in the United States, at the following rates per *half-ounce* :—

BURMAH, ASSAM, MADRAS, 10 cents, *via* Brindisi, Southampton, or German Mail.

JAPAN, AND NINGPOO, CHINA, *via* California, 5 cents.

SWATOW, CHINA, 10 cents.

BANKOK, SIAM, *via* Southampton, 27 cents, and 31 cents *via* Brindisi.

EUROPEAN LETTERS, 5 cents.

Friends who may prefer to forward their letters through the Missionary Rooms can enclose them, with the postage, in an envelope directed to F. A. SMITH, Treasurer, Tremont Temple, Boston, who will mail them with the official correspondence.

THE BAPTIST MISSIONARY MAGAZINE

VOL. LVII.—JUNE, 1877.—No. 6.

BETTER THAN WAS ANTICIPATED.

THE close of the last fiscal year, March 31, 1877, was anticipated by the officers and friends of the Missionary Union with painful anxiety. It was feared that an enormous deficit must be the inevitable result of the "hard times;" and that deficit added to the debt of the previous year would make a burden which the Union could not possibly carry, and at the same time answer the demands of its missions for the ensuing year of 1877-78. All through the last year, from month to month, there was a falling behind of receipts, as compared with those of the same time in the year before; and when the month of March came in, the season of the year when more than half the annual income of the Union is obtained, the most sanguine could not hope for more than *forty or fifty thousand* dollars to come into the treasury before the near close of the year.

The cry of "hard times" was the discouraging response continually coming back from the churches all over the land, when urged to make their customary contributions for foreign missions. Some replied that they could do nothing whatever for the work of the Union; and others, that their offerings would necessarily be much less than in former years. The total of receipts in March, 1876, was \$67,400 36, and those in March, 1877, could not be expected to be anything like as large as those in March, 1876. But to the surprise and joy of all, the closing month of the last fiscal year gave to the treasury of the Union \$75,687 42—an increase of \$8,287 06 over the amount given in March of the previous year. Our fears and unbelief have been rebuked.

But with that large and gratifying result, the appropriations for the last year were not fully met. There was a deficit of \$17,225 34. It will be seen that \$92,912 76 was the sum needed to cover the expenditures of the year just closed—exclusive of the old debt of over \$30,000. If we add the new deficit of over \$17,000 to the old debt, the Union will have to bear this year the burden of over \$47,000. But there is hope of wiping out the deficit of \$17,000 on or before the approaching anniversary meetings to be held in Providence. Some generous pledges are already made towards that deficit, on condition that the entire sum of \$17,000 is provided for. We feel certain that there are brethren who will not suffer this special and desirable

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effort to fail, now that it is so near a success. But how much more gratifying will it be to deliver the Union from the entire burden of its indebtedness. What a joy it would send into the hearts of all the missionaries who are deeply anxious and are urgently pleading for more workers to come at once to their help. who will consult the Annual Report, soon to be in their hands, will see how numerous and pressing are the calls coming from all the fields of the Union for reinforcements and aggressive movements. We will not indulge fears, but have faith in God, whose favor has rested upon the work of the Missionary Union since its beginning, and often times in a most signal manner.

AT HOME AND ABROAD.

BY MRS. R. M. LUTHER, BENNINGTON, VT.

[NOTE: We give below the address delivered by Mrs. Luther at the last Annual Meeting of the Woman's Baptist Missionary Society, in Boston, April 18 and 19. The startling facts presented, and the earnest appeal made by Mrs. Luther produced a profound and ineffaceable impression upon all who heard her. No one can read the address and fail to be moved to a more vigorous effort in the work of Foreign Missions.]

"Where shall we work?" This is the question which comes before us to-day. The answer is "Go ye into all the world and preach the Gospel to every creature." But "all the world" is a wide field, you say. Then, I answer, there is all the more need for us to use our utmost endeavors to cover the field with earnest workers, so that no part of it may be neglected.

Are we doing this? Or are we centralizing our efforts so as to "do great things" where we are working, and giving over large portions of the field to weeds and brambles?

The admirable paper which has just been read, sets forth the necessity of our working according to two principles; first, where there is the greatest need; second, where there is the least effort. Now no one can doubt that the "greatest need" is to be found among nine hundred millions who have never heard of Christ, rather than among forty millions, a part of whom are already professed Christians.

The only question which then remains is, as to "comparative effort."

In the United States we have forty-one powerful organizations for the proclamation of the Gospel, and for special christian work in this country alone; viz., eighteen Home Mission Societies, five Freedmen's Societies, two Bible

Societies, eight Ministerial Education Societies, ten Religious Publication Societies.

On the other hand there are in the United States only seventeen societies for Foreign mission work.

The contrast becomes more glaring when we consider that these seventeen Foreign Missionary societies represent the entire effort of American Christians for the evangelization of hundred millions of heathen; while the one societies for home work do not claim more than a portion of the work annually performed among the forty millions of inhabitants of this enlightened land.

Nearly every state has in it organizations for christian work within its own limits. The Conventions, State Sunday-School Unions, Bible Societies, and State Young Men's Christian Associations are earnestly and successfully engaged in cultivating the waste places, supplementing the more limited, and yet successful efforts of the individual churches scattered throughout each commonwealth.

Furthermore, each city, town and village is supplied with more churches than are strictly necessary for the church-going portion of the population.

Few of them are more than half filled on Sunday, and they are not empty because people cannot, but because they will not come.

In the village of B., where I reside, we have less than three thousand inhabitants. A sixth of these are Catholics. Of the remainder six or eight hundred go to no church whatever. Is it because they do not know

are four Protestant churches in the place, one of which they would be welcomed, here, if need be, they would be given a sitting? Every family has been invited and to attend the services of *some* church. children have been invited to every one of six Sunday Schools, and whole families been clothed and otherwise assisted, in vain hope that in return for all this outlay of money and effort, they would gratify the donors coming to their church.

What if a new family move into town? How are they visited and invited to "come to church?" You should see, as I have done, the rest-fallen look of a zealous church worker being informed by the new family, that they already been visited, and secured for another church.

Would, by no means, ridicule these earnest ones to fill the vacant pews in "*our* church," increase the attendance on "*our* Sunday school;" but I refer to them merely to show fully these church fields are cultivated. Every church has its Sunday School, and some mission schools in addition.

But we have four Protestant Sunday Schools giving ample accommodation for *every* child in the village; but some of our faithful workers are fearful that they have not done all their part in sustaining these four schools, that they have established two mission schools in the outskirts of the village, where by dint of much singing, numerous Christmas trees, picnics, other entertainments, there are gathered a dozen children who could just as well come to the other schools.

Would it be it from me to decry this effort or to deem it needless. Would that these faithful workers, in addition to all they are doing, could spare time and strength to go to every house once a week, and brush the dust off the neglected ones, and read to, and pray with, those who do not read and pray for themselves.

What if when one of these devoted, but near-hearted Christians comes to me and says, you are giving too much for Foreign Missions; why, churches in our village are giving \$500 every year for the heathen; that is enormous; charity is at home. We should not send bread to the poor when our own children are starving.

Just look at the ignorance and vice right here in our midst. I reply Yes, we are giving \$500 for the conversion and education of nine hundred millions; but we are paying in the three items of school tax, ministers' salaries, and Sunday-School expenses, no less than \$15,400, for the benefit of the less than three thousand inhabitants of our village. In other words, we are giving one two hundred-thousandth of one cent for the conversion of each heathen who has never heard of Christ, and FIVE DOLLARS for each heathen here, who has a Bible in his house, a Free Library, where he can go daily and read, four churches and six Sunday Schools within a mile of his home, and some six or eight hundred earnest Christians all around him, from any one of whom he could learn the way of life if he were to be deprived of all other means.

These figures appear startling, but all I ask is that you will kindly take paper and pencil, and set down first the population of the place in which you live; then add up the various sums spent in your town for ministers' salaries, Sunday School expenses, and educational work, and divide this result by the number of inhabitants, and put the quotient by itself. Then add together the contributions of the various churches for Foreign Missions, and divide this sum by nine hundred millions. Compare the two quotients, and then let these words ring in your ears, "This ought ye to have done, and not to have left the other undone."

Does some one say, You should not take an insignificant little village among the Green Mountains as an example. If you would come to our town or city you would have to make different estimates. Perhaps I might, but I think I could find a similar proportion. If you give more for Foreign Missions, you will probably find that your home expenses are larger than ours; and I doubt if under the most favorable circumstances, you can bring the proportion up to *one cent* for each heathen abroad, to *five dollars* for each unbeliever in your town.

But let us take a more comprehensive view. I find according to the latest general statistics, the churches of America, of every evangelical denomination gave, in one year, a little over two millions of dollars; and the churches of Great Britain a little over three millions of dollars,

for Foreign Mission work. Add to this the amounts given in Germany and other Protestant countries, and we will have about five and one-half millions; but we will call the whole amount six millions of dollars. This sum appears vast, but it dwindles into obscurity when compared with the numbers among whom it must be distributed. This allows six-tenths of one cent per year for the evangelization of each heathen man and woman; to carry the Gospel half-way round the globe, to support missionaries, to pay for printing Bibles and educational books, to support schools and school teachers, who may teach the ignorant heathen to merely read the Word of God, not to furnish them such an education as is given to our children; six-tenths of one cent to do all this for each individual heathen.

Take this thought home to your heart, O christian mother! Your babe lies in your arms. It is God's best, sweetest gift to woman. How would you feel if you were rendered incapable of doing anything save to feed and clothe your darling child, and six-tenths of a cent per year was all that you could depend upon to furnish mental, moral, and spiritual training to that precious one?

Or, supposing what is far more likely, that your home was in China, where there is *one* christian minister to *two millions* of people, and your babe must live to grow up, grow old, and die, before the good news of salvation had even reached your village. Your heart recoils from the mere supposition of such a horrible fate; yet that which I have only supposed with reference to you, is the actual condition of your sisters in heathen lands.

But some one may say, "This view of the comparative destitution of the home and foreign fields is true only of the more favored eastern section of our country. We admit that in the Eastern and Middle States the churches are divided and sub-divided and multiplied, until the only question is, as to which can offer the greatest inducements in the way of a costly church edifice, eloquent preaching, artistic singing and so on, by which men may be enticed to come to its services.

We admit that most villages have from three to six churches, each one engaged in an un-

healthy, and oftentimes, unholy rivalry with sister churches, to maintain a bare existence so that if five thousand ministers of the Gospel were sent to-day from these towns and villages, the churches remaining would thrive better; they would be more liberally supported and more unitedly sustained. And we admit that the inhabitants of these towns would have a pure Gospel offered them from the pulpit, of pulpits and Sunday Schools, and the churches would still be left in their homes. We admit that the work of salvation would probably receive no check from the dispersion of this body of christian ministers, for they would be where each man might have an undisputed field of one hundred thousand souls, instead of keeping up a constant warfare to prevent five or six hundred from straying into the other folds open on every side to receive them. We admit all this with reference to the Eastern and Middle States; *but—look at the West!* There, in some sections, the churches are *two hundred miles* apart! Is not that destitution?

I reply, Not if there are no dwelling-places between those churches. We must not be misled by statements of so many churches to suppose that in this area, or church edifices so many miles apart. Churches were meant for men and women, not for square miles, or for acres of unimproved prairie land; and I maintain that a church placed every one hundred miles, in some sections of the great West, would supply the population more adequately, than a church every five miles in China would provide the Gospel for crowded inhabitants.

Permit me to quote from one who was for years a zealous and successful Home Missionary. "Cheyenne," he says, "with a population of fifteen hundred, has four Protestant ministers. Laramie, with one thousand inhabitants, has four Protestant ministers. In the neighborhood of Greeley, there are already six church organizations. Another town west of the Mississippi with less than two thousand people, has four Protestant ministers. In another town with twenty-five hundred people, *eight* ministers struggle for a foothold; and so it is in many places; and this in a country where all hear of Christ, where there are five milli-

ans to preach Christ to the masses, where
ough the needy West five denominations
ing with each other in the work of preach-
e Gospel."

aptist home missionary writes from Col-
"Our hardest field now, is Pueblo; and
mply because we are *two years behind the*
denominations in occupying it."

ould like to say to that home missionary,
do you here in a field already occupied
veral bands of soldiers fighting manfully
e truth? What matters it to you whether
ronounce Shibboleth with your accent or

They are fighting for the same Master,
inning jewels for the same crown. Stay
ere to dispute with them, possession of a
res of ground, while in the distance
t's soldiers are suffering defeat, and His
stained banner is trailing in the dust.
and away! Here the victory is certain,
re we have a vast and well-organized army
illions of soldiers, commanded by forty
and generals. Forty-one heavy batteries
tillery, are sending over five millions of
s' worth of shot and shell into the enemy's
achment annually. On the standards you
ee, "Home Mission," "Freedman's Aid,"
le," "Publication," "Church Extension,"
isterial Education," "State Convention,"
day-School Union," "Young Men's
tian Association." Right nobly do they
ttle.

hole companies of sharp-shooters are mow-
own the ranks of ignorance and supersti-
by millions of papers and periodicals
go right into the heart of the enemy's
. Six hundred military schools are train-
recruits for this army, and thousands of
d artisans are preparing keen weapons
mighty missiles to fill the arsenals and
zines that crown every hill-top. Stay not

O soldier of the cross, to dispute with
brother-soldiers, not as to whether yonder
hall be taken, but as to who shall be first
ale the wall.

and away to yonder battle-field, where a
company of men are struggling against
d odds. They cannot range themselves
tiple array, for they are too few. Some are
ng in companies of three and four, and

with what weapons? The best armed among
them have only flint-lock muskets and rusty
swords, while others are literally standing
alone, confronting millions of the enemy, —
they armed with their keen Damascus blades,
while the lone warrior has naught but a single
pair of hands.

God help him! and God help other brave
men of that "forlorn hope," who stand single
handed and alone against the hosts of evil.
They have called for re-inforcements. They
have begged for weapons and ammunition.
Some of them are even without that sword
which should be in every warrior's hand,
"God's printed Word."

The enemy presses hard. The soldier of the
Cross is wounded by many a keen thrust. The
life-blood is fast ebbing away. Will no one go
to the rescue? Will no one snatch the droop-
ing banner from those trembling hands, and
whisper to that faint, discouraged heart that
the brethren at home have not forgotten him,
but are sending him re-inforcements, not by
ones or twos, but by scores and thousands.

We all remember what a thrill went through
our country when President Lincoln called for
600,000 more to do battle for the country. Did
our brave men falter, or say, "there is so much
to be done at home; ploughing, sowing, gath-
ering our precious crops, caring for our cattle,
and attending to the wants of our families?
They never stopped to ask who was to do the
work at home. They never waited to feel
perfectly sure that "they were consecrated
enough," nor to argue the point as to which
was the most important, to obey their country's
call, or to join the "Home Guards." No!
They left all; said "good-bye" to wife and lit-
tle ones; ah! it was a last "good-bye" to
some, and they hastened to follow their coun-
try's flag into the bloody battle-plain, singing
as they went, —

"We are coming, Father Abraham,
Six hundred thousand more.

Oh sisters, mothers, where is this spirit of
loyalty to the death, in the army of the Lord?
Burning brightly in the hearts of a few, I grant;
but would we could see this country stirred to
its depths with the song: —

"We are coming Blessed Saviour,
Six hundred thousand more,
From Mississippi's winding stream,
And from New England's shore;
We'll leave our ploughs and work-shops,
Our friends and homes so dear,
With hearts too full for utterance,
And but a single tear.
Oh! we dare not look behind us,
But steadfastly before;
We are coming Blessed Saviour,
With six hundred thousand more."

Finally, my sisters, let me urge you not to do one dollar less for Home Missions, nor to relax a single effort in the home field, but to do more for the foreign field.

All I ask is, that the Christians of America do as much in proportion for each heathen sunk in total darkness as they do for each heathen in this land of gospel light and privilege. What this would lead us to do for Foreign Missions we can easily discover by reference to our statistical reports.

I find that the united contributions of the eighteen Home Missions and five Freedmen's Societies amounted in one year to four hundred thousand dollars more than the united income of the seventeen Foreign Mission Societies in our land; but, for the sake of illustration, we will call the amounts equal. Let us now compare the extent of the two fields. In heathen lands there are nine hundred millions who have never heard of Christ, and who must receive this gospel from your hands or not at all. On the other hand, our own country has a population of about forty millions. Of these, five millions are Roman Catholics, and more or less removed from Protestant influence. Over seven millions of the remainder are Protestant church members.

Of the remaining twenty-eight millions, at least one-half live, as I have shown, where Gospel light is so abundant that they have to maintain a constant system of dodging to keep out of its way. Fifteen millions, then, are all that can be claimed as the legitimate field of Home Mission effort. Now, if the same amount is given yearly to both *Home and Foreign Missionary Societies*, the proportion is as **to six ch.**

on the other side of the globe, and sixty to carry the same Gospel to each heathen on our own land. This estimate makes no allowance for the greater expense of maintaining missions in foreign lands, nor for the many faithful aids to the Home Mission work here if we compare merely these two direct agencies, Home Mission and Foreign Missionaries, we find that we must do *sixty times* as much as we have done, ere we reach an like a true proportion.

I appeal to the State and Associations and retaries. Is it not time that we waked this matter, and that we waked up the work of the churches under our care?

Wake the women up, and trust them to wake up the men! Go around and tell them the extent of the work, and impart some of your own earnestness to them. Tell them to sing no

"There were ninety and nine that safely
In the shelter of the fold,
But one was out on the hills away,
Far off from the gates of gold."

But tell them to sing,

"There was one fair lamb that safely lay
In the shelter of the fold,
And ninety and nine on the hills away,
Far off from the gates of gold."

I know some of you, and I know that your hearts and sympathies are thoroughly engaged in this work, but you are easily discouraged. You find a lack of interest, an absorption in home duties and in church-work. You are constantly, as I have been, with the plea, "Oh, I give what I have to give to Home Missions. I am not interested in Foreign Missions. I prefer to give my money when I see the result." You believe too implicitly in the cry of "hard times," not noting the fact that the work of retrenchment generally begins in the Lord's House, and if it ever reaches the comforts and luxuries at all, it is not till it has waded knee-deep through Foreign Mission subscriptions, Home Mission donation church expenses.

I heard once of a man who excused himself from giving to the Lord's cause, because he had lost \$20,000 that year. On inquiring, we found that he had expected to realize from his

ed, at least \$50,000; but owing to "hard" he had only cleared \$30,000; so he had 0,000! And so this poor man could not to for a charitable purpose.

h of this cry of hard times means just as as this *lost* \$20,000; not all, however. : God! there are some loyal hearts, like ted, but sadly stricken sister in Vermont, om I beg your prayers to-day.

t winter her husband died. She has no en, and no near relatives who can care for After her husband's death it was discov- bat her home was mortgaged to its full

There was left a life-insurance policy oo; but on inquiry it was found that the unce Company had failed a few weeks pre- to his death. And yet, this widow sends llar into your treasury this spring, liter- ne of her last dollars. May God bless ollar, and may He who has said "Let thy rs trust in Me," place beneath that stricken n His everlasting arms!

conclusion, allow me to read a translation arly literal as possible of a letter received iss Higby, one of your faithful missiona- while she was in this country, resting for e while, previous to renewed effort for the n of Burmah. The letter is from a na- hristian girl, and is as follows: —

Dear teacher, for many nights, sleep has, isited my eyes, but my pillow is wet with

tears, and during the day I have no rest for my thoughts; and why am I so full of thought by day, and why is my pillow wet with tears at night? Dear teacher, we have heard news which makes our hearts sad. We have heard that the Christian women in America are tired of sending money to print Bibles, and tired of sending teachers to teach us about God. And since this rumor came to our ears, we have had no rest. Dear teacher, the teachers who are with us have been here many years, and they are not strong in body as they once were, and we have looked for a teacher from America, to come and help them, until our eyes are blind with watching, and no one has come. And thus, dear teacher, in my trouble I thought of you, and I remembered you were in your own country to rest a little, and I thought you would know the hearts of the Christian women in America, and thus I have written to you, to know if it is true that the Christians are tired of sending us money, and tired of sending us teachers to help us?

Dear teacher will you ask the christian women in your country still to be patient with us, and to help us until we are able to go alone; for we have not yet the whole of God's Word printed, and we are like little children, and we cannot yet walk alone."

A MORNING AT THONGZAI.

BY MRS. M. B. INGALLS.

re comes a man to hear about our religion. do you wish to know, my friend? "I know. I have heard a little here, and a there, and down in my heart I feel that ray is the right one, but I don't know what ."

peated the history of Jesus Christ, and an listened very attentively, and then he d, "I feel very sure that this is the right but mamma, I cannot stir. All of my life- have gone with my people, and now what do all alone? Ah! I am very confused. tell me that Aremada-yah will come, and

he will *save*, but my father did not reach to him, and so it may be with me." I talked a little more with him, and then he went away.

Another man has come; I met him at the stall this morning. "I have come as I promised, teacheress." "Well, have you remembered the words of the morning?" "Yes, but when I met the Roman Catholic priest, he told me that there was a great many kinds of religion, and I must hear him, so I will go and listen to him this afternoon. But I like all you tell me about the God who existed before man. There must be a law-giver, and I shall never worship

idols again, and I think I shall not give offerings to the priest; but when I said this to a man on the road, he told me that the Christians collected money, and called it an offering to the Eternal God." I explained this to the man, but he said he could not understand it. "Christ died for sinners, and yet he told the people to give money for the cause, and that a cup of water would receive its reward." The eyes of his understanding are not opened, and after a couple of hours he went away, taking a few books.

A woman has come. Hear what she will say. "Have you any Pain Killer? My boy has cut his foot; your medicine once cured my brother in two days so that he went about his work. I came for this, but I want to see those big pictures. The women who came the other day say they understand your doctrines much better since they saw *Jesus* and the *man* out of the grave, and those blind and deaf people. If he was down here now, I suppose he could heal my son without any medicine. I wish I could read, but I have so much work to do that I cannot learn now. Perhaps my boy will come to your school next year. How old are you, and have you any parents? I wish I was white. Was Jesus white? Are you not hot with all those clothes?" "Listen, my friend, while I read this book through. Drink this water, and smoke there by the door, if you cannot live without it. Try and keep your mind on what I read, and after I have finished this book I will show you the big pictures, and that *glass* yonder, where you can see my country and the people." I read the book through, though I was several times disturbed by the woman; who broke out now and then, and said she wanted to see my feet, and wanted to know what was behind the curtain, and how I could live without a cigar. Still, on the whole, she was a pretty serious-minded woman, and said she had no doubt but what the book said was true. She had long since lost her faith in their system, for they had no God, and her uncle, who was a priest, had read our books, and liked them so well that he had left his monastery. She took two books and promised to come again.

Here come some girls; they have been in our schools, and we will hear what they say. They

have brought me some flowers. One of them can read, and I will have her read this book, and will ask her if she can still recite the Lord's Prayer.

She has forgotten all of the Commandments but she can repeat much of the Old Testament history down to Joseph, and she can give the history of Christ. She has not been in the school since she left school, but she thinks she can never overcome the temptation of going to the stage performance. She asks for a needle and thread, which she has stuck in her back hair. She must go home and pound out rice, so I will give her a book. I think some of the good seed has taken root in her heart, and some time when she is dead and gone, she may be a Christian.

Here come several men and women who have often been here, and I shall have a long time with them. The tall man would like to be baptized, but he cannot promise to do so. He will keep our Sabbath if his work is permitted, and his own soul has no special love for any day.

This is God's book. "This is God's book," he said to a man at the door, "come and listen;" see now, he has turned to the chapter of Matthew. He asked me about the lilies the other day, and I was pleased to show him one in one of my pictures to show him that man that he has been trying to serve two masters, but he will henceforth serve only one. "And that one, who, please?" "Tah wai, Piuh, the eternal God," he replies. "Do you believe me, mamma?"

Here comes one of the preachers, a man who must preach and read to the men, and call the pastor's wife, and we will have some women. Here comes a company of timbermen. They have broken their contract, and I must help our men to secure our money; here come some carts with our house-posts. If we do not attend to this work, they will drop the posts from our house plot. One of the preachers must talk with these women too, and I must talk with these workmen. It is not all Bible here, it is a little of everything. We have a large share of patience and perseverance, and all the virtues, for Satan comes to us as he does to these heathen.

FROM MANDELAY TO BHAMO.

BY REV. J. N. CUSHING.

BHAMO, Dec. 25, 1876.

ARRIVAL AT BHAMO.

left Mandalay on the 16th inst., and arrived here on the 22d. After leaving the royal steamer and steaming up the river a few miles, the steamer stopped a couple of hours at Minguon, where we visited the celebrated Minguon Pagoda, built by King Mentaragye about 1776, but unfinished on account of some unfavorable predictions made to the King. It is about two hundred and fifty feet on each side, and one hundred feet high, and was designed to rise to eight or five hundred feet. At some time an earthquake has rent this solid mass of brick from top to bottom. Near by is the celebrated great bell, weighing ninety tons, and equally next in size to the great bell at Moscow.

A party of ten or more persons can be accommodated comfortably inside of it. The iron from which it was suspended has been broken by the immense weight, and the bell is supported by large wooden blocks placed under its rim. This prevents it from giving out when it is struck.

SACRED FISH.

The steamer stopped at only a few places. One of these was a small island crowned by a Kyauing. In the water near this island were the same fishes, which all Burmese regard as sacred. By calling "tit tit," and throwing some rice into the water, a number of large fish thrust their heads out of the water, ready for whatever may be thrown to them.

SHAN VILLAGES.

At two places the river for some miles is hemmed in by hills which compress the stream into much narrower limits than it has elsewhere. These two defiles, and particularly in the upper one, the scenery is very beautiful and even sublime. After entering the upper defile, the villages are generally stockaded to resist the raids of the Ka Chins from the mountains. The villages are largely Shan, although many Burmese are found among them. On the banks we at different times saw groups of Ka Chins.

On our arrival at Bhamo Mr. Adams, of the China Inland Mission, came on board the steamer to welcome us. We accompanied him to Dr. Harvey's house, where we were welcomed warmly, and invited to be guests. We then went about Bhamo, visiting the different *zayats*, to decide upon some place for a temporary residence. The only *zayat* available was a small, dingy one near the river-bank, to which we decided to remove the next day. I then visited the Woon (Burman governor), and gave him my royal order. He received me very affably, and seemed to be rather better disposed than many of his rank with whom I have had dealings.

A FAVORABLE SITUATION.

Saturday night Messrs. Stevenson and Soltan returned from the Ka Chin mountains, just after we were somewhat settled in our *zayat*. Mr. Stevenson has possession of a *zayat* in a much more eligible position than the one which we occupy. He has tendered the use of it to us, and we shall remove there in a day or so. The *zayat* is admirably situated for reaching the people, being on the main street; and as our work will be among the Shans and Burmese, we are very glad to get a place where the people will be passing constantly.

VISITED BY THE PEOPLE.

Yesterday we had visits from many people, mostly Shan. Within the city the Shans whom we have met speak Burmese very well, but the Shans from outside speak it less and less the farther they reside from the city. Bhamo has a very mixed population, as a city in its position would have naturally, being the centre of all the trade for a large region round about, as well as for China. Not only Shans and Burmese, but Chinese and some Ka Chins, and the representatives of other mountain tribes, live within the stockade, although the Ka Chins are not allowed as a rule to remain over night within the city. The population of Bhamo is

not very large, probably not amounting to many thousands; but its position in relation to the surrounding country is very important on account of its central location.

AN IMPORTANT CENTRE.

From what I saw coming up the river after entering the second defile, and since I have been in the city, and also from the testimony both of the China Inland Missionaries residing here, and the English Political Agent, who are familiar with this region, I am certain that this city is a most important centre for the evangelization of the Shans. The inhabitants of the district are principally Shans. Many Shan states lying northeast and southeast are accessible from Bhamo, and traders from them are constantly visiting the city. It is of the utmost importance that this station should be occupied. I propose to purchase some land as soon as I can find an eligible situation, and put up a bamboo house until I can hear from you. I hope this will meet with your approbation, and if you will make an appropriation, I could purchase timber during the coming rains toward putting up a house, the rains being the only time that timber could be delivered in the city. Then when the new man promised to the Shan Mission arrives, if not before, I can help him in the erection of a house before I return to Toun-goo. I beg you to send a man promptly next year. If you do call, I am sure a man willing for pioneer work will respond. This advance must not be allowed to fail. For Christ's sake send a man for Bhamo. I shall write more fully by next mail, which I hope will not leave later than another fortnight.

OTHERS WILL TAKE POSSESSION.

Just after writing the above, I was called away to Mr. Stevenson's zayat. Providentially I was called just then, for what he said bears upon what I have written in a most important manner. The occupation of the Shan and Kah-Chin fields here at Bhamo, so far as the American Baptist Missionary Union is concerned, depends upon your action *this year*. Mr. Stevenson took the opportunity to assure me that if our Society refuse to send missionaries this year, the China Inland missionaries here feel

that they must take possession; and while of them who understand Chinese go into Shan, new men will come for Shan and Kachin work. This will take from us one of the important parts of our work in Burma, and will seriously affect the Shan work. The Kachin work also is of first importance.

AGGRESSION IMPERATIVE.

I trust that the Committee will feel the extreme urgency of the case, and support the advance movement at Bhamo by sending the requisite two new men. It is a genuine advance movement, an aggression most imperative. Stand by the station until relieved next autumn. It is no light thing for me to do, for the work on the Toun-goo side must not be delayed. It would be a sin. Therefore, when Cushing returns to do all she can there, to the Shan work advancing. May it be your work to find out some men for this station. I will stay with them until they are settled. Started in their work, then do as I said in my last letter, work at Toun-goo on the Scripture, and do general work, until the Scripture is advanced enough for me to go to Mone and establish a mission there. Everything in this crisis depends on you. Help, for Christ's

BHAMO, Jan.

THE SHAN DIALECTS.

The dialect spoken here differs more from the Shan spoken in the Central and Eastern States. Here in Bhamo and the adjacent district, the Shan is almost identical with that spoken below. The farther towards China a person lives, the more dialectic differences he finds in his speech. Yet we have scarcely a man or woman who did not understand our preaching, and the reading of Shan books.

THE WRITTEN CHARACTER.

The written character is the same in principle as that which we use, the only difference being that our letters are constructed on the principle of the circle, while theirs are constructed on the principle of the diamond. But there is little difficulty in reading both forms when one of them has been learned, although:

here seems to be much difference in the appearance of a page. This modification of the alphabetic forms among the north-ians is due to Chinese influence, I think. A missionary coming here after a short time could become familiar easily with both the old character, and the character in use here, as with those points where there are variations.

AN ADVANCE URGED.

Believe if you would for a year or two make "Advance in Burmah," the watchword, it would elicit a warm response in many of the churches. Missionaries of other societies are astonished that the Union has neglected this great field to such an extent in these later years, to scatter missionaries in new fields. Indeed the missionaries here say that evidently the American Bap-

tists intend to give up Burmah as their great field and unless there is a speedy change, they shall appeal to England for missionaries to the Ka-Chins and Shans, and fully endorse any English missionaries in taking possession of lower or upper Burmah. It makes my soul grieve beyond measure to see the work in this land, the result of so much hard labor, just as it is ready to be abundantly fruitful, pass into the hands of others, who will reap the fruit which might be ours for a more Scriptural church than theirs. Take up Burmah once more, and send us not only two men for Bhamo, but also take up some of the most important places where it is possible for missionaries to live in Upper Burmah. There is no hindrance here so far as having people to listen is concerned. Only at the Capital and near it, is there such fear as to hinder greatly.

WOMAN'S BAPTIST MISSIONARY SOCIETY.

The sixth annual meeting of this society was held on Tuesday, April 17th, at 10.45, in the lecture hall, Tremont Temple, Boston, with special exercises conducted by the President, Mrs. Gardner Colby, and Mrs. Stephen Smith, of New York. After words of cordial welcome to the delegates from abroad by the President, Committees on Enrollment and Nominations were appointed, and the Annual Reports of the Home and Foreign Departments, and the Treasurer's Report were read and accepted. The Treasurer's Report showed that the receipts of the Society for the year were \$37,800.

Miss Lyman Jewett, of the Telooogoo Mission, was introduced, and in a most interesting address gave some account of the country, its manners and customs, and the religion of eighteen millions of the Telooogoo people. It forms a great obstacle to the progress of the gospel among them, but the women are sequestered in zenanas, as are many of the men of India. Christianity and education go hand in hand among this people, for converts need training, in order to labor for others.

In the afternoon session, Miss Curtis of New York, and Mrs. Whiting of Connecticut,

spoke of the methods employed and the work done in their respective states. Then Mrs. E. W. Clark, of the Assam Mission, gave a deeply interesting account of the hill-tribes of Assam. In that country the women of the wealthy classes are secluded, and the gospel can only be carried to them by women. There is more need of helpers than there was five years ago. Missionaries are entirely dependent on the laborers in the home-field.

Mrs. Albert Bowker, President of the Woman's Board of Missions, presented the salutations of that body. Miss J. C. Bromley of New Hampshire, and Miss E. F. McAllister of Maine, who are under appointment as missionaries, were introduced, and spoke briefly of their interest in the work which they were to undertake. A letter was read from Miss M. M. Day, daughter of the late Rev. S. S. Day, the founder of the Telooogoo Mission, who is under appointment to labor in that Mission. Mrs. A. C. Kendrick, Mrs. J. B. Colgate, Mrs. Stephen Smith, and Mrs. G. A. Potter, gave facts relating to the work in the State of New York.

On Tuesday evening, after a collation kindly furnished by friends of the Society, the members of the Board, with the State and Associa-

tional Secretaries, and other ladies who have been prominent in the work of the Society, assembled in the vestry for conference in regard to the work of the coming year. The Secretary, Mrs. Hovey, stated that the sums included in requests of missionaries, necessarily postponed, now amounted to \$35,000, and added statistics showing the probable number of women in the churches of each State in the home-field of the Society, with the amount contributed by each State. These figures indicated that in no State did more than one-third of the women in the churches contribute to our treasury, while in most of them the proportion was much smaller. A free conference followed, in which many of the ladies participated, making inquiries and offering practical suggestions, derived in part from their own experience.

In the session of Wednesday morning the nominating committee reported the names of the following ladies for officers of the society; and they were duly elected:—

President.

Mrs. Gardner Colby, Newton Centre.

Vice President.

Mrs. J. N. Murdock, Boston.

Clerk.

Miss S. C. Durfee, Providence, R. I.

Corresponding Secretary.

Mrs. Alvah Hovey, Newton Centre.

Treasurer.

Mrs. J. M. S. Williams, Boston.

Auditor.

Mr. Albert Vinal.

Directors.

Mrs. Thomas Nickerson, Miss A. L. Pierce,
Mrs. H. S. Chase, Mrs. S. P. Hill,
Mrs. A. J. Loud, Mrs. S. B. Swain,
Mrs. J. Lincoln, Mrs. A. Shipley,
Mrs. A. W. Benton, Mrs. J. S. Paine,
Mrs. J. D. Chaplin.

The Committee on Enrollment reported 284 names. Of these persons 5 were from Maine,

8 from New Hampshire, 2 from Vermont, 1 from Massachusetts, 30 from Rhode Island, 1 from Connecticut, 5 from New York, 3 from New Jersey, and 1 each from Iowa, Dakota, and New Brunswick.

Miss Clarke spoke of the kind attention of the New York and Brooklyn Committee of Hospitality to Missionaries, bestowed on several parties of missionaries returning or going abroad; and the thanks of the Society to that Committee were cordially voted.

Mrs. B. P. Baker, of New York, read a eulogy in tribute to the memory of Mrs. T. C. Doremus, of New York, the founder and late President of the Woman's Union Missionary Society. Mrs. James B. Porter, late President of the Rutland (Vt.) Missionary Association. Stephen Smith, of New York, and Mrs. Mary Bridge, of Providence, gave pleasant recollections of Mrs. Doremus, and a resolution adopted expressive of the Society's appreciation of her character and labors of the Society with the general officers and the Board of Directors, by a rising vote.

Mrs. J. M. S. Williams then read an essay prepared for the Society, entitled "What Shall We Labor?" which set forth very clearly and forcibly the comparative number of people in this country and abroad, the comparative number who have the gospel and who are ignorant of it, the comparative amount of money spent in religious work at home and abroad, and the comparative necessity for self-helping organizations for work among women in our own and in heathen lands. Mrs. R. M. Ives followed with an address of unusual interest, presenting many facts and figures to show how much more thoroughly the home field is cultivated than the foreign. It was voted that the essay and the address be printed for general circulation.

Mrs. J. E. Taylor, State Secretary for Massachusetts, Mrs. W. C. Butler, of New Jersey, and Mrs. W. H. Eaton, of New Hampshire, gave details of the work in their respective States.

The children's meeting, on Wednesday afternoon, was conducted by Mrs. S. M. Whitney. Prayer was offered by Mrs. Colgate, of New York. Mrs. Whiting addressed the children.

on the manner in which they might obey command, "Go, teach all nations," and several interesting incidents in connection with her own missionary labors. Mrs.

Mrs. Jewett, and Mrs. Bixby, gave us of much interest, and exhibited address, and described the customs of the of India and Burmah, earnestly exhorting children to believe in Jesus themselves, they might be prepared to send the gospel to the heathens.

Miss McAllister was introduced, and said some pleasant words to the children, quoting the hymn which had been sung,

"Take my life, and let it be
Consecrated, Lord, to Thee,"

as the expression of her feelings in entering on her life-work.

The meeting closed with the hymn, "Storm the Fort."

MISSIONARY CORRESPONDENCE.

Mission to the Burmans.

LETTER FROM MRS. R. A. BAILEY.

HENTHADA, March 3, 1877.

VISIT FROM MR. HASWELL. — I am very busy now, but must take time to write you, as I know others are anxious to hear from the work. Mr. Haswell came to make us a visit last day. He found me with fever, the third time since I returned to Henthada. We had made arrangements to have a morning prayer meeting for Christians, and evening street preaching for the heathens, and we had hoped much from Mr. Haswell's visit. We were all glad to see him, and have helped us, but he had only attended one prayer meeting, and preached once in the open air, when he began to cough so badly that he was obliged to stop speaking. I had not fully recovered from the fever after he could not go to the prayer meeting, made a great effort to ride down, and almost fainted from exhaustion when I reached the place of the meeting, but my presence encouraged the Christians, and we had a very good meeting. The next morning Mr. Haswell was a little better, and wanted to attend the meeting, but was not able to talk much, so he did not try to go again. Sunday he attended to the Christians, but it made him cough, and that evening he was feverish, so he decided that the best thing for him to do was to go

home. The day he took the steamer for Rangoon, and we continued with the meetings to keep up as best I could. His short visit strengthened us and helped us, and we were all very grateful for it. We have continued the street preaching in the evening, and early morning prayer meeting, both of which have been much blessed to us.

The following is Mrs. Bailey's account of her CONVERSATIONS WITH THE HEATHEN. — Permit me to tell you what our Bible says about those who worship idols. Then I repeated the passage about the image, "having eyes but see not, ears but hear not," etc., "and those who worship them are like unto them," — then explaining how *they* were like unto them. In the midst of it one old man exclaimed, "I like your talk, your wisdom, your style of living and dress, and all that, but I detest your religion." I replied, "Well, you like my way of living and dress, so all our ways are better than yours, our people are more civilized than yours, and why? Because we worship a God of intelligence, a God of love; you worship a *stick*, and you get more and more stupid every day. Do you see this beautiful sewing on my jacket, and this embroidery that was done by a curious machine, the working of which has never entered into the mind of a Burman?" "Well, granted that your God is full of wisdom, and by worshiping Him your wisdom is increased, where did sin come from? Did the Lord permit it?" "Yes, the Lord permits it, and He is mightier than the prince of sin." Very well, then, "if He is mightier than Satan, why did He not kill Satan with one blow, and let us all be free?"

I told him that was a question that many had asked, but we could not understand all of God's plans or intentions. It may be in the end that His glory will be all the more manifest by conquering the Devil. "Will He ever conquer him?" "Yes, he will in his own time and way. If I should show you the machine by which this dress was made, you could not understand it at all, but there it is, a fact which you are bound to accept."

"Well, if there is one mistake in your Bible, that makes the whole of no value." "But this is not a mistake, it is simply our inability to understand."

Suppose a chicken could talk, and should by chance step into the fire you made to cook your dinner by, the chicken would most likely say, 'what did he want to make that fire for?' It would not, it could not understand all your plans, and we are farther separated from God in our intelligence than the lowest animals are from us."

Then they were quiet for a while, and I told them how much God loved us, though we were so low and sinful; how He had given us a perfect law, which we had all broken; then He gave His only Son to us that we might be saved; and contrasted our hopes of life with theirs. "Your religion teaches that you are to be an animal, and if you don't behave yourself as an animal, you are to go down, down the scale, and on and on for an endless round of existences, while our religion teaches very simply and plainly that if we trust in Christ we shall be saved; if we reject Him we shall be lost." The old man who said he detested our religion looked up, and with a smiling face said, "Oh! is that it? By trusting in Christ can you have a happy life, and stop this turmoil of life and death, and death and life?" "Yes, you can." His face lit up, and he said, "That is clear and plain; I like that, oh, I like that, if I could *only believe* it, but I can't believe it." He repeated again, "If I could only believe it; but I must believe my own religion, which my forefathers believed." "But suppose your forefathers were wrong?" "Well, if they were wrong I will be, too; I can't leave the way of my ancestors." I looked at him and said, "Grandfather, what kind of a head-dress is that you have on?" He looked up as if to say, what has that to do with religion, but he answered, "It is a silk one." "Well, did your forefathers wear silk head-dresses?" "No, they wore cotton ones." "Why did you leave that custom?" "Because a silk head-dress is better, prettier, and lasts longer." "Ah," I said, "in so small a matter as a head-dress you are wise, but in the greatest matter of all you are foolish. The soul is worth more than the body, and why are you so blind to its wants, its demands?" And so this lively discussion went on till I was hoarse, and tired of sitting on my feet so long, especially as the buttons on my boots made it very uncomfortable.

I left them with a promise to come again. The man in whose house we were came home with me, and asked me to come next Tuesday and bring the pastor to help me talk, which I promised to do. When I got home it was four o'clock. I was covered with dust and perspiration; I had time to bathe before dinner, but was too tired to eat much, but *after dinner was rested, and went to the meeting*

down on the bank of the river near the p. Two of the preachers preached, and I only listened; it rested me not a little. You must be concerned for me. The fact that I can work is proof that I am well, for when I begin to get run down I do not feel inclined to work. I feel sad and lazy when the fever is on me, but it leaves me I spring back into my place again. Every attack is lighter and shorter, and if they should increase in time and violence just where I want to be; I am satisfied, for I want the land in which I want to die. This is my life, and I have chosen this for my life-work, whether that is long or short.

LETTER FROM MISS GAGE.

KEMENDINE, Feb. 10,

REJOICING IN SUCCESS.—Our work never ceases to be as delightful as it is at present. Our hearts are to rejoice in the manifest tokens of the Lord's presence with us. Two weeks ago five of our pupils on Christ by baptism; to-morrow four others follow in the same ordinance. Of this company nine, five are from heathen families, and are of peculiar interest. They have not been away by a momentary enthusiasm or sudden sympathy, but in each case there has been a long and severe struggle, a counting of the cost, the gradual dawning of light and increase of faith, until they have reached the point where they rejoice to give all for Christ.

SCHOOL WORK.—We have now one hundred boarders, and have refused many who have desired admittance. At the close of this term we propose to send away some of the less promising ones, thus gradually raise the standard of admission to scholarship. We are also getting all the money we can from the parents and friends, and hope thereby to be able to introduce a regular system of instruction. We know how hard the money is to get at, and feel that every rupee which comes to us must be made to go just as far as possible.

Mission to the Karens.

LETTER FROM MR. CARPENTER.

BASSEIN, March 6,

The annual meeting of the Bassein Sgau Association commenced Tuesday P.M., Feb. 27th, and closed Friday evening, the 2nd of March. I rarely if ever attended a series of meetings in

rit of brotherly love, christian zeal, and self-
e were more strongly marked than in this.

y-eight pastors, and four hundred and eight
n and sisters from a distance were in attend-
and all but four of the sixty-five churches in
society reported by letter. As the table of
cs is not yet completed, I will merely say that
umber of baptisms during the year is about
undred, and the total of contributions for all
largely in excess of any previous year.

trary to their usual practice they chose a na-
other for chairman, and allowed me to sit qui-
for the most part and enjoy myself. He man-
dmirably, not even failing in dispatch. Much
inary work, as the selection of committees,
e apportionment of contributions of money
ddy among the churches, was done before my
so that there was no delay in organizing and
to work.

opening sermon by Man-Keh, one of our
pastors, on the parable of the Sower, was
s the best that I ever heard from a Karen
ld the audience thoroughly from beginning

the Normal and Industrial Institute, they voted
ously, without a suggestion from me, to dou-
usual supplies, to meet the increasing num-
pupils. For the new Institute building, they
t us over Rs. 1100 at the meetings, making
s. 2500 since the first of January,
l work has been done by the itinerants in the
field. Three new localities among the hea-
e asking for teachers, and young men were
them. Thanbyah, supported by the Sunday
of the First Church, Albany, N.Y., has made
ssful beginning in Th'byeelat. Six have been
d, and there are several more asking baptism.
interest of the meetings culminated in the
devoted to Foreign Missions. Two men of
rable experience volunteered to go to Bhamo
with Bro. Cushing and Bagalay. For the
ins, notwithstanding the unprecedented bur-
rich they are carrying, I never saw a heartier
er response to our appeal than that given by
oble men in Christ Jesus. Moung Shway
r missionary to the Prome Karens, was pres-
first visit to his old home in sixteen years.
earnest request a young man was sent back
m to teach and preach in that district. This
five foreign missionaries supported by this
tion at an expense of about Rs. 900 a year.
e close of the meetings a council was held
request of two churches, in which it was de-

cided to ordain two of our tried pastors, and also
Moung Shway Nee, the missionary to Prome, as an
evangelist. This was accordingly done with due so-
lemnity by the native brethren. As two ordained
pastors have died during the year, the number of or-
dained men in the bounds of this district is not in-
creased. There are several other pastors abundantly
worthy of this distinction, and we hope to ordain
them before long.

Mission to the Shans.

LETTER FROM MR. CUSHING.

BHAMO, JAN. 15, 1877.

Yesterday the enclosed native letters were handed
me by Tungla and Sauna, the two Shan preachers
with me here. You know Sauna very well; they
are both excellent christian men, and feel very keenly
the disappointment which has darkened the mission
this year. They see also the straits to which we are
reduced by the multifarious demands of mission work
which press upon us. This letter is their own, and
none of mine. I wish I could translate the pro-
nouns, and certain verbal particles. They are more
respectful than anything we have in English.

TRANSLATION OF NO. 1.

"I, Tungla, a Shan preacher now in Bhamo, write
this letter to all the disciples in America. O, disci-
ples, whom I love very much! Because there are
very many Shans in Bhamo, and because there is no
missionary teacher here to preach to them, I write
this friendly letter to let you know how things are.
It is exceedingly necessary that you select and send
a teacher to Bhamo, because the Shans of Bhamo,
who are very numerous, do not know the Gospel;
they worship false gods. There is need that a teacher
be sent this year, for we cannot occupy two places
at once. In order that the religion of Jesus Christ
may increase, please send a Shan teacher quickly.
The Scriptures say, if they hear not the news how
can they believe? If there is no preacher how can
they hear the news? Because the Scriptures speak
thus, and there is only one teacher for my nation,
and he cannot go (literally *pervade*) everywhere;
please pity us, and send us one more teacher for
Bhamo. There is much that is hopeful in this place,
O, disciples in America!
1877, January the 14th day. TUNGLA."

NO. 2.

"I, Sauna, who have visited America once, write
this letter to the disciples that pertain to our (*i.e.*,
Baptist) churches in America. By the grace of

God, I, Sauna, have arrived in my own country, and am able to give my time to spreading our religion. Therefore, all my friends whom I love very much, listen, please. We have come to Bhamo to preach. The Shans, my people, are very many. Sometimes I am very happy, sometimes I am very much cast down. Why am I cast down? Because there is only one missionary teacher, and he cannot be in more than one place. Already there is a good beginning in the establishment of the gospel among the Shans of Toungoo, but there is left them only a little teacher for the Shans.

More than this, not only are there very many Shans in Bhamo, but very much here that is hopeful. If you do not send a new teacher for my people, although there are very many Shans, and very great hopefulness, we shall be unable to do anything, (*i.e.*, to meet the wants of the case). If you do not send a new teacher we cannot spread the gospel in two countries (Bhamo and Toungoo are six hundred miles apart); we must cast away one country. If we work at Bhamo we must cast away Toungoo; or if we work at Toungoo we must cast away Bhamo. We ought not to cast away either. We desire that the gospel should be preached in both. Besides, dear teacher Murdock, you know well that there are many Burman and Karen teachers. Why can you not remember and pity my people? We must not let them be lost without an effort. For four years we have heard "A new teacher is coming, a new teacher is coming;" but no one comes, and our hearts are sad. Every year teachers come for the Burmans and Karens. All know which race is the more numerous, the Karens or Shans. O send us a teacher for Bhamo."

I have translated the letters hastily. I can assure you the Shan Christians have felt the disappointment in regard to the new teacher this year in a very serious way. Fortunately or unfortunately, Sauna has seen our splendid sanctuaries, and knows that we are not a poor people, by any means. He knew of the appointment of a missionary before we sailed. He knows the many interests of the mission which are in jeopardy because the promised help was diverted to a less needy field. His knowledge has become the knowledge of the other disciples, with corresponding depressing effects in them. Help us, if there is any help for the weakest and neediest mission you have in Burmah.

THE KA CHINS.—The relative position of the Shan and Ka Chin populations is such that a mission to the Shans, properly carried on, (*i.e.*, not

confining itself to the district of Bhamo) would be very dependent on a mission to the Chins. In fact, the one is necessary to the other. The Ka Chins inhabit the mountains, and the valleys, which beyond Bhamo could be reached without passing through Ka Chin territory. A missionary to the Ka Chins would be well received as soon as he became able to use the language a little. The influence of such a mission would be invaluable in opening and keeping the routes to the different Shan principalities otherwise facilitating Shan mission work, while he was at the same time doing his own mission.

AN AGGRESSIVE MOVEMENT DEMANDED.—I am fully convinced that the time has come when we should no longer confine ourselves to Lower Burma. There has been good reason for doing so in the past; but now the Irrawaddy Valley, at least so far open that discreet, earnest missionaries, willing to deny themselves for Christ, can do their work. Roman Catholic priests are scattering themselves at all the principal stations on the Irrawaddy and even in the interior. Why should we wait for the English Government to take the countenance instead of trusting God and going forward? What would Paul have done! I do not believe that the same faith and zeal in America are so feeble. If men were called for with the understanding that they were to be pioneers like the earlier missionaries, there would be no response.

Mission to the Telogoos.

LETTER FROM MR. DOWNIE, NELLORE.

OUR NEW "GIRLS' SCHOOL."—This is now completed. It is said to be the finest school ever built in the Nellore district, and perhaps with a degree of truth. At all events it is a fine building and just what we very much needed. It is one of many lasting monuments of the true work of the "Woman's Baptist Missionary Society." The opening of the school took place two weeks ago and was attended by nearly all the European and Eurasian people of the town, together with the native people. The Collector of the district present and gave us a most kind and encouraging address. One of the girls read a portion of Scripture in Telugu, and the singing by the school gave much pleasure and satisfaction. We have thirty girls in the boarding-school, and a few scholars. It would do the hearts of our loved ones at home good to see the transforming effects of

on these girls. As a rule, they come to destitute of clothing, dirty and ignorant. Of a remark Mr. Van Meter made in at Watertown, that when they took a into the "Home" the first thing they did it to soak." It is our first work with

PLAGUE AND FAMINE.—During our first visit we were visited with a terrible flood, the effects of which our compound is but reduced. The following year brought us the plague of cholera, and this year we are with a famine and with considerable ideas. Already there is great suffering in for want of food, and our compound is with poor Christians and others crying for

(Dec. 8th) my carts are being packed with books, medicines, &c., for a tour over a field. We almost dread to go into the owing the suffering we shall meet, and the power to alleviate the suffering. Still give some help, and do some good. The health of our people is generally good, but owing of cholera. We need the prayers of at home, and should be grateful for *Specimens* to relieve the suffering poor in this land.

LETTER FROM MR. BULLARD.

NELLORE, March 10, 1877.

For two I hope to start on a tour West, a few weeks at Athmacour, and then go to Hill for the hot season.

With the preacher visited a large number south of the Pennair, in Rapus and Mugs. They travelled about one hundred giving four halting-places where the tent stood, and from which the neighboring villages were visited. I joined them in the last half year, and although famine, and cholera, and were about us on every hand, we had good opportunities to preach the gospel. I baptized last Sabbath in Nellore from these villages, who have been believing for

work in Athmacour is about as when I wrote that we now hope to organize a church the first of April. It may not number ten or twelve members at the first, but a centre for our work there, and there is reason to believe that it will become a growing independent church.

Mission to the Chinese.

LETTER FROM MR. PARTRIDGE.

SWATOW, March 30, 1877.

CANDIDATES FOR BAPTISM.—I have recently spent two weeks in the Kit Ie district. On Sunday last, at our chapel in the city, I took the names of thirty-one applicants for baptism, and examined all there was time to examine at four sessions on Saturday and Sunday. They represented eleven villages. I did not baptize any, although several seemed sincere believers. There are more than a hundred in that district who desire to unite with us, but we must not act too hastily.

CALLS FOR PREACHERS.—In several villages the people are urging us to send them a preacher, but we have no one to send. We have but one man in a place, and where there is not much interest we station a man to watch the chapel, and lead the Christians in their devotions, and send the better preachers to the places where there is more interest manifested. In one of the villages visited I found a young man who had let his fields that he might come to Kak Chie and study; but the boys' school is full, so I told him to come, and I would do what I could for him.

A CLASS STUDYING FOR EVANGELISTIC WORK.—The result is that I have established a class of four men about thirty years of age; but how I am to find time or strength to instruct them as I wish to, is a question I must leave to time and the Lord. Three of these young men were in the boys' school, but their age made them seem out of place. There is another young man who expects to come, and there will be others when they learn that there is a class established. We have long felt that there should be such a class of students preparing for the work of evangelists, but have not ventured to form one till now, and now it is because it is forced upon us.

Mission in France.

LETTER FROM MR. LEPOIDS.

PARIS, March 2, 1877.

I must tell you of the encouraging tokens lately given us by the Lord. At the beginning of this year I heard the good news that the Saviour had visited the household of one of our brethren, and had converted his two children and the servant of the family. A few days after came a letter from a young lady whom I had often visited, and who had attended our worship as often as she could. This

letter told me that she had found peace, and earnestly wished to be baptized before leaving Paris. Afterwards, in visiting certain Catholic families to whom we had for some time proclaimed the gospel, I had the joy of learning that the good seed had taken root, and that these souls had passed from darkness to light, from the bondage of Satan to the glorious liberty of the children of God. Blessed be God!

We examined, on the second Sunday in February, eight candidates for baptism; and on their free simple and scriptural confession of faith, they were unanimously admitted to the church. Last Sunday, Feb. 29th, in the presence of a large, serious and attentive assembly, of whom many here were moved even to tears, we baptized seven persons. The eighth candidate had been taken ill; he will be baptized when he shall have recovered his health, and with him, we hope, several others who are now under the influence of the Spirit.

On Monday last I received a letter from the father of a family (formerly a Catholic) who was present at the baptism on Sunday. He wrote: "My dear Mr. Lepoids,—I am still under the impression of that beautiful ceremony at which I had the happiness of being present. I will tell you frankly that it is the only thing which has spoken to my heart; I could not keep back the tears. I was then able to see the depth of the gulf in which I was, and where I am still, until I can, in my turn, obtain this true and holy baptism.

"However, I am far from despair. I know now that I am in the narrow way, the way of light, and truth, and life; and though I advance but slowly, I dare to hope that God will grant me grace to continue. Help me with your prayers and counsels, for which I am always very grateful. In this hope accept, dear and good pastor, my most profound respect."

This morning I learned from our door-keeper that another person, who also witnessed this last baptism, was moved to the depths of her consciousness. She came and begged our door-keeper to "sell her a Bible, that she might seek and find the truth, and the salvation of her soul." We believe that many such impressions were made on Sunday, May God make them fruitful, and bless them to the salvation of a great number! Our meetings for working men in the populous district of Montrouge are always encouraging, as well as the new Sunday-school we have established there. May the Lord aid us in doing good to those people, who seem to *thirst for the truth!*

Mission in Spain.

LETTER FROM G. S. BENOLIEL.

ALICANTE, March 14

In November last a good house was taken, for chapels and schools, and everything was prepared for opening it. But no sooner did the lord hear that his house was about to be turned into a Protestant Chapel than he came to me quietly, and gave me notice to quit the house, preventing our meetings whilst we remained in it. Early in January we found a far better place in the part of town we most wished for, and though the owner was a liberal-minded man, in order to be secure of the house for five years, with the option of renewing it after the expiration of the first. A written contract was drawn by a notary, engaging ourselves at that time, stating rent for first year at 150 reals per month, and in the successive years at the rate of 120 reals; granting me permission to make alterations I may think proper inside the house, with the condition of leaving the house in the same state as it was given me when the contract shall cease. The external walls have been removed, and the whole thrown into a large hall capable of holding comfortably over two hundred people. The pulpit, walls, etc., painted afresh; new lamps and good curtains, etc.; so that we have a chapel of a pretty respectable aspect. This is a great advantage in a country where appearances go for so much. The result is that some respectable persons came to the inauguration, and stayed throughout the day, seemingly pleased with what they saw and heard. And on Tuesday following we had the place crowded, although a strong northerly wind was blowing our breath.

In accordance with a *circular* of the government I had to give notice to the civil governor that we were about to open to the public a new hall for religious meetings. I waited on said authority with him a written notice, and two days afterwards he called again for an answer. On this occasion I had a long conversation with the Governor, who was to himself quite a gentleman, and offered me every possible protection. He made several inquiries about our Mission and its progress, and seemed to enter into the matter as if personally interested. The result was that he sent me a written permission for opening our Chapel, sanctioned the publication of enclosed handbills which he had previously prohibited, and promised to send a couple of

event any disturbance during service. How I feel for these mercies!

been visiting for the last six months a gentleman with the asthma. God was pleased him the truth as it is in Jesus, and he at w himself in the arms of the Saviour. He n of great influence in the town, had been of the peace for some time; was highly , and much esteemed by all the town. At oments his relations tried to persuade him or the priest, and confess; he boldly re- the last, saying he had settled everything through Christ, and was in need of nothing n could give. Both priests and relatives vinced of the firmness of his resolution and d him. I kept assisting him, and when- y passed without my calling he would send At last he departed in a quiet, peaceful of hope and faith. But then the priests t bury him in their cemetery, where his rela- red his body to be deposited. At last the e to beg me not to attend the funeral, as d then bury him without being criticised. i this case because I believe it is the begin- new era, when a better class of people- r and accept the Gospel.

Vicente a good spirit is kept up among l nucleus by reading and searching the

Scriptures. I pay them frequent visits, but now sev- eral of them come all the distance to attend our servi- ces.

On the 5th inst. I visited Alcoy. This is a pros- perous manufacturing town; the majority of the people profess republican views. It was in this town in '74, that the internationalists played the worst, and most horrible dramas, killing, burning, and de- stroying. They learned a lesson, however, and now they detest those opinions. I stayed two days, dur- ing which I became acquainted with about eighty persons, all of whom are desirous that a mission should be established among them. I held two meet- ings of a private nature, and tried to organize some- thing among them, showing them the necessity of contributing towards the support of the mission they desire, and promised that if they raise sufficient to defray the expenses of rent, light, etc., I would come to them. Speaking of benches, one of them pro- posed that each should bring a chair; this was unanimously accepted. Three men among the lot possess a good knowledge of the Bible, and one of them appears to be a sincere Christian. Such is the state of our labors in this province; let me only add that our congregation here is growing since we opened the new chapel.

THE MISSIONARY OUTLOOK.

man's NEED. How deep the spiritual need a is, may in some measure be seen by its of solemn importance.

China contains about one-third of the opulation of the world. Of this vast on it is estimated that every day thirty- ousand, every month one million, pass eternal world.

i the nine provinces of China, where ries are now stationed, there are nearly 1 of Chinese to each missionary. This ; into account all the Protestant mis- s connected with American, Continen- British Societies.

i the other nine provinces of China e one hundred and fifty millions without : resident Protestant missionary, and teen hundred years after the Saviour's d to preach the Gospel to every creature. : harvest truly is plenteous, but the la- are few; pray ye therefore the Lord of

the harvest that He will send forth laborers into His harvest."

BISHOP BURDON has sent an interesting Re- port on the Fuh-Kien Mission, which he visited last spring. He found no less than 1443 adult Native Christians, with a staff of fifty-two cate- chists, eighty voluntary helpers, and seventeen students besides the five native clergymen, four of whom he ordained on this occasion. In some parts of the province "the whole neighborhood seemed ready to adopt Christianity if only we had more men to work the region." — *Church Missionary Gleaner*.

THE VYE PEOPLE OF WEST AFRICA. Steps have been taken by the Foreign Mission Com- mittee of the American Episcopal Church to organize a Station at Cape Mount, Western Africa. It will be an important centre for Mis-

sionary work among the Vye people, who are said to be the most enlightened of all the tribes on the West Coast, a people who have formed for themselves a written language. To the east

of Cape Mount there are also superior to chiefly Mohammedans, many of whom are acquainted with the Arabic language, and gladly received Arabic copies of the Script

EDITORIAL PARAGRAPHS.

☞ In the last issue of the "MAGAZINE," by an oversight the article under THE MISSIONARY OUTLOOK, with Miss Fielde's name appended, was united with an extract from *The Independent*. The whole of the first paragraph is the extract, and the rest of the article is original.

FROM TELOOGOO LAND. — The following is taken out of a brief business letter from Rev. Mr. Clough to the Mission Rooms. It is much in little, and will attract attention. Mr. Clough writes, under date of April 4, 1877, "Things are fearful here, I assure you. Rain has however fallen in sufficient quantities to avert the water famine which was greatly feared by government, and by us all. Of course there can be no crop sown until July, but grain can be imported, and water could not. I baptized one

hundred and four on the 9th of March. I am now at work on the East Coast Canal, and my tent, and camp, and home, most of the ten miles from Oujole. I have got a contract to dig out about three and one-half miles of canal, and I am gathering the Christians near and from afar. If they come (and will), they can live (D.V.). *There is no fire in my camp.* I have got the contract on such terms, and the government is so kind to us, that two-thirds of my fears are gone. About one thousand coolies are at work now. I will give particulars hereafter."

This government contract will furnish Mr. Clough a double opportunity for carrying forward his work as a missionary. He can do for both the temporal and spiritual welfare of the natives whom he employs.

DONATIONS RECEIVED IN MARCH, 1877.

MAINE, \$1,849.06.

Brookline (of wh. 10 is mon. con. coll.), 15; Yarmouth, ch., 30; Livermore Falls, ch. (of wh. 12.50 is mon. con. coll.), 33.50; Thomaston, church, mon. con. coll., 17; Calais, 1st ch., 16.50; 2d church, William Wood, tr., 68; Ellsworth, ch., 5.50; Kennebunk, ch., 15; Fort Fairfield, (Mary A. Hopkinson, 8); (J. F. Hopkinson, 5); 13; Kennebunkport, ch., 40; Skowhegan, 1st ch., 71.75; Baring, ch., 3.25; Mercer, Eliza Fogg, 2; Topsham, ch., 16; Warren, ch., 10.80; Portland, Free-st. Church, 305; 1st ch., 500; Augusta, 1st ch., 35; Rockland, 1st ch., 25; Hallowell, 1st ch., 74.50; Mechanics Falls, ch., 2; Biddeford, Adams-st. Church, 35.85; Penobscot Asso., Bangor, 1st ch. (of wh. 5 is fr. Rev. David Stewart), 105; 2d ch., J. C. White, tr., 25; Cherryfield, Rev. F. D. Blake, 5; Hampden Corner, for the debt, Annie D. Fifield, 2.15; So. Berwick, ch., 20; E. Madison, per Rev. H. M. Hopkinson, 4.55; Damariscotta, ch. (of wh. 6.75 is mon. con. coll.), 11.75; N. Brookline, Alverse A. Cole, 5; Eden, ch., 6; Jefferson, ch., 8; York Asso., Wm. Emery, tr., 17.45; Turner, ch., 8.54; Hebron, ch., 10; Thomaston, ch., 10.50; Waterville, ch. (of

wh. 107 is mon. con. coll., and 20 fr. S. S. for sup. Ardram, 127; Guilford, Rev. Sewall Brown, 2; Wayne, ch., 2.68; Leeds, ch., 3.70; So. Auburn, ch., 3; Belfast, ch., 12.46; Greene, a friend, .50; N. Livermore, Mrs. E. B. Parker (of wh. 30 is for sup. Lena Hines in Mrs. Eveleth's school), 50; So. Acton, a friend, 1; N. Vassalboro', ch., 8; Saco, ch., 50; Coll. per Rev. W. S. McKenrie, Dist. Sec'y, Waldo-boro', ch., of which 5.03 is from S. S.; \$1.8

NEW HAMPSHIRE, \$940.78.

Great Falls, ch., 114.91; Bow, Miss. Rhoda Robinson, for the Burman Mission, 5; Salmon Falls, a friend, 3; Hudson, ch., 15.37; N. Conway, ch., 4; Wilton, ch., 3; Mrs. C. H. Sheldon, 3; 6; E. Northwood, ch., 15.50; Hanover, Rev. E. H. Smith, 1; Fisherville, Main-st. ch., 40; New London, ch., 84.66; Meriden, ch., 2; Keene, ch., 40; Franklin Falls, ch., G. E. Buell, tr., 20; Salem, ch., 11.15; Danbury, ch., 27; New Boston, Mrs. S. B. Averill, 3.90; ch., 9.36; Concord, Pleasant-st. Ch., 61.85; 1st ch., 300; Manchester, Merrimack-st. Church, Caleb Gage, tr., 30.60; Lebanon, ch., 17;

ain-st. Church, 10.50; Goffstown, ch.,
ood, ch., 81; Chester, a friend, .65;
1st ch., 43.75; East Weare, ch., 2.50;
1, ch., 2; So. Acworth, ch., 3.50; An-
14; Pottersville, ch., 7; N. Stratford,
v W. S. McKenzie, Dist. Sec'y, Great
add'l, 6.08; Dover, Franklin-st. Ch.,

VERMONT, \$1,131.60.

v. W. S. McKenzie, Dist. Sec'y Wood-
n., for Rev. L. Jewett, per Rev. W. N.
50; Topsham, Horace and Ann Divoll,
Divoll, 2; Polly Currier, .50; Benning-
1, 125; St. Johnsbury, ch., 16; Corn-
17;
ch., 60; Brandon, ch., 50; Burling-
V. Crane, tr., 25.15; Mrs. J. L. Doty,
1.5; Jericho, ch., 26.06; Saxtons River,
Perkinsville, ch., 20; Vergennes, ch.,
Springfield, ch., 42.50; Grafton, ch.,
allingford, ch., 21.25; Bridport, Shel-
1, 7; Huntington, ch., 3; Lunenburg,
ch., 23; Ludlow, ch., (and with previ-
ous to const. Rev. J. P. Farrar H. L. M.,)
tingham, ch., per Rev. Mark Carpen-
tersfield, (Mrs. E. P. Jones, 2; Mrs.
uard, 2) 4; St. Albans, 1st ch., 28.14;
1. Walker, 5; Hinesburg, ch., 14.15;
1, C. V. Byther, tr., 6.67; Dover, Mrs.
uld, 1; Fair Haven, ch., 32.78; Brat-
st ch., 193.41; Whiting, ch., 5;
H. Turrill, 3; Bellows Falls, ch., G.
23.65; Sharon, S. S. and friends, 6.52;
h., 7; Essex, I. A. Abbey, 5;
ton, ch., 31.02; Georgia Plains, ch., 10;
1, (Wm. N. Blake, 1; Giles Reynolds,
Southern, 1; J. O. Fleming, .50; Rev.
love, 1.50) 5; Pondville, ch., 11.25;
ry Centre, ch., 6; Jamaica, ch., 3; W.
o, ch., 12;

MASSACHUSETTS, \$19,650.77.

ren-ave. Ch. (of wh. 25 is fr. Mrs. S.
, G. L. Norris, tr., 386.33; Dudley-st.
Edmands, tr., of wh. 108.25 is mon.
1,366.90; Clarendon-street Church (a
100, another member, 5, Mrs. J. W.
quar coll., per E. B. Cole, tr., 642.69),
earborn-street Church, Jas G. Shed, tr.,
toughton-street Church, 50; Shawmut-
urch (of wh. 150 is fr. S. S. for sup-
ire Mrs. Ingalls, H. S. Harris, tr.), and
on. con. coll., C. C. Converse, 869.09;
mple Church, 645.19; Bowdoin-square
r E. P. Coleman, 211.40; First Church,
ge, tr., 250; a friend 5; another friend,
Henry Wood, 50;
Charles-River Church, to const. Rev.
Dickinson and Mrs. Clara H. Dickin-
son, Isaac C. Holmes, tr., 204.68; First
f wh. 104.07 is mon. con. coll., and 275
r sup. Moun. Reuben, R. O. Fuller,
fr. Daniel Bowker), 2,585.40; Broad-
h, Jacob Eaton, tr., 88.18; North-ave.
f wh. 600 is fr. A. R. Glover; 125 being
nat. pr., care Mrs. M. B. Ingalls; 125
of Mrs. Lydia R. Glover for do.; 125
t. pr., care Rev. J. R. Goddard, Ning-
100 for sup 2 Bible women, care Miss
de Swatow, China; 50 fr. S. S. for sup-
an, care Miss Fielder, per D. H. Hay-
1,300; Second Church, 53.50; an old
tre, Soc. of Miss. Inq. of Theo. Sem.,
eman, tr., 29.50; ch., Dwight Chester,
1,500 is fr. Gardner Colby, and 10 fr.
Warren, and 250 fr. Thos. Nickerson,
ner, ch., fr. S. S. for sup. Saw-pa-Tay
e Rev. D. A. W. Smith, 31.51, and 12.25
Humbo, care I. D. Colburn;
end, 14; another friend, 5;
S. Robbins, 1; Plainville, O. D.
E. Somerville, Perkins-street Church,

199-78; Somerville, First Church, to const. Dea.
Geo. A. Maynard, H. L. M., 100; Mac 10; W.
Somerville, ch., 30; Lowell, Worthen-street
Church, J. G. Morrison, tr., 89; a friend, 100;
535 78
Worcester, Pleasant-street Church, 72.79; Dewey-
street Church, 5; First Church, 27; Main-street
Church, per Willard Ward, tr., 600;
704 79
Brookline, B. F. B., 25; ch. (of wh. 118.18 is mon.
con. coll., A. W. Benton, tr.), 798.18;
823 18
Hyde Park, ch., I. F. Arnold, tr., 30; a friend, 1;
Palmer, Mrs. S. F. Leonard, 15; Conway, ch.,
Mrs. J. T. Bardwell, tr., 15; W. Newton, ch., N.
C. Pike, tr., 43.41; E. Gloucester, ch. add'l, 5;
Littleton, ch., 12; Vineyard Haven, ch., 10; Ayer,
ch., 10; Sharon, ch., 23; W. Acton, ch. (of wh.
25 is fr. S. S.), 33.33;
197 74
N. Marshfield, ch., 3; Norwood, ch., H. Baker, tr.,
20.04; Dover, Mrs. Samuel Jenkins, 5; West-
ford, M. M. Sweetser, miss'y box, 2; Medfield,
ch. (of wh. 100 is fr. Dea Geo. Cumming, to
const. Dea. Wm. B. Grover H. L. M.), and 28.27
mon. con. coll., T. L. Barney tr., 160.78; Fram-
mingham, 1st church, E. Hemenway, tr., 4;
194 8a
Fiskdale, ch., 10; Cumington, Mrs. Aaron Bige-
low, 2; Raynham, ch. (of wh. 18 is fr. S. S.), 46;
Westfield, ch., 9; fr. Ambrose Day, 10; 19;
New Bedford, North Church, L. G. Hewins, tr., 13;
1st church, 76.19; Chelmsford Centre, ch., 37;
Fall River, 2d church, Chas. Coburn, tr., 79.14; 1st
church, of wh. 160 is fr. the Mee Shway Soc. for
the school at Amherst, Maulmain, per E. Warren,
tr., 630.05;
709 19
North Oxford, ch., 18.24; Agawam, ch., Fred. A.
Sykes, tr., 57.20; East Brookfield, 1st church,
R. O. Putney, tr., 12; Leverett and Montague
churches, 30.25; Springfield, 1st ch., J. E. Taylor,
tr., 99.08; State-street Church, 132.58; Hunting-
ton, Mrs. N. Church, 10;
359 35
Lynn, Washington-street Church, (of wh. 200 is fr.
H. A. Pevear, to const. John B. Pevear and Mary
Anna Pevear H. L. M.), 296.97; J. N. W., 1; 1st
church, H. Haddock, 80;
377 97
Salem, Hermans, 5; Central Church, J. Carlton, tr.,
100; Lawrence, J. B. G. Pidge, 100; 2d church,
75; E. A. W., 8; Bolton, ch., 20; Taunton, Win-
throp-street Church (of wh. 15 is fr. a lady mem-
ber), 315; a friend, 1;
646 00
Attleboro, N. M. Daggett, 5; Holliston, ch., A. A.
Bennett, tr., 13.50; Winchester, church, W. H.
Brewer, tr., 48.50; West Boylston, 1st church,
of wh. 2 is special offering fr. L. A. Leasure and
wife, 38.86; Chelsea, Carey-ave. Church, 40.85;
a friend, 1; 1st church, Frank K. Cushing, tr.,
94.72;
248 43
Stoneham, ch., 20.72; Westminster, ch., 8; Shutes-
bury, ch., 5 Quincy Point, ch., 13; Cochesett, ch.
S. S., 2.75; Watertown, ch., S. Noyes, tr., 60.67
Melrose, ch., G. Newhall, tr., 90; Webster, 1st
church, (of wh. 9.30 is fr. S. S. for Nellore Mis-
sions), 24.40; Westboro, Emma A. White, 3; So.
Abington, ch., 65;
922 63
Middlefield, a friend, 5; Holyoke, 1st church, 10;
2d ch., Dea. Edwin Chase, tr., 90; Greenfield,
ch., D. E. Parmenter, tr., 28.07; Gloucester, ch.,
140; Weymouth, ch., 60; West Medway, ch.,
H. C. Messinger, tr., 15;
348 07
Bernardston, ch., 7; Newburyport, Green-street
Baptist Church, A. F. Hunt, tr., 13.01; Somers-
et, ch., 27.42; Shelburne Falls, ch., J. B. Bardwell,
tr., 24; Plymouth, Miss Abigail B. Judson for the
Burman Mission, per Hon. J. H. Lord, 100;
Chicopee Falls, ch., 64;
235 43
Still River, ch., 43.04; Amherst, ch., D. B. N.
Fish, tr., 9.50; Hannah Wedge, a; Haverhill,
Portland-street Church, E. R. Gage, tr., 159.40;
1st church, (of wh. 125 is special, and 125 mon.
con. coll.), 50; Hanover, ch., 54.50;
518 44
Groton, ch., 25; N. Marshfield S. S., 5; Charles-
town, Bunker Hill Church, H. I. Nason, tr., 84.98;
Reading, Salem-street Church, 40; Wilbraham,
ch., 10; Turners Falls, ch., 4; Ashfield, ch., 9.25;
178 23
So. Sudbury, L. Goodnow, 20; Holden, G. S. God-
dard, 10; East Haverhill, ch., 8.50; Rehoboth,
ch., 7; Brewster, ch., 2.75; Southboro, a friend,
35; Wakefield, Dea. A. G. Sweetser, tr., 87.10;
170 35
Woburn, ch., B. Millett, tr., 175.43; Marlboro
ch., Young Ladies Miss. Soc., Lizzie Lewis, Sec.
for Mission work, care Rev. B. P. Cross, 23;
148 57
Maplewood, ch., 5.28; Southwick, ch., 3.25;
19 00
A friend, 10; Peabody, ch., mon. con. coll., 12;
Lee, ch., 6.25; Pittsfield, ch., W. W. Gamwell,
tr., 47.30; Fitchburg, ch., to const. Mrs. Gardner,

S. Burbank, H. L. M., 100; Charlestown, Geo. D. Edmunds, 500; Andover, ch., S. S., 6; M. Stone, 2;
Coll. per Rev. W. S. McKenzie, Dist. Sec., Hudson, ch., 20; Royalston, ch., 40; Methuen, ch., 46.50; New Marlboro', ch., 9;

RHODE ISLAND, \$1,923.98.

Providence, R. I. Bap. State Convention, S. R. Weeden, tr., 1st church (of wh. 250 is per Dea. A. Harkness), 284.35; Lonsdale, ch., mon. con. coll., per Dea. J. H. Read, 15; 4th church, 212.56; J. H. W., in memory of a dear sister who was interested in the cause of miss. 20; 1,004.34; Brown-street Church (of wh. 30 is fr. G. D. Wilcox, M. D., 1 fr. a sister), 31; a friend, 25; Cranston-st. ch., for 1 quar. sup. Mounse See Dee, 18.75; Jefferson, ch., 18.67; 3d ch., mon. con. coll., 40.10; a lady member, 5;
So. Kingston, 1st ch., per Rev. S. F. Hancock, 14; Bristol, ch., S. S., mon. con. coll., 13.36; 1st ch., C. B. Spooner, tr., 20; Wauskuck, Roger Williams ch., 18.58; Warren, ch., N. Drown, tr., 65.40; Wickford, 1st ch., (of wh. 50 is fr. S. S. for sup. Karen, tr., and 11 31 is mon. con. coll.), 68.61; Exeter, Thos. A. Hall, 1;
Warwick, Shawomet ch., 24.92; Pawtucket, ch., E. W. Barrows, tr., 17; 2d ch., 2.50; Mrs. A. Benedict, to const. Rev. Timothy S. Dodge, H. L. M., 100; Newport, Central ch., 230; 1st ch., to const. Dea. Geo. Nason, H. L. M., Ira Hildreth, tr., 107.72; Wakefield, a friend, 1;
Central Falls, S. S., for Mrs. Ingalls, 50; Westerly, Calvary ch., H. P. Morgan, tr., 16.03; Phenix, ch., 16;
Coll. per Rev. W. S. McKenzie, Westerly, 1st ch., 10; Tiverton, Rev. G. P. Wightman, 5;

CONNECTICUT, \$1,692.11

Rainbow, a friend, 4; Meriden, 1st ch., 53; 1st German ch., 7.05; Essex, H. Post, 20; Daniel Wright, 3; 1st ch., W. C. Hough, tr., 175; Hartford, 1st ch., S. S., 20; Asylum-ave. ch., 80; Rev. S. D. Phelps, D. D., 10;
Bristol, ch., 56; Plantersville, ch., 10; Haddam, ch., 30; S. Colebrook, fr. ladies, 7.25; Norwich, Central ch., to const. Dea. Edward Ray, H. L. M., 100; New Haven, ch., S. D. Linsley, tr., 109.64; 1st ch., 36; Andover, ch., 20; Middletown, ch., 45; Mystic River, ch., 50;
East Lyme, P. Mathewson, 5; ch., 25; Rockville, Mr. and Mrs. William Butler, 150; W. Woodstock, ch., a member, 5; Tarrville, ch., 10; friends in Connecticut, 175; Greenville, ch., 8; Suffield, 1st ch., 63.45; Rev. E. M. Ogden, 3.40; Mansfield, church, 27.50; New London, 1st ch., 151.35; Yalesville, ch., 25; Gaylordsville, ch., 7; Sterling, ch., 5; East Thompson, ch., 21.40; So. Norwalk, ch., Judson, Miss. Soc'y, 25; Baptist State Convention, James Lockwood, tr., Stratford, ch., 10;
Coll. per Rev. W. S. McKenzie, Dist. Sec'y, Bridgeport, 1st ch.,

NEW YORK, \$20,723.65.

So. Otselec, ch., (of wh. 7.39 is fr. S. S., and 15 fr. H. C. Leach),
New York, James B. Colgate, 1,000; John B. Trevor, 1,000; fr. a helper for the debt, a \$1,000 U. S. Bond (\$1,115); Calvary, ch., Hon. Nathan Bishop, 1,000; 1st Swedish ch., 10; John Slater, 25; A. W. Colgate, 50; German Bap. Miss., Fred. R. Lambert, 5; a reader of the "Examiner," 5; a Baptist, for Garo Mission, care Rev. M. C. Mason, \$1, gold, (\$1.04); M. J. Rounds, 1; C. A. King, per Rev. W. S. McKenzie, 10;
Melrose German Mission Station, 4; Norwich, ch., A. C. Latham, tr., 100; Hamilton, L. W. Cronkrite, 2; Soc'y of Miss. Inq. of Madison University, 12.25; Hartford, ch., 37.85; Chenango Asso., T. H. Prentice, tr., Plymouth ch., Mary Young, 2, and S. S., 5;
Brooklyn, 1st ch. S. S., 12 girls for Miss'y work, care Miss S. J. Higby, Maulmain, 50; a member of Harkimer-st. ch., 100;

Pitcher Spa., Mrs. S. U. Ferguson, 10; Yates, ch., 62.18; Albion, Mrs. E. F. Sawyer, 10; 1st ch., James M. Barker, tr., 131.72; Troy, ch., (of wh. 25, gold, is for sup. pupil in Miss S. E. Haswell's school,) 45.02;
115 50 Wilson, Mrs. H. A. Pettit, 33.20; Morris, ch., S. S., for Mair Tiri, care Miss H. E. Watson, 10; 1st ch., 4.55; Fairport, Wom. Bap. Miss. Soc'y for the Pwo Karen Mission Building, Bassein, care Rev. S. T. Goodell, 22; Batavia, Jesse Elliot, 10;
Rochester, Wm. N. Sage, 1st ch., 50; Lowville, ch., 13.65; Springville, ch., 35; Lewis, a lover of missions, 6; Waterville, Mrs. H. Favor, 5; Sandy Hill ch., 30.67; Whitesboro, ch., 32.64;
Middlefield, Rev. S. P. Way, 5; Mrs. W. A. Way, 5; Cherry Valley, ch., 1.75; Oyster Bay, Rev. Chas. S. Wightman, 1.50; Unionville, Orange ch., 27.65; Sing Sing, per Rev. A. D. Gillett, 50;
1,142.86 Leroy, a friend, 1; Oswego, West ch., 67.80; Kingston, 1st ch., E. G. Lawrence, tr., 50; Wyoming, Mrs. R. V. Williams, 3;
Albany, Emanuel ch., of which 25 is fr. Charles R. Knowles for sup. Rev. S. B. Partridge;
Buffalo Union Meeting, for Rangoun Mission, per Rev. J. B. Vinton, 62.50; Prospect-avenue ch., 179.83;
200 95 Fort Ann ch., 10; Newburg, Rev. L. Jewett, 5; Shelby Centre, ch., 16.70; Gloversville, church, 122.22; Fredonia, ch., A. Z. Madison, tr., 61; Williamson, ch., 4.90; Pulaski, ch., for sup. Caro prs., care Rev. M. Bronson, 20.75; Busti, ch., 13.60;
483 14 Glens Falls, ch., 26.75; Poughkeepsie, ch., 50; Coll. per Rev. G. H. Brigham, Dist. Sec'y Alleghany Asso., Belmont, ch., (of wh. 7 is fr. S. S.), 14.17; Cuba, ch., S. S., 3.75;
82 03 Black River Asso., Carthage, ch.,
15 00 Broome and Tioga Asso., Binghamton, ch., 70.46, Owego, ch., 10;
Cayuga Asso., Auburn, ch., (of wh. 37.06 is from S. S.), 78.06; Rev. Edgar Smith, 30; Moravia, ch., 1; Meridian, ch., 5;
Chenning River Asso., Southport, ch., 15.65; Millport, ch., 2.70; Horsehead, ch., 17.28;
372 05 Chenango Asso., Greene, ch.,
Corland Asso., Homer, ch., 16.88; Groton, ch., (of wh. 18.76 is fr. S. S.), 33.76;
Deposit Asso., Hancock, ch., 13.14; Buckingham, ch., 5; Masonville, ch., 8; Maple Hill, ch., 1.25;
Deposit, ch., 10;
463 89 Genesee Asso., LeRoy, ch.,
Hudson River Asso., North Troy, 1st ch., for Rev. James R. Haswell, sum sufficient to pay salary of Ko Oung Men, 50, in gold; for sup. 2 girls in Miss Susie E. Haswell's school, and balance for general sup. of school, all to constitute Barbara Boutelle, William Shaw, Anna E. Bigelow, Burton A. Richards, H. L. M., 467.85; Schenectady, ch., 50;
51 Hudson River Asso., Troy, 5th-st ch., of wh. 8.20 is for sup. nat. pr., Ko Oung Moo,
272 25 Livingston Asso., Lima, ch., 47.50; Mt. Morris, ch., 15;
139 07 Madison Asso., Hamilton, 1st ch., (of wh. 30 is from S. S. for Miss Haswell's sch.,) 256.08; Madison, ch. and S. S., (of wh. 25 is for sup. Rev. M. Bronson's sch.,) 63.15;
40 00 Mohawk River Asso., Little Falls, ch., 12; Rev. A. M. Prentice, 5;
Munroe Asso., Rochester, 2d ch., 181; D. A. Moseley, 25; Greece, ch., 14; N. Parma, ch., 10;
24 Brockport, Prof. F. B. Palmer, 10;
Niagara Asso., Lockport, ch., 74.41; Ellen C. Reynolds, with 75 paid by G. H. B., to const. herself H. L. M., 25; West Somerset, R. W. Noble, 25; Wilson, ch., 22;
4,222 04 Onondaga Asso., Eldridge, ch., 57.50; Camillus, 89.11; Syracuse, 1st ch., 70.80;
Ontario Asso., Seneca Falls, ch., (of wh. 3 is from S. S.), 18; Bristol, B. F. Phillips, 10;
Oswego Asso., Oswego, 1st ch., 13.15; Central-sq. ch., 15.86;
165 10 Saratoga Asso., Stillwater, 2d ch.,
Seneca Asso., Waterloo, ch., 4; Romulus, ch., 17.75; Watkins, Rev. C. W. Brooks, 5;
130 00 Stuben Asso., Call Hill, ch.,

er Asso., Worcester, ad ch., 27 30
 W. Grant's S. S., 1 10
 S. Hopkins, 5 00
 Rev. O. Dodge, Dist. Sec'y, Long Island
 Brooklyn, 1st ch., bal., 150; Central ch.,
 N. Andrews, 40; Williamsburg, 1st ch.,
 Central ch., 140; Green Point, Union-ave.,
 Brooklyn, Gethsemane ch., balance, 5;
 Place ch., 1,345.28; 6th-ave. ch., 83.50;
 ington-ave. ch., 2,065.48; Hanson-Place
 8.40;
 River Central Asso., Rev. George M. Stone,
 C. Curtis, 5; Miss A. A. Carr, 5; Miss
 Spicer, 2;
 N. Y. Asso., New York, Central ch., bal.,
 North ch., bal., 14.10; Pilgrim ch., 175.86;
 7 ch., 1,554.50; Madison-ave. ch., 100;
 nian ch., 50; Sixth-st. ch., 21.82; Stan-
 et ch., 8.09; McDougal, ch., 25; 1st ch.,
 100 is fr. F. E. Anderson for sup., care C.
 pentar, 725.07; Trinity ch., bal., 3; Fifth-
 694.71; 1st Mission ch., 200; Harlem,
 28.50; N. Y. Tabernacle ch., 715.54; D.
 Port Chester, 5; Madison-ave. ch., in part,
 150.50 is fr. Female Miss. Soc'y, 2,100.50;
 Park, 15.40; Melrose, ch., bal., 10; C. B.
 ks, for sup. Tha-ay, care Mr. Goodell, 25;
 River N. Asso., Hudson, ch., 78.60; Miss
 Rogers, 10;
 Asso., North-East ch., 45 50
 James C. Hallsted, 100 00
 Mary-ave. ch., 350 00
 Rev. J. V. Ambler, Dist. Sec'y Hamilton,
 G. Brownson, per A. B. Pub. Soc'y, 5 00

NEW JERSEY, \$4,122.74.

ck, 1st church, J. O. Hillyer, tr., 17.32;
 arg, 1st ch., L. K. Clough, tr., 19.50; Pat-
 friend, 2.50; Mr. A. W. Rogers, toward
 Rev. D. H. Drake, 525; South River, ch.,
 New Brunswick, Youth's Female Miss'y
 Remsen-ave. ch., D. Fitz Randolph, Run-
 72.82; Burlington, 1st ch., 19.66; Plain-
 E. Stockbridge, 7; Newark, R. S. Gould, 1;
 Rev. O. Dodge, Dist. Sec'y North N. J.
 Newark, Sherman-ave. church, 40; East
 ch., 7.24; Millington, ch., 57.39; Mt.
 ch., 4.50; Hoboken, 1st ch., 28; Passaic,
 Orange, ch., (of which 100 is for S. S.
 1,207.98;
 Asso., Newark, So. ch., 410.94; 5th ch.,
 R. Cornell, 100; Jersey City, 1st ch., bal-
 130; Plainfield, Central ch., 158.47; Eliza-
 t ch., 28.25;
 Rev. J. V. Ambler, West Jersey Asso.,
 on, 1st ch., 160; Vineland, 1st ch., 50.28;
 eland, ch., 7; Camden, Trinity ch., 26.08;
 ch., 10; a friend, 5; Marlton, ch., 17;
 field, ch., 61; Mullica Hill, ch., 41.50;
 ville, ch., 17.50; Salem, 1st ch., 96.45;
 own, ch., 13.50; Beverly, ch., (of wh. 5 is
) 11; Allentown, ch., 20; Hamilton-square
 10; Roadstown, ch., 27.15; Pillsbury, ch.,
 emberton, ch., 47.50;
 Asso., Bordentown, ch., 33.25; Trenton,
 bal., 61.60; Central ch., (of wh. 26.43 is
 for Mg Kyau, care J. R. Haswell,) 57.99;
 d, ch., 50.76; Marlboro, ch., 14;
 J. Asso., Belvidere, ch., 3; Cherryville,
 Flemington, ch., 145.50; Kingwood, ch.,
 erville, ch., 14;

PENNSYLVANIA, \$7,718.59.

bia, William Bucknell, 1,000; Hattie M.
 ll, 100; Mr. and Mrs. M. R. Trevor, 500;
 and Emma Warne, 15;
 g, Mrs. M. G. Tucker, 30; Scranton, ch.,
 14 is fr. S. S., 24.00; So. Auburn, ch., 2;
 arre, Rev. I. D. Griebel, 1.70; Upland,
 H. Crozer, 1,000; J. Lewis Crozer, 500;
 old, ch. (I. Miller, 2; a member, 2) 4;
 Rev. J. V. Ambler, Dist. Sec'y Phila.
 Upland, ch., 75.89; Mrs. E. C. Knowles,

500; Memorial ch., (of which 69.89 is from S. S.)
 230.19; Roxboro, ch., 100; Pottsville, S. S., 5;
 Germantown, 2d ch., 135; Tabernacle ch. (of wh.
 39 is from S. S., in part, for sup. Shway Au, care
 Mrs. Thomas), 176.92; German 1st ch., 10; 2d
 ch., 3.50; 4th ch., Miss Lewis, 5; Grace ch., 3;
 Centennial ch., 17; Great Valley, ch., 5.64; New-
 ton-square ch., 6.50; W. Phila., Oak-st. ch., 2.99;
 1st ch., (of wh. 150 is from S. S.,) 374.54; Dea. J.
 Tolman, 2; Falls Schuylkill, ch., (of wh. 25 is fr.
 S. S.,) 34.14; Mrs. S. F. Abbott 50 for Moung
 Kyau, care Rev. J. R. Haswell, 10th ch., S. S.;
 for Nellore Missions, 90; Beth Eden, ch., 180.38;
 North Phila. Asso., 1st ch., 1,202; Davisville, ch.,
 30; Bristol, ch., (of wh. 18 is fr. S. S.,) 29.77; So.
 Broad-st. ch., 104.09; Olive ch., Mrs. A. Morton,
 6; Bethany, ch., 7.10; Mt. Pleasant, ch., (of wh.
 8.40 is fr. S. S.,) 47.00; Williamstown, ch., 61.87;
 York, ch., 3; Bridgeport, ch., 20; Berean ch.,
 W. Chester, 1.66;
 Pittsburg Asso., Penn-ave. ch., (of wh. 43.10 is fr.
 S. S. for Moung Kyau, care Rev. J. R. Haswell,)
 75.60; 4th-avenue ch., S. S., 59.27; Allegheny,
 Nixon-st. ch., 40; Sandusky-st. S. S. for sup., per
 care W. W. Campbell, 50; Elizabeth, ch., 12.37;
 Central Union Asso., Vincent, ch., 19; East Naut-
 meal, ch., 5.75; West Chester, 1st ch., 18;
 French Creek Asso., Mrs. R. C. Austin, Franklin,
 30, for sup. girl in Miss S. E. Haswell's school;
 Georgetown, ch., 12.80; Mosistown, ch., 8.60;
 Northumberland Asso., Lewisburg, church, 33.57;
 Bloomington, ch., 16.35; Williamsport, 1st ch.,
 100, (of wh. 25 is for a pr., care W. W. Campbell);
 White Deer, ch., 10.36; Elmsport, ch., 6.10;
 Reading Asso., Reading, 1st ch., (of wh. 10 is from
 S. S.,) 40; Millerstown, ch., 6.75;
 Pittston, ch., 22; Factoryville, ch., 40.65; Blakely,
 ch., 15; Aldensville, ch., 5.36; Clinton, ch., 9.80;
 Johnstown, Welsh ch., 11.90; Shirleysburg, S. S.,
 13.75; Jefferson, ch., 5; Muddy Creek, church, 6;
 Greensboro, ch., 4; Rouseville, ch., 5; Angora,
 ch., 278.73;

DELAWARE, \$19.08.

Coll. per Rev. J. V. Ambler, Dist. Sec'y Wilming-
 ton, 1st ch., 19 08

OHIO, \$3,369.82.

Chesterville, N. C. Joy, 3; Cambridge, Rev. J.
 Deets, 4; Kingsville, ch., 83.35; Twinsburg,
 Mary A. Williams, 2; Williamsport, D., 50; Con-
 neaut, ch., (of wh. 4.89 is fr. S. S.,) 10.65;
 Coll. per Rev. Thos. Allen, Dist. Sec'y Ravenna,
 Mrs. L. L. Harr, 5 00
 Ashtabula Asso., Ashtabula, ch., 24.80; Madison,
 ch., 33.75;
 Anglaize Asso., Kalida, Ezra Hicks,
 Cleveland Asso., Cleveland, 1st ch., 471.83; 2d ch.,
 500; Trinity ch., 20; Painesville, ch., balance, 2;
 Royalton, ch., (of wh. 5 is fr. S. S.,) 8.62; Colum-
 bia, ch., 30.26;
 Clinton Asso., Greenfield, S. S., tow. sup. of Shway
 Byn, care Dr. Cross, 12 50
 Columbus Asso., Columbus, ch., 57.43; Central Col-
 lege, Mrs. Annie H. M'Leod, 5;
 Coshocton Asso.,
 East Fork Asso., Lindale, ch.,
 Huron Asso., Norwalk, ch. (of wh. 20 is from S. S.,
 and 20 fr. church for W. K. McKibbens' mission
 work), 78.63; Peru, ch., 2.70; Mrs. J. Kingsbury,
 5; Sandusky, ch., 16.50;
 Lorain Asso., Avon, ch., 15.70; Camden, ch., 15;
 Elyria, 7.95; Huntington, ch., 15.40; Penfield,
 S. Rogers, 2;
 Mad. River Asso., Allen Centre, S. S., 4; Troy ch.,
 and S. S., 3.37; Mill Creek, ch., 20; Union, ch., 1;
 Mansfield Asso., Bucyrus, ch., 9.60; Ashland, John
 Thompson, 25; Loudenville, 3;
 Maumee Asso., Haskins, ch., 1.50; Toledo, Oliver-
 st. S. S., for sup. Mya, care Rev. A. Bunker, 25;
 South Toledo, 1.60;
 Marietta Asso., Canaan, ch., 1; Valley, ch., 6.30;
 McConnelville, ch., 28.03;
 Miami Union Asso., Casstown, 15; Dayton, 1st ch.,
 (of wh. 50 is fr. S. S. tow. sup. Taboo Karen, pr.,
 Henthada, 905.80; Linden-avenue church, and

S. S. (of wh. 25 is fr. S. S. for Klan Rai, care Rev. A. Bunker, 168.80: Lisbon, ch., and S. S., 8.15: Union, ch., 3.75;
 Miami Asso., Cincinnati, 9th st., (of wh. 25 is from S. S. for sup. of Thapye Yan, nat. pr., per care Rev. A. Bunker,) 227; 1st ch., (of which 15 is for sup. Tamoo Koo, lad in Dr. Cross' sch.,) 81.04; Franklin, ch., 13: Madisonville, ch., 10.43: Middletown, ch., 30;
 Mt. Vernon Asso., Chester, ch., 6: Owl Creek, 15: Scioto Asso., Newark, ch.,
 Seneca Asso., Clyde, ch., 35: Republic, ch., 2;
 Trumbull Asso., Warren, ch.,
 Wooster Asso., Canton, ch.,
 Zanesville Asso., Rockville, ch.,
 Columbus Asso., Granville, Mrs. S. Thresher's class of little girls to sup. a little girl in Miss Field's sch.,
 Miami Union Asso., Linden-ave. ch., 50: Dayton, Wayne-st ch., 13.18 Springfield, 1st ch., 60 Trinity, balance, 5
 East Fort Asso., Clermont Academy, ch.,
 Miami Asso., Cincinnati, 9th-st. ch., 15 Hamilton, ch., 14.48
 Strait Creek Asso., New Market, S. S.,

1,101 50

362 37

21 00

24 00

37 00

20 00

23 32

21 00

20 00

78 68

5 00

29 48

4 00

INDIANA, \$896.86.

Vevay, J. L. Theiband, 10; Auburn, 1st ch., mon. coll., 4; Summit, ch. (of wh. 1, gold, is fr. Mrs. Amelia Crampton), 2.04; Indianapolis, 1st ch., Truth-seekers Bible Class, to be expended in Nga work, care Rev. E. W. Clark, 18.65; South Bend, Peter Stocker, 30;
 Coll. per Rev. S. M. Stimson, Dist. Sec'y Indianapolis Asso., Indianapolis, North ch. (of wh. 3.87 is fr. S. S. infant class tow. sup. of Gunga in school at Gowlapara, 18.52; First ch., 550; South-st. ch., 24;
 Madison Asso., Madison, ch.,
 Logansport Asso., Logansport, ch.,
 Northern Ind. Asso., Valparaiso,
 Bedford Asso., Bloomington, Rev. L. Moss, D. D.,
 Currys Prairie Asso., S. M. Stimson,
 Flat Rock Asso., Greensburgh, ch., 5; Miss Irene Stimson Carius, 51;
 Seymour, ch., 6.30; L. D. Carpenter, 100;

64 69

592 52

60 00

25 00

10 00

25 00

3 35

10 00

106 90

ILLINOIS, \$5,151.35.

Tremont, Mrs. Katy Roberts, 7; Jacksonville, 1st ch., 100; Bloomington, a friend, 20; Mahomet, ch., for sup. of Rev. D. H. Drake, 20; Poca-hontas, Rev. Peter Long, for China Mission, 1; Champaign, ch., with previous donations, to const. Ebenezer E. Lewis, H. L. M., 7; Alton, 1st ch., per D. D. Ryrie, 314.23;
 Coll. per Rev. S. M. Stimson, Dist. Sec'y Edwards-ville Association, Bunker Hill, Mrs. John T. Howard, 25; ch., 7.25; Alton, 1st ch., S. S., to be expended under direction of Rev. M. Jameson, 16; Upper Alton, ch., 86.40; students of Shurtleff College for Rev. D. H. Drake, 10.28; Litchfield, ch., a friend, 2; Woodburn, ch., William Colther, 3;
 Quincy Asso., Greggsville, ch. (of wh. 51 is fr. S. S. for nat. prs., care Rev. R. E. Neighbor), 102; Barry, S. S., for sup. of Moung Woung, 100;
 Bloomfield Asso., Tuscola, Rev. P. Forbe, 1; Champagne, ch., 73;
 Coll. per Rev. C. F. Tolman, Dist. Sec'y Bloomington Asso., Atlanta, ch., 6; Bloomington, ch. (of wh. 50 is fr. S. S.), 51; Cazenovia, Rev. W. E. James, 5; Chatsworth, ch., 2; Clayton, ch., (of wh. 10 is fr. Rev. W. E. Regan and wife), 10.50; Hudson, ch., bal., 8.52; Melamora, ch., 4; Normal ch., 20; Panola, ch., 5; Pontiac, ch., 22; Towanda, 10; Tremont, ch. (of wh. 12 is fr. Dea. Sperry), 18; Washburn, ch., 8.75; Wenona, Peter Howe, for sup. nat. pr., care Rev. N. Brown, 150;
 Chicago Asso., Austin, ch., 10.05; Bloomingdale, ch., 5; Chicago, Centennial church, 43.80; 2d ch., 406.50; 1st Swede ch. (of wh. 1.02 is fr. S. S. class nor. for Garo, per care Rev. M. C. Mason, 45.65; Elgin, ch., for sup. Rev. R. E. Neighbor), 102; Oak Park, ch., 22.72; St. Charles, ch., 8.50; Wheaton, ch., 23; Woodstock, S. S., tow. sup. Pariah, care Rev. J. E. Clough, 7.25;

469 23

149 93

208 00

74 00

Dixon Asso., Lena, Rev. N. Carr, 1; Morrison, ch., 35.75; Sterling, ch., 51;
 Fox River Asso., Aurora, 1st ch., D. Valentine, 5;
 Union, ch., 19.35; Batavia, C. Wightman, 5; Big Rock, ch., 6.35; Chicago, 1st ch. (of wh. 40 is fr. S. S. for stu. in Ongole Normal sch., and 1 for Apinta, care Dr. Brownson), 235.50; 4th ch. (of wh. 25 is fr. S. S. for Bible reader, 25 from W. T. Sherer for nat. pr., care Dr. Brownson, and 23 fr. Bible Class), 278.03; Michigan-ave. ch. (of wh. 280 is the Arthur memorial gift), 33.80; Millard-ave. ch., (of wh. 5 is fr. S. S.), 32.40; North Star ch., 1.50; University-place ch., 251.95; Western-ave. ch., 60.15; Pattison Miss'y Soc'y Theol. Sec'y, 7.25; Downers Grove, ch., 11.05; Englewood, ch. (of wh. 10 is fr. Rev. F. G. Thearles), 17.65; Evanston, S. S., tow. sup. Tuni, native helper, care Rev. R. E. Neighbor, 100; Hadley, ch., 2; Hyde Park, ch., 10; Highland Park, Rev. J. D. Cole and daughter, 5; W. J. Hammond, 10; 15; Joliet, ch., (of wh. 6.08 is from S. S.), 76.30; Kanesville, ch., 10; Lemont, ch., 6.50; Lockport, ch., 5; Newark, ch., S. S., for stu. in Ram. Sam'y, care Miss Higby, 10; Plainfield, ch., 17.75; Sand-wich, ch., 8; Somonauk, German ch., Rev. H. Wernich, tow. sup. Rev. A. A. Newhall, 3;
 Gilman Asso., East Lynn, ch., fr. Hall Bros., 4;
 Grant Park ch., 8.34; Kankakee, ch., 23.97;
 Loda, ch., 1;
 Ottawa Asso., Amboy, ch. (of wh. 18.70 is fr. S. S. tow. sup. Habe, care Rev. R. E. Neighbor, Now-gong), 42.60; Dover, ch., 0.50; Laneville, Mrs. E. Porter, 50; Marseille, S. S., tow. sup. stu. in Ramapatam Seminary, 5; Mendota, ch. (of wh. 25.07 is fr. S. S. for Garo Mission, and 10 fr. Mrs. N. K. Olds), 152.44; Pau Pau, ch., 10; Shabbona, A. Bailey and wife, 2; steward, W. F. Carpenter, 2.50; Sublette, ch., (of wh. 5.22 is mon. con. coll., and 50 is fr. Rev. A. S. Merrifield and wife, for Ongole College,) 73;
 Peoria Asso., Canton, ch. (of wh. 2.05 is fr. Young People's Miss'y Band), 36.05; Galesburg, ch., (of wh. 50 is fr. S. S. for sup. Boparam, care Rev. R. E. Neighbor), 140.40; Galena, ch., (of wh. 14 is fr. S. S.; 2 fr. Miss Ayer's class, and 5 fr. Bros. Burnett, Palmer, Beecher, Wilson, Rev. J. M. Coons and wife), 85; Kewanee, ch., 37; Lacon, ch. (of wh. 5 is fr. Rev. J. P. Agenbroad and wife), 7.50; Ontario, ch. (of wh. 2 is from Young People's Band, and .75 fr. Masters Moore's Mission Box), 9.75;
 Rock Island Asso., Annawan, ch., 5; Cordova, ch., 44; Moline, ch., 32.50; Swede ch., 56.57; Rock Island, ch., 4.50;
 Rock River Asso., Belvidere, 1st ch. (of wh. 30.50 is fr. S. S. for C. A. Roe, Nowgong Normal Sch., care Rev. R. E. Neighbor), 45.50; South ch., for sup., Mrs. Newhall, 100; Marengo, ch. (of which 100 is fr. Elias and F. W. Patrick for sup. Kondiah, care Rev. D. H. Drake, and to const. Miss Ella Patrick, H. L. M., and 84.53 fr. S. S.; 50 from G. B. Adams, 25 fr. Rev. A. B. White, and 20 fr. Dea. Woodworth), 399.87; Rockford, 1st ch., 26; Stillman Valley, ch., 24.78;
 Salem Asso., Farmers' Township, 2; Oquawka, ch., 2.35; Roseville, ch., 65.90; Sciota, Mrs. E. A. Sheller, 5; J. Logan, 5;
 Western German Conference for Ramapatam Miss., Makenda, S. P. Brigham and wife, 5; Quincy, Vermont-st. ch., 21.25; Mt. Sterling, ch., 2.50;

8

1,237

37

341

31

14

59

8

35

2

MICHIGAN, \$947.19.

Yuba, Samuel H. Saylor, 5; Jackson, Rev. I. Butterfield, 36.84; Coldwater, John P. Fiske, 5; St. Johns, 1st ch., (of wh. 1.55 is fr. S. S.), 8; Eaton Rapids, ch., 20; Alpena, 1st ch., Fred. S. Goodrich, tr., 52.34; Pewamo, Mrs. Frances S. Douglas, 5;
 Coll. per Rev. S. M. Stimson, Dist. Sec'y Kalamazoo Asso., Plainville, ch., 6.34; Marshall, ch., 9.56; Kalamazoo, ch., (of which 100.53 is from S. S.), 326.41;
 Jackson Asso., Eaton Rapids, ch., 4.90; Mapleton, ch., 2.35; Grass Lake, Mrs. Ella Dubois, 1; Mrs. E. Burchard, 1;

330 77

695 37

13

34

ason City, Rev. C. F. Tucker, 5.50; Mason City, A. F. Gates, 2; New Hartford, Dea. 1.20;

Asso., Des Moines, ch., 38.35; East ch., A. Cain, 5; Elm Grove, ch., 7; Knox, 15; Newton, ch., 5; Winterset, ch. (of for sup. Mrs. Newhall), 85.40; e Asso., Centerville, ch., 3; East Shoal, Livingston, N. J. P., 1.30; cy Asso., Stewart, ch., 29.50; Clarence, of the Missions, 11; Clinton, ch., 17.25; e, ch., 5.50; Monmouth, ch. 7; Zion ch.,

Asso., Manchester, ch., 5.90; Marquette, for Garo Mission, 29.30; d River Asso., Afton, D. D. Gregory and

way Asso., Bedford, ch., 1; Chariton, ch.,

liver Asso., Delta, J. Chrisman, for Telliss, 1; Sigourney, ch., 3.50;

Asso., Bloomfield, 35; Hopewell, J. W., 5; Milton J. Jolley, 2; O. Thayer, 1; y Asso., Grinnell, ch., 15; Marshalltown, Queston, 2;

Asso., Keokuk, 1st ch., 41.75; Bonaparte,

.. Anamosa, S. Alden, for erecting sturuse in Ramapatam, 60; Cedar Rapids, 50; Fairview, S. C. Perkins, 5; Marion, 5; Vinton, ch. (of wh. 5 each is fr. Dea. k and wife, and sister Wilkinson, and 1.25 ad Ernest Smock), 34.75;

Asso., Oskaloosa, ch., (of wh. 10 is fr. Nowgong Normal Sch.), 40.27; Ottumwa, Pella, ch., 10 sup. Bro. Loughridge (of ch is fr. Prof. D. Rhodes and Mrs. L. 45;

r Asso., Flint, ch., 59.12; Flushing, ch., 9; Saginaw, ch., 1.60; Saginaw City, 21; S. S., for sup. Kunnekiak, 8.25; Bayport, 1; No. Branch, ch., 2; Imlay City, 4.35;

ron, ch., 7.07; Asso., Coldwater, 50; Commerce, ch., 6; Salem, ch., 7.10; 1, 2; Fowlerville, ch., 21.25; Rev. C. T. 5;

River Asso., Cassopolis, ch., 6.71; h., 1.70;

Asso., Mt. Vernon, ch., 3.40; Holton, ales, ch., 1.50;

ids Asso., Grand Rapids, ch., 29.16; ch., 10;

so., Detroit, 1st ch., 16.13; Lafayette, ;

Asso., Clinton, ch., 6; Ypsilanti, (of fr. S. S.), 92.70;

Valley Asso., Centerville, 1; Asso., Owassa, ch.,

Mrs. R. Walker, 1; Lansing, N. Tenny, 2; ev. C. F. Tolman, Dist. Sec'y, Joyfield, Lowell, Mrs. Hay McClellan, 1;

Asso., Clinton, ch., 6; Ypsilanti, (of fr. S. S.), 92.70;

Valley Asso., Centerville, 1; Asso., Owassa, ch.,

Mrs. R. Walker, 1; Lansing, N. Tenny, 2; ev. C. F. Tolman, Dist. Sec'y, Joyfield, Lowell, Mrs. Hay McClellan, 1;

Asso., Clinton, ch., 6; Ypsilanti, (of fr. S. S.), 92.70;

Valley Asso., Centerville, 1; Asso., Owassa, ch.,

Mrs. R. Walker, 1; Lansing, N. Tenny, 2; ev. C. F. Tolman, Dist. Sec'y, Joyfield, Lowell, Mrs. Hay McClellan, 1;

Asso., Clinton, ch., 6; Ypsilanti, (of fr. S. S.), 92.70;

Valley Asso., Centerville, 1; Asso., Owassa, ch.,

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Valley Asso., Centerville, 1; Asso., Owassa, ch.,

Mrs. R. Walker, 1; Lansing, N. Tenny, 2; ev. C. F. Tolman, Dist. Sec'y, Joyfield, Lowell, Mrs. Hay McClellan, 1;

Asso., Clinton, ch., 6; Ypsilanti, (of fr. S. S.), 92.70;

Valley Asso., Centerville, 1; Asso., Owassa, ch.,

Mrs. R. Walker, 1; Lansing, N. Tenny, 2; ev. C. F. Tolman, Dist. Sec'y, Joyfield, Lowell, Mrs. Hay McClellan, 1;

Asso., Clinton, ch., 6; Ypsilanti, (of fr. S. S.), 92.70;

Valley Asso., Centerville, 1; Asso., Owassa, ch.,

South Western Asso., Emerson, ch., 9; Glenwood, ch., (of wh. 10 is fr. S. S.), 81.65; Malvern, ch., 34.95; Red Oak, ch. (of wh. 5 is fr. E. W. Stevens), 45.05; Riverton, Rev. R. R. Hawley, 3.50; Villisca, ch., 7.75; Turkey River Asso., Waukon, ch., Upper Des Moines Asso., Ames, ch. (of wh. 5 is fr. C. H. Huntington's class), 19; Goldfield, Rev. A. Plumley, 1; Jefferson, ch., 6; Western Asso., Dennison, Mrs. Pettis and daughter, 1.06; Grant City, ch., .50;

MISSOURI, \$38.00.

Columbia, Wm. Mesely, 10; Prairie Grove, ch., 3; Kansas City, Calvary ch., 5; Coll. per Rev. C. F. Tolman, Dist. Sec'y, Booneville, Mrs. M. A. Swan,

VIRGINIA, \$5.00.

Hampton, Daniel Cumming,

W. VIRGINIA, 19.10.

Coll. per Rev. Thos. Allen, Dist. Sec'y, Wheeling, ch., 5.10; Wm. Elliott, 11; Grafton, interest on money left by little Charlie Mallonee, 3;

DISTRICT COLUMBIA, \$373.00.

Washington, E. st. ch., (of wh. 23 is fr. S. S. Miss. Soc.), 53; ad ch., 20; Prof. Wm. Ruggles, for education nat. prs., 300;

MINNESOTA, \$435.98.

Coll. per Rev. C. F. Tolman, Dist. Sec'y Central Asso., Albert Lea, Rev. N. F. Hoyt, 2; Austin, ch., 2; Owatonna, ch., 6;

Crow River Asso., Swede Grove ch. (of wh. 10 is fr. Sewing Society), Minnesota Asso., Minneapolis, 1st ch. (of wh. 37.50 is fr. S. S. for sup. Rungiah, care Rev. J. E. Clough), 47.50; Fifth-ave. ch., 11.75; Dea. J. Sulley, 5; Northfield, Rev. J. F. Wilcox and wife, 5; Richfield, Rev. W. H. Lane, 10; St. Paul S. S., for Miss Ward's sch., Sibsagor, 183.63;

Minnesota Valley Asso., Garden City, ch., Northern Association, Anoka, ch., 5; Elk River, G. Keasing, 1.25; Monticello, J. K. Lewis, 1; Southern Asso., St. Charles ch. (of wh. 1.50 is fr. Wayside Gleaners, and 10 fr. Ready Helpers), 30;

Money Creek, ch., 14; Zumbro Asso., Concord, ch., 23.50; Dodge Centre, ch., 12; Ellington, ch., 20.25; Kasson, ch., 9; Kenyon, ch., 11.50; Rice Lake, ch., 2.60; Zumbrota, ch., 15.50;

WISCONSIN, \$1,239.64.

Coll. per Rev. C. F. Tolman, Dist. Sec'y Central Asso., Stevens Point, ch.,

Dane Asso., (of which 9.07 is from S. S.), Dane ch., 26.97; Verona, Rev. L. Smith, 3;

Dodge Asso., Baraboo, ch., 10; Beaver Dam, ch., 158.23; New Lisbon, ch., for Garo Mission, 5;

Janesville Asso., Janesville, ch., 116.78; Stoughton, ch., 6;

La Crosse Asso., Sparta, ch. (of which 10 is fr. Rev. L. Hayhurst), La Fayette Asso., Bloomington, ch., 17; Darlington, ch., 31.80;

Lake Shore Asso., Gibberville, 5; Milwaukee, 1st ch., 358.55; Spring-st. ch. (of which 42 is from W. H. Hanchett tow. sup. nat. pr., Ningpo, care Rev. J. R. Goddard, and 20 fr. Mrs. E. Cole, and 18.75 fr. S. S. for sup. Geo. B. Davis, nat. pr., care Rev. J. E. Clough), 139.28; South ch., 17.50; Oconomowoc, Rev. H. W. Brown, 5; Pewaukee, ch., for sup. Rev. D. H. Drake, 10; Thompsonville, ch., 10; Waukesha, ch., 61; Wauwatosa, ch., 20;

St. Croix Valley Asso., Bloomer, J. P. Macauley and wife, 2; Hudson, ch., 27.53; Menomonie, ch., 7; River Falls, ch., 50; Warren, ch., 17;

Walworth Asso., Delavan, ch., 42.75; Elk Horn, Rev. G. A. Cressey, 1; Palmyra, ch., 3.50;

Spring Prairie, Mrs. C. Martin, 5;

IOWA, \$1,138.26.

as Taft, 10; Quasqueton, J. Couch, de Rock, Geo. Maxon, 2; McGregor, 1; Moore, 1;

ev. C. F. Tolman, Dist. Sec'y Burlington, Burlington, ch., 52; Mt. Pleasant, ch., Mrs. Loughridge, (of wh. 6.50 is fr. S. S. e Normal Sch.), 83; Spring Creek, ch., rev. J. E. Clough, 10.50;

y Asso., Jessup, J. F. Floyd, 50; Rice- (of wh. 1.60 is fr. S. S.), 9; Waverley, h. 10 is fr. the pastor, and 12.50 fr. S. S. le Nor. Sch.), 30.50; Waterloo, ch.,

Winnebago Asso., Appleton ch., 3; Lamertine, ch., 10; Oskish, 1st ch., 5; Ripon, S. S., for sup. Rawkee, nat. pr., care Rev. M. C. Mason, 25; Sheboygan, J. F. Kuhn,

CALIFORNIA, \$153.40.

Coll. per Rev. C. F. Tolman, Dist. Sec'y Oakland ch., (of wh. 30 is fr. S. S.,) 65; Santa Barbara, ch. (of wh. 17 is fr. the Sisters for Mrs. Ingalls work), 53; San Diego, ch., 32.40; Kibesillah, S. B. Hatch,

COLORADO, \$4.00.

Coll. per Rev. C. F. Tolman, Dist. Sec'y Colorado Springs, ch., 3; Denver, a friend, 1;

KANSAS, \$154.05.

Gardner, T. G. Clark, 10; N. Topeka, Mrs. J. L. Moore, deceased, 25; Manhattan, ch., 12; Mound Valley, ch., 2.55;

Coll. per Rev. C. F. Tolman, Dist. Sec'y Atchinson, ch., 8; Hiawath, Dea. Drake, 5; Lawrence, ch. (of wh. 10 is fr. Mrs. E. Gunn), 29.50; Leavenworth, ch., 14; Ottawa, ch., (of wh. 10 is from Mrs. Cutler, and 25 fr. S. S. for sup. stu. in Now-gong Normal Sch.,) 35; Parrallel, A. Eberly and wife, 3;

NEBRASKA, \$31.94.

Coll. per Rev. C. F. Tolman, Dist. Sec'y Hiawatha, J. Ogden, 5; Nebraska City, ch., for sup., Bro. J. E. Clough, 20.14; Omaha, ch., mon. con., 6.80;

OREGON, \$23.00.

Coll. per Rev. C. F. Tolman, Dist. Sec'y Eugene City, A. B. Campbell, 2; Salem, ch., 8; Portland, 1st ch.,

NORTH CAROLINA, \$2.00.

Raleigh, H. M. Tupper, 1; E. L. Tupper, 1;

43 00
10 00

TENNESSEE, \$43.00.

Nashville, fr. teachers and students of Nashville Institute, per Rev. D. W. Phillips,

DAKOTAH, \$5.00.

Vermillion, Rev. E. H. Hurlbutt,

BURMAH, \$119.15.

150 40 Bassein, Rev. S. T. Goodell, contrib'n for Mission
3 00 Boat, Rs., 233 and exchange, 11

ASSAM, \$5.19.

4 00 Sibsagor, contribution of Nga ch., per acct. Rev. E. W. Clark, Rs. 10, and exchange,

\$73.92

LEGACIES.

East Jaffrey, N. H., Dea. John Sanderson, bal. per W. E. Goodnough, Ex'r, \$101 03
49 55 Windsor, Vt., J. P. Skinner, per P. C. Skinner, Trus., 14 10
Boston, Mass., Thomas P. Foster, per W. H. and Louisa B. Foster, Exrs, 500 00
Providence R. I., Mrs. Sarah W. Fiske, per Rev. W. S. McKenzie, Exr, 200 00
104 50 Providence, R. I., Rev. Henry Jackson, per R. I. Baptist State Convention Trustees, 35 00
New Lisbon, N. Y., Ninette F. Gregory, per D. F. Patingill, Ex'r, 300 00
31 94 Maulins, N. Y., Horatio Chapman, per N. H. Chapman, 10 00
Greenfield, O., Mary Voss, bal. per Thos. M. Boyd, Ex'r, 100 00
10 00 Franklin, Ind., Sam'l Dow, per Sande-
13 00 fur & Wilson, Attys, 500 00 \$1,764

Donations and legacies fr. Apr. 1, '76, to Mar. 1, '77, \$75,687
83,451

" " " " " " " " Apr. 1, '77, \$159,141

DONATIONS RECEIVED IN APRIL, 1877.

MAINE, \$26.00.

St. George, 2d ch., 3; Nobleboro, 1st ch., 5; Bancroft, F. Bear, 1; New Gloucester, Dea. Rowe, 5; Topsham, Edith's Miss'y box, 5; Woolwich, ch., 7;

VERMONT, \$73.25.

Vershire, Rev. E. P. Merrifield, 2.72; Jericho, ch., (of wh. 16.76 is fr. the Female Miss. Soc'y, Julia A. Balch, tr.,) 18.76; Weybridge, Helen Stewart, 2; St. George, Henry Lawrence, 5; Townshend, ch., 20; East Dover, ch., 5;
Coll. per Rev. W. S. McKenzie, Dist. Secretary Brookline, ch., 7; Ludlow, ch., bal., .70; Passumpsic, ch., 12.07;

MASSACHUSETTS, \$638.90.

Arlington, ch., J. S. Crosby, tr., 100; Franklin Asso., Coleraine, ch., J. B. Bardwell, tr., 10.25; Methuen, ch., S. S., for miss'y work, care Miss Gage, 20; No. Scituate, Miss Lucy Briggs, 100; Nahant, (Mrs. C. H. Johnson, 5; Mr. W. J. Johnson, 2,) 7; Hingham, ch., Joseph Ripley, tr., 16;
Boston, Shawmut-ave., ch., C. C. Converse, tr., 10; Ruggles-street church, 25; Mrs. Gohring, 1.50; a friend, 5;
Chelmsford, 1st ch., a friend, 20; Millbury, ch., 42; Rockport, ch., 10; No. Middleboro, Mrs. J. H. Hooper, 2; Middleboro, 3d ch., 30; Cotuit Port, Rev. W. W. Ashley, 2.80;
Clinton, ch., for sup. S. R. Solomon, Vencutiah, nat. pr., care Rev. J. E. Clough,

Haverhill, Mrs. Jane Harris, 2; W. Dedham, ch., 26.78;
Northboro, ch., S. W. Norcross, tr., 15; Jamaica Plain, ch., B. F. Cutter, tr., 67.98; Chelsea, Rev. John Holbrook, 3;
26 00 Coll. per Rev. W. S. McKenzie, Dist. Sec'y, cash, 5

RHODE ISLAND, \$74.00.

Providence, South ch., 4; Brown-st. ch., G. D. Wilcox, M. D., 30;
31 Newport, 2d ch., Mrs. A. A. Wilbur, S. S. class, for sup. nat. prs. in Ram Thel. Sem., 2;
53 48 Coll. per Rev. W. S. McKenzie, Dist. Sec'y, Tiverton, ch., 15

CONNECTICUT, \$137.74.

So. Windsor, ch., 11.84; East Haddam, Miss A. H. Stannard, 10; Ridgebury, Lewis Reynolds, 7.80; Groton, Capt. E. Morgan, 100; No. Colebrook, fr. friends in Bap. ch., 2; Saybrook, 1st ch., 3.30;
134 Coll. per Rev. W. S. McKenzie, Dist. Sec'y Stonington, 3d ch., 2

NEW YORK, \$441.28.

253 25 Ansable Forks, S. S., 8; Albion, Rev. G. C. Walker, 7; So. Livonia, Rev. R. Marcan, 20; Brooklyn, C. W. Green, of 1st ch., for sup. of an orphan under care Mrs. S. R. Ward, 20; Berne & Knox, ch., 10; Corning, Ladies Soc'y, Mrs. F. K. Fowler, tr., 6.80;
41 50 Coll. per Rev. G. H. Brigham, Dist. Sec'y Allegany Asso., Friendship, ch., 11
106 80 Black River Asso., Adams, ch., 17.35; Adams Village, ch., 4.60;
79 59 Cortland Asso., Truxton, ch. 2; Groton, ch., 1.91; 3

Donations.

159

LeRoy, ch., 1.25; Wyoming, ch.,
V. Asso., Waterford, ch.,
Syracuse, Central ch.,
Howard, ch.,
ison,

rs. Ann Cauldwell, to be used in
at discretion of Rev. M. C. Mason,
O. Dodge, Dist. Sec'y Long Island
d-ave. ch., 30; Centennial ch., 90;
9;
Asso., 2d Mission ch.,
Kent ch.,

NEW JERSEY, \$199.98.

rth ch.,
J. V. Ambler, Dist. Sec'y Camden,
Javis, 10; ad ch., 17;
O. Dodge, Dist. Sec'y East N. J.
Plains, a friend, .50; Somerville,
Westfield, ch., 33.50; Newark, South
Olive ch., 2.62;

PENNSYLVANIA, \$438.94.

v friends, 11.50; Phila. 50th ch., (of
S.,) 25.80; a friend, 20; 5th ch., per
urk, 170.41;
J. V. Ambler, Dist. Sec'y, Blakely,
Wm. K. Mott, 10; Milton, ch., 16;
5.50; Jersey Shore, ch., 16.50;
rs. J. J. B., 5; Oakdale, Mrs. E.
er Providence, bal., 1.50; Anden-
h., 5; Plymouth, Welsh ch., 12;
2d ch., bal., .50; Berean ch., Phila.,
Marion, ch., 36.90; Harrisburg,

OHIO, \$245.86.

S., semi-annual paym't tow. sup.
care Miss Fielde,
Thos. Allen, Dist. Sec'y Ashtabula
ch.,
s., West Lafayette, Rev. J. F.
Delaware, ch.,
Toledo, 1st ch., S. S., for sup. To-
r. Dr. Cross,
asso., Bellefontaine, ch., 3; Dayton,
14.15; Urbana, S. S., for sup. Pee-
r. A. Bunker, 25;
amilton, ch., balance, 2; Lebanon,
wh. 10.11 is fr. S. S.,) 16.39; Lock-
en, for sup. Moung Kyau, nat. pr.,
Bunker, 50; Middletown, ch., bal.,
ills, ch., 12.10;
10., Chester, ch., bal., 7; Radnor,

INDIANA, \$6.00.

S. M. Stimson, Dist. Sec'y Tippe-
Mt. Carmel, ch.,
s., Logansport, ch.,

ILLINOIS, \$387.90.

nith, 90; Payson, ch., for sup. Sar-
a stu. in Serampore College, India,
M. Stimson, Dist. Sec'y Carrolton
ille, ch.,
ney, ch., 2.90; Shilo, ch., 1.65;
Flora, ch.,
F. Tolman, Dist. Sec'y Blooming-
elewan, ch., 22.25; Lincoln, ch.,
City, S. S., (of wh. 4 is fr. Ladies'
all for mission work, care Rev. D.
Chicago, Nordish Bap. Tabernacle,
ch., 6.50; Elgin, S. S., tow. sup.
Rev. M. C. Mason, 26.25; Whea-
h. 15 is fr. young ladies,) 21; Wood-
mon. con., tow. sup. Pariah, care
ugh, 7;

Dixon Asso., Morrison, ch., 3.50; Shannon, E.
Northey and wife, 5;
Fox River Asso., Highland Park, Mrs. Julia Reese,
25; Morris, ch. (of wh. 3.17 is fr. Bro. James' S. S.
class), 11.43; Norman, Dea. J. R. Haymon, for
stu. Garo Nor. Sch., 5; Plano, ch., A. Tolman,
3; Twelve Mile Grove, ch., 4;
Gilman Asso., Loda, ch.,
Ottawa Asso., LaMoille, ch., for Garo Mission, of
which 20 is fr. E. W. Kendall for. stu. in Nor. Sch.,
Rock Island Asso., Geneseo, 5 each from Brn. Lan-
gridge, Barge & Fisher,
Salem Asso., Fall Creek, ch.,

IOWA, \$105.00.

Oskaloosa, ch., and with other donations, to const.
Dr. H. C. Huntsman, H. L. M.,
Coll. per Rev. C. F. Tolman, Dist. Sec'y Cedar Val-
ley Asso., Mason City, J. S. Wheeler,
Coon Valley Asso., Perry, ch.,
Dubuque Asso., Cascade, ch.,
Linn Asso., Martelle, Bro. DeWitt,
Oskaloosa Asso., Ashland, ch.,
Turkey River Asso., McGregor, Bro. Arnold and
wife, 15; Bro. Barron, 10; Bro. Chapin, 2; Miss
Abby Arnold, .50;

MICHIGAN, \$108.49.

Coll. per Rev. S. M. Stimson, Dist. Sec'y Flint
River Asso., Watertown, ch., 2; Burnside, ch.,
1.35; Bay City, S. S., 4;
Kalamazoo Asso., Schoolcraft, ch.,
Jackson Asso., Waterloo, ch., 10.50; Clear Lake,
ch., 3;
Shiawassee Asso., Corcoran, ch.,
Michigan Asso., Rochester, ch., 5; Detroit, La-
fayette-ave. ch., 50;
St. Joseph River Asso., Buchanan, ch., 4; Wea-
sau, ch., 3.50;
Lenewee Asso., Fairfield, ch.,

MINNESOTA, \$91.00.

Coll. per Rev. C. F. Tolman, Dist. Sec'y Central
Asso., Austin H. Marsh,
Southern Asso., LeRoy, ch., 5; Winona, C. L. Bon-
ner and wife, for erecting a students' house in
Ramapatam, care Rev. R. R. Williams, 60;
Zimbro Asso., Byron, ch., 15; Concord, Mrs. E. P.
Hillman, 5; Wasioja, ch., 5;

WISCONSIN, \$38.35.

Spring Water, Welsh ch., 2.10; Brant. C. Plimp-
ton, 1; widow Jenkins and son, 1.25; S. Todd, 5;
Coll. per Rev. C. F. Tolman, Dist. Sec'y Central
Asso., Waupaca, ch.,
St. Croix Valley Asso., Eau Claire, ch.,
Winnebago Asso., Berlin, ch.,

KANSAS, \$25.00.

Eldorado, Miss Sarah P. Hulbert, 5; Gardner, T.
S. Clark, 20;

NEBRASKA, \$20.00.

Coll. per Rev. C. F. Tolman, Dist. Sec'y, Nebraska
City, ch.,

CALIFORNIA, \$12.90.

Dixon, E. H. Southard, 2; Vacaville, Mrs. F. M.
Stewart, 1; Mrs. L. S. Burchsted, 1; Big Pine,
Rev. A. Clark, 8.90;

MARYLAND, \$25.00.

Baltimore, 7th ch.,

WEST VIRGINIA, \$16.05.

Coll. per Rev. Thos. Allen, Dist. Sec'y Grafton,
ch., (of which 7.82 is from S. S.,)

16 05
\$3,111 64

AMERICAN BAPTIST MISSIONARY UNION

Rooms, Tremont Temple, Boston.

CORRESPONDING SECRETARY, REV. J. N. MURDOCK, D.D., to whom letters relating to home work and missi the Union should be addressed.

TREASURER, FREEMAN A. SMITH, Esq., to whom letters containing money for the general treasury sho addressed: also letters relating to Wills. Drafts, Checks, and Postal Money Orders, except for the publications, should be in his favor. Friends wishing to forward goods to missionaries through the Treasurer, should send him by mail a schedule contents and valuation of the package, with express or railroad receipt.

DISTRICT SECRETARIES.

NEW ENGLAND DISTRICT. — REV. W. S. MCKENZIE, D.D., Tremont Temple, Boston.

HUDSON-RIVER DISTRICT. — REV. O. DODGE, 8 Murray Street, New York.

NEW-YORK CENTRAL DISTRICT. — REV. GEO. H. BRIGHAM, 94 South Salina Street, Syracuse, N.Y.

SOUTHERN DISTRICT. — REV. J. V. AMBLER, 1430 Chestnut Street, Philadelphia.

MIDDLE DISTRICT. — REV. THOMAS ALLEN, Dayton, O.

LAKE DISTRICT. — REV. S. M. STINSON, D.D., Terre Haute, Ind.

NORTH-WESTERN DISTRICT. — REV. C. F. TOLMAN, 71 Randolph Street, Chicago.

WOMEN'S SOCIETIES.

The Woman's Baptist Missionary Society, Boston

MRS. ALVAN HOVEY, Cor. Sec., Newton Centre. MRS. J. M. S. WILLIAMS, Treas. Tremont Temple, Boston.

The Woman's Baptist Missionary Society of the West, Chicago.

MRS. A. M. BACON, Cor. Sec., Dundee, Ill. MRS. C. R. BLACKALL, Treas., 71 Randolph Street, Chicago.

Woman's Baptist Missionary Society of the Pacific Coast.

MRS. F. M. CONRO, Cor. Sec., San Francisco. MRS. M. E. WATSON, Treas., San Francisco.

FORM OF A LEGACY.

I also give and bequeath to THE AMERICAN BAPTIST MISSIONARY UNION ——— dollars, for the purposes of the Un specified in the Act of Incorporation. And I hereby direct my executor (or executors) to pay said sum to the Treasurer said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

FORM OF A DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to THE AMERICAN BAPTIST MISSIONARY UNION, one certain lot of land with the ings thereon standing [*here describe the premises with exactness and particularity*], to be held and possessed by the Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

LETTERS FOR MISSIONARIES

Can be mailed direct from any Post-Office in the United States, at the following rates per *half-ounce* : —

BURMAN, ASSAM, MADRAS, 10 cents, *via* Brindisi, Southampton, or German Mail.

JAPAN, AND NINGPOO, CHINA, *via* California, 5 cents.

SWATOW, CHINA, 10 cents.

BANKOK, SIAM, *via* Southampton, 27 cents, and 31 cents *via* Brindisi.

EUROPEAN LETTERS, 5 cents.

Friends who may prefer to forward their letters through the Missionary Rooms can enclose them, with the postage envelope directed to F. A. SMITH, Treasurer, Tremont Temple, Boston, who will mail them with the official corresponden

THE
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ANNUAL MEETINGS.

SIXTY-THIRD ANNIVERSARY OF THE AMERICAN BAPTIST MISSIONARY
UNION.

PROVIDENCE, R.I., Tuesday, May 22, 1877.

THE American Baptist Missionary Union assembled in the First Baptist Church at ten o'clock, A.M. In the absence of the President of the Union, Rev. Barnas Sears, D.D., LL.D., the Corresponding Secretary, Rev. J. N. Murdock, D.D., called the meeting to order, and read a letter from Dr. Sears in which he said that on account of a recent illness, from which he had not sufficiently recovered to make the journey with safety, he would not be able to be present; and renewed a request made at the last anniversary of the Union, that he should not be considered a candidate for re-election: not that his interest in the work of the Union was diminished, or that he would decline any useful or needful service, but because in his judgment some one living nearer the seat of operations could do in various ways what he could not do at so great a distance.

The first Vice-President of the Union, Rev. E. G. Robinson, D.D., of Rhode Island, was then called to the chair.

After singing the hymn, —

"The morning light is breaking," —

the Scriptures were read by Rev. E. H. Gray, D.D., of Washington, D.C.; and prayer was offered by Rev. W. W. Everts, D.D., of Illinois.

President Robinson then addressed the Union substantially as follows: —

The enterprise you have assumed to prosecute is not of doubtful origin, nor is there any uncertainty as to its conclusions. It was not born in time, nor of the will of man; and its completion shall be when time shall be no longer. The eternal purpose which our enterprise seeks to fulfil began to be fulfilled when the foundations of the earth were laid, and the canopy of the heavens was stretched. In the progress of its fulfilment it has unfolded to our eyes in fairer, clearer lines than any prophet or apostle ever saw it, assuring our faith and quickening our hope; and the inducements to engage in it with redoubled energy are multiplying with each successive generation. There is the one great argument which can never be exhausted, — the worth of the souls which our gospel proposes to save, — an argument inexhaustible, descending to depths which no human mind can fathom, and rising to heights which no imagination can ascend. And there is the argument of that standing commandment, which, repeat it as we will, never becomes threadbare, — the commandment of our Lord, uttered when, just ready to ascend, he spread his hands over his disciples, and said to them as he still says to us, "Go ye into all the world, and preach the gospel to every creature." That command, as an inducement, opens itself to us with ever-increasing richness, with every successive assembling of ourselves together.

And there are other inducements, which are multiplying with the progress of our race. The contributions of our missionaries to the work of science, tributary to the work of God, are not to be despised by us. He who built the world also spoke the word; and they who study the works of the hand of our Creator find his voice written thereon. The missionaries have contributed to our knowledge of the earth's surface, as well as of the people who dwell upon it. There is not a science, I was about to say, — possibly there should be a limitation, — to which our missionaries have not contributed, enriching our knowledge of the formation of the earth, enriching our knowledge of the works of men's hands, enriching our knowledge of the languages of the earth. Scarce a scholar of fair credit to-day, but is ready to lay down his tribute at the feet of the Christian missionary. They are helping to solve those great problems that, lying behind the origin of Christianity, are thrusting themselves forward to-day for solution. We cannot evade them. They are part of our great work. The missionaries do well in these respects; nor do we well to forget them. We argue not well when we cite the case of the apostles, and say to our missionaries, "Shut your eyes to the works of man, to the works of God on the earth's crust, to what man has wrought in literatures in the past." In all these things we are working out the one great purpose of that God who created the heavens and the earth, and made man to dwell upon the earth. These are, I know, inferior motives, but let us not forget them; and when the contemners of our work, hearing only the din and uproar that manifest themselves on the earth's surface, affect to asperse us and what we do, when they tell us that we chase a vain hope, let us remind them that behind the creation, beneath it, that for which the creation exists, is the work in which we are engaged. We fix our eye upon what rose up so majestically, so overwhelmingly, and so unspeakably grand to the mind of the apostle, when, writing to the Ephesians, he tells them that they, in common with all believers in Jesus Christ, were "wrought together into an holy temple in the Lord, a building for the habitation of God by the Spirit." Was the earth built for man to inhabit, to subdue, to replenish? The earth is subordinate to a further purpose; and the grandest motive that can inspire us is that God out of this earth, and other earths if there be such, other worlds if they stand in the heavens, is erecting that grander temple for himself to dwell in, in which we shall be humble but ever joyous servants of the Lord.

Rev. Dr. A. H. Granger of Rhode Island followed with a brief address of welcome from the pastors and churches of Providence and vicinity.

The President then announced the following committees:—

On Arrangements.—Rev. Messrs. E. G. Taylor, D.D., W. F. Bainbridge, M. H. Bixby, D.D., A. H. Granger, D.D., and E. H. Johnson, all of Providence.

On Enrolment.—Rev. Messrs. C. E. Barrows, R.I.; F. F. Emerson, Conn.; E. W. Pride, Mass.; C. J. Baldwin, N.Y.; Charles Rhoades, Ohio; Edw. Judson, N.J.; H. M. Sanders, N.Y.

On Nominations.—Rev. Messrs. S. W. Duncan, D.D., Ohio; J. Davis, Conn.; J. L. Lincoln, LL.D., R.I.; A. H. Burlingham, D.D., N.J.; J. M. Pendleton, D.D., Penn.; Rev. C. E. Hewitt, D.D., Ind.; Henry Clarke, Wis.; J. B. Brackett, D.D., Mass.; J. F. Elder, D.D., N.Y.; D. J. Fiske, Ind.; G. B. Ilsley, Me.; C. A. Thomas, D.D., Vt.; F. W. Powell, Io.; D. H. Stoddard, N.H.; H. C. Woods, Minn.

The Corresponding Secretary, Rev. J. N. Murdock, D.D., then presented an abstract of the annual report of the Executive Committee. That part of the report which referred to the Asiatic missions of the Union was referred to the following committee: Rev. J. R. Kendrick, D.D., N.Y.; W. H. H. Marsh, Mass.; A. J. Sage, D.D., Conn.; P. S. Henson, D.D., Penn.; I. N. Carman, Ind.; W. V. Garner, N.H.

That which referred to the European missions was committed to Rev. W. N. Clarke, Mass.; T. D. Anderson, D.D., N.Y.; Rev. H. A. Sawtelle, D.D., Prof. W. C. Wilkinson, D.D., N.Y.; Prof. G. D. B. Pepper, D.D., Penn.; Rev. J. P. Brown, Conn.; Samuel Colgate, Esq., N.Y.

The following were appointed a special committee on advance into Upper Burmah: Rev. Messrs. S. L. Caldwell, D.D., Mass.; J. G. Binney, D.D., Burmah; J. T. Champ- lin, D.D., Me.; J. H. Castle, D.D., Can.; J. B. Colgate, Esq., N.Y.; Prof. N. L. Andrews, N.Y.

The Treasurer of the Union, F. A. Smith, Esq., of Massachusetts, then presented an abstract of his annual report.

The President announced the following committees:—

On Obituaries. — Prof. H. Lincoln, D.D., Mass. ; Rev. George W. Anderson, D.D., Penn. ; Rev. S. Haskell, D.D., Mich. ; Rev. W. C. Richards, Ph.D., Ill. ; Rev. A. D. Gillette, D.D., N.Y. ; Rev. S. D. Phelps, D.D., Conn. ; Rev. D. Shepardson, D.D., O.

On Place and Preacher. — Rev. C. P. Sheldon, D.D., N.Y. ; Rev. R. J. Adams, D.D., Mass. ; Rev. B. F. Bronson, D.D., Conn. ; Rev. C. A. Thomas, D.D., Vt. ; Rev. G. J. Johnson, D.D., Ill.

The Committee on Nominations were requested to present a printed ballot at four o'clock, P.M. ; and it was voted to proceed to elect officers for the ensuing year at a quarter before five o'clock.

Rev. W. W. Boyd of Massachusetts moved that a committee be appointed to consider the memorial addressed to the Executive Committee by the Boston Ministerial Conference, and report to the Board of Managers. The motion was carried, and the following committee was appointed : Rev. G. W. Bosworth, D.D., Mass. ; S. Sheldon, Esq., N.Y. ; Rev. W. W. Boyd, Mass. ; Rev. R. M. Luther, Vt. ; and Rev. William Reid, N.Y.

Rev. S. B. Rand of the Maulmain mission then addressed the Union, deeply regretting his enforced absence from his work on account of ill health, and expressed his earnest desire to return to labors in which he felt so deep an interest. After a few words from the President, the morning session was closed with prayer by Rev. J. G. Binney, D.D., of the Karen Theological Seminary.

TUESDAY AFTERNOON.

Met at half-past two o'clock according to adjournment. After singing, —

“O'er the gloomy hills of darkness,” —

prayer was offered by Rev. H. V. Dexter, D.D., of Massachusetts.

Rev. J. N. Murdock, D.D., Corresponding Secretary of the Union, then read the following special paper from the Executive Committee : —

SHALL WE REDUCE THE SCALE OF OUR MISSIONS?

We have reached a crisis of the gravest character in the progress of our missions. The Executive Committee deem it their duty to make a frank statement of the case to their constituency, that they may be guided to the safety which results from a multitude of counsel, and that all the supporters of our missions may find a common ground of judgment and action.

The crisis referred to does not consist simply in the fact that the income of the Union last year fell more than \$17,000 short of the year's expenditure. A result like this, and even more disastrous than this, was generally anticipated, in view of the financial distress of the time. That the deficit of the year was no more, is an occasion of devout thanksgiving to God ; and we ought with one accord to raise a song of deliverance. Nor is the present danger occasioned by the gross amount of our indebtedness. A debt of \$47,000 need not be regarded with gloomy foreboding and discouragement. If there were no trouble behind it, we would join in an effort to pay this debt to the last mill, and go on confidently in our work. The occasion of our perplexity and doubt is the uniform, not to say chronic, inadequacy of our yearly receipts to meet the absolute and ever-growing claims of the missions.

Thirteen years ago this month we kept our jubilee festival in the city of Philadelphia. There were present from all parts of the country a goodly company of the wisest counsellors and most liberal supporters of this cause. They came together in accordance with a plan announced a year beforehand, to commemorate the past history, the struggles and triumphs of our missions, and to take counsel, as well as to gather inspiration, for their future progress. It would be scarcely possible to bring together a more truly representative body of men than those who sat together in the First Church in Philadelphia, in May, 1864. The occasion not only invited all who participated in it to a joyful and grateful recognition of the abounding blessings of the past, but it also enforced the duty of a careful survey of the actual condition and prospective wants of the missions under our care.

It was found, as the result of a careful survey, that many places made memorable and

sacred by the faith and endurance of sainted men and women, as well as by the grace of Christ displayed in the spiritual renewal of multitudes of heathen, were either vacant, or held uncertainly by men solitary, worn, sick, and ready to faint. It was found, likewise, that there were new and urgent openings for the entrance of missions; openings holding such connections with our principal fields, that a failure to occupy them was equivalent to defeat and shame. Macedonian cries sounded from every quarter; and it was clearly seen that the close of half a century of missions had only brought us to the point of stress and urgency in our great work. And after duly considering the state of the field, and the resources within our reach, it was decided that we must restore the breaches, and strengthen the things that remained, and go forward in obedience to the command of our Lord. Important centres which had been abandoned were to be re-occupied; where there was only one family in a station or department, there were to be two; so that the social necessities of the missionaries, as well as the spiritual necessities of the missions, both in station and jungle, might be duly served.

A fund of \$50,000 was easily secured to begin the good work of renovation and enlargement. It was regarded on all hands as only a beginning; and no one then doubted that we should go on re-enforcing old fields, and opening new ones, as the providence of God might show us the way. The hopes then cherished seemed to be justified by the results of the two years following our missionary jubilee. At the close of these two years 23 new laborers had been placed on the field, and the balance was on the right side. But the close of the third year showed a large deficit; still, under the belief that it would be provided for in the current receipts of the next year, it was decided to hold on our way, and eight more helpers were sent to the field. The close of the fourth year showed that the deficit had increased; but what we had done so far made it impossible for us to pause then, and another company was sent forth. And so year by year the Committee have kept on sending out men and women to fill vacancies in the missions, or to take up such new work as seemed to be imperative, until 134 persons have been sent out, that is to say, 46 married couples, 8 single men, and 29 single women; the latter, with a single exception, having been supported by the Woman's Boards.

All this has been done in pursuance of the policy approved, and of the faith pledged, at the jubilee meeting in 1864, and, we may add, under the pressure of events which we could not change, and which we dared not disregard. All this has been done, though for eleven years in succession we have closed our yearly accounts with debts ranging from \$500 to \$53,000, or, to state the case exactly, with an average debt of \$24,533.16 for the whole period; that is to say, from April, 1867, to April, 1877. Under a dead weight of this fearful magnitude the Committee have been trying, during all these anxious years, to bear up the great interests which you have repeatedly intrusted to them. Year by year, and step by step, they have ventured in this direction, hoping that knowledge of the situation, and love for the cause of missions; that the claims of an enterprise enjoined by Christ and hallowed by the most gracious memories of our evangelical history, — would plead in the hearts of our people, and bring relief. But the Committee are not prepared to go farther in the line of advance under the conditions of the last eleven years. To make a farther advance without some new guaranty of support would evince not courage, but temerity; not faith, but presumption. In saying this we by no means abate a jot of our confidence that Christ is to conquer, and to reign over all and forever; but we simply suggest the possibility that we as a people are to have less share in the great result than the past history of our missions, and the great possibilities that are in us, might justly warrant us to hope.

The question may be asked, why we have not paused before. The point is well taken, and requires an explanation. It must be borne in mind that these years of uninterrupted debt have also been years of the grandest display of divine grace in our missions. This is the period marked by the new and wonderful visitation of the Teloo-goo mission, under which thousands were suddenly brought into the visible kingdom of Christ (and hosts are still coming); the period of the opening of the Garo Hills, and of the flocking of their people to Christ; the period when successive seasons of refreshing have swept over Sweden and other mission-fields; the period when more than 44-

100 converts have been baptized into the mission churches of Europe and Asia. The committee have been forced to protect these harvests planted and watered by two generations of faithful men, and at last brought to maturity by the Spirit of God. Men must be sent out at once, or precious fruit, the fruit of the travail and blood of the Son of God, would sink into the earth and be trampled under foot. The Lord's own flocks were wandering without shepherds to fold and feed them. How could we keep them back, especially as they had heard the voice of the chief Shepherd, and were eager to go? Who says we ought to have suffered what is above all price to run to waste, rather than to have run the risk of exceeding our income? We solemnly affirm before you this day that it was only the fear of God that lifted us above the dread of debt.

We ask you to bear in mind also, that this period of debt has been a period of the most marked social and political changes of modern times; changes so related to the progress of missions, that we could not, as wise workmen, wholly disregard them. During these years those European countries which have heretofore been regarded as hopelessly bound in the chains of ultramontane Catholicism have become accessible to evangelical preachers, so that the word of God may have free course among them; Japan has voluntarily opened her hitherto barred gates, and virtually invited the entrance of the gospel to her people; China also gives way for the messengers of the glad tidings into her hitherto unvisited interior; and the tribes of the great central region between Hither and Farther India have during these eleven years been brought within our reach. We have said that we could not wholly disregard these indications, we might almost say these importunities, of Providence; but we are compelled to confess sadly that we have done little more than to look in at these widely open doors. We have barely gained a foothold in Japan, have taken two advanced positions in China, have prepared to enter Karennee in Central Burmah, have re-opened one station formerly occupied in Greece at a very limited expense, have stationed an advanced guard in Spain, have assumed the care of one man in Russia, and of another in Hungary; but we have done nothing for Austria or Italy. We need not assure our brethren that we would have been more enterprising had not the work already in hand been so far in advance of our disposable means. And we may add that for all we have undertaken in this line, as well as for all that we have declined, we are fairly entitled to the sympathy, and not the censure, of our brethren.

But the chief justification of the committee for the expenditure of the past eleven years is the present state of the missions. Two essential outposts of the mission to the Telogoos, stations of great strategic importance, Secunderabad and Kurnool, are yet without compounds, houses, chapels, schoolhouses, or any of the ordinary reality of missions. Secunderabad, though destitute of the proper shelter and conveniences of life, reports as its only material possession the refuge of death, — a graveyard, — a present from the government. It almost looks like a grim hint of what may be expected from the condition in which we have been compelled to leave our brave missionaries. It may be said in passing that there is life in the new stations, and that the Holy Spirit has set his seal upon both by the conversion of many heathen. Other important places ought to be taken up at once among this people, and we shall suffer loss that eternity cannot repair if these centres are left vacant; but what could we do?

The condition of Burmah is really deplorable, in spite of all we have done for it since the jubilee. None of the stations have been occupied by two men for a department, as was contemplated on that occasion; two of the most important stations are in charge of women; and two are vacant in consequence of the sickness and absence of the missionaries. Though large accessions have recently been made to the Burman churches, there is no school where the Burman youth can be educated beyond an ordinary primary school grade. A high school for Burmans has been for years, and still is, one of the most pressing wants of the Burman mission. Tavoy has remained vacant till the present year; and Mergui is still destitute, except as it shares with Tavoy the care of its single missionary. Not one of the stations of Arracan is yet occupied; Sandoway, Amree, Akyab, names that once stirred the blood and melted the hearts of our fathers, are unknown to this generation. Then those fruitful and populous valleys

teeming with Burman life, — the Salwen, the Sittang, and the Irrawaddy, — which ought to be dotted with mission stations, are scarcely touched except at one extremity. Beyond these to the east and north are the Shans, for whom their one missionary and his wife are pleading so piteously and working so heroically, and the Kah-Chins in Upper Burmah, which is just opened, and must be possessed by us now if ever. These wide fields, these crying wants, have been constantly before us and in our ears. They have been visible and real to us ; and we have pitied and hoped and given. How meagre have been the gifts, as compared with the demands, we feel most keenly.

Assam, whose mountain tribes, the Garos and the Nagas, among others, seem so ready to receive the gospel, is held by a line so attenuated and weakened that we may any day lose our hold upon it. The two central stations are likely to fall vacant in a short time unless new men are sent out at once. And this prospect has been before us for months, though we have not regarded it as practicable to provide against it.

And we have studied China, regarding its wants and its possibilities. It is the key of the pagan position. When it becomes Christian, the great result will be practically decided, so that the kingdoms of this world will soon become the kingdoms of our Lord and of his Christ. Though it is not our mission-field in a sense so exclusive as may be claimed for Burmah and the Telooagoos, we are in it ; we have responsibilities connected with it, which we cannot evade, but which we have not begun to meet.

These are our answers to the possible suggestion that the committee have been careless or imprudent in their missionary outlay. We have simply done what we could not well avoid, in loyalty to Christ and in duty to our brethren. Our understandings are imperfect, and we may not always have clearly perceived the limits beyond which we are not responsible for failure. But, so far as we are able to judge our own action, we are not conscious of having transcended our simple duty. Had we regarded not what *could* but what *ought* to be done for missions, in the name of our churches, you would have had a debt of alarming proportions. And this great sum of unexpended means, this amount that we have neither paid nor pledged, is what we really owe to-day. Our arrears are not represented in the ledger merely : they must be sought in the record of our shortcomings, in the possibilities we failed to grasp, in the pleadings to which we turned a deaf ear, in the help which we denied, in the good we might have done and would not. Our missionary debt to-day is measured only by our possibilities of reaching and enlightening the heathen. To millions of them we owe all that Christ would be worth to them, if they knew him, — the value of eternal life, and the glories of an eternal heaven. And our trouble is, that to-day our great denomination does not recognize the claim in its fulness and integrity, and that they are making no adequate effort to meet it. We have scarcely paid the interest on our debt to Christ and the heathen, and we have discounted the future to do what we have done.

We stand here to-day, then, in the presence of two forms of obligation. One of these is to pay for the work already done ; the other is to provide for the work which never will cease to be binding on the people of God, till Christ shall come again to be glorified in his saints, and to be admired in all them that believe.

The least thing we have to do to-day is to pay the deficit of previous years. This is merely a floating debt which may be and ought to be swept away without ado and without delay. The men now in this city attending these anniversaries could provide for it without imposing on themselves any real burden or sacrifice. The merest fraction of the difference between what they have and are with the gospel, and what they would have had and been without the gospel, would discharge the whole sum. A single glimpse of what Christ has really done for us ; a single throb of that masterful love which constrained Paul, or of the generosity which characterized the disciples of Macedonia ; an adequate estimate of the value of spiritual, as compared with material things, — would make us willing of ourselves, according to our power, and beyond our power ; nay, would prompt us to plead with importunity that our gifts might have place here, and that we might be admitted into the partnership of this good work.

But, when this is done, the great and enduring obligation remains, and we must take measures to meet it. This is the bonded debt resting on the corporate wealth,

nergies, and capacities of the churches of Christ. It is maturing year by year, and cannot be neglected without abiding dishonor and loss. We are under bonds to Christ and to humanity, to the past and to the future, to give the heathen the gospel, in virtue of what Christ has done for us, and of the life he nourishes in us day by day. Or, to drop the figure, we must simply provide for all arrears, and then take measures to secure year by year money enough to sustain the necessary work and workers of the missions. There must be more money if our missions are to be kept up to any fair standard of efficiency. To pay the present debt, and make as large provision for the missions as we made last year, you must increase the gross receipts of last year about 28½ per cent, or \$64,000. To pay the debt and make such provision for the missions as they really need, in order to their efficiency and growth, you must add \$80,000 to the available receipts of last year. This is what must be done, or one of two things is inevitable : —

1. We must cut down the appropriations to the salaries of missionaries, repairs of houses, and taxes, making no provision for mission travelling, native evangelists, scriptures, or schools, except those supported by the Woman's Boards ; and to cut off these things would make the money actually given as nearly useless, so far as the purposes of missions are concerned, as could be imagined. It would be practically to shut the missionaries up in their compounds, and to paralyze the native force, and make it useless.

2. The other alternative would be to close up missions or stations enough to pay our deficit from the savings thus made, and support the missions that remain. As things have been going on, we must reduce the number and scale of our missions, or the whole work must dwindle into utter inefficiency through inanition. And, if we are to cut off missions, which shall it be ? Not the strong, for they have been our glory and our joy. Not the weak, for their very weakness will plead for them, and many prayers will hold back our hands. It would be impossible for any considerable number of us to agree as to which should be given up. If it is simply to save money, you must take some of those that now absorb considerable amounts ; but which, who would be able to decide ?

But one or the other of these plans must be adopted, or more money must be raised. The latter is the only manly or Christian policy which the case admits. There is money enough, if we can reach the men and women who earn and hold and use it. In some way this work must be brought home to the people as *their* work. They must be made to feel that they are debtors to all men, that Christ will treat the neglect of the heathen as neglect of himself, and that no one who does not enter into his work will be permitted to share his reward. And to produce such a persuasion, and to fix the purpose springing from it, there is one agency, the most natural, the most effective, the divinely appointed one ; namely, that of pastoral teaching and example. This must be our first and chief reliance. Christian pastors are set over the Church to train its members in all godly ways and in all beneficent acts. They must not only teach but enforce this grace of giving for the cause of Christ ; they are to be examples to their flocks in self-denial and liberality, to discipline them in sacrifice for Christ's sake. The pastor who does not do all this, and do it always, cannot show himself approved unto God, nor will his ministry be blessed to the utmost welfare of his people. The failure of our churches in the work of missions lies at the door of their pastors. God will hold the unfaithful shepherds responsible for the sickly and stunted condition of the sheep ; and in the last day the blood of heathen souls who perished for lack of the knowledge of Christ will be found on the skirts of those Christian pastors who have neglected to train their people to give and pray for their salvation.

But how shall pastors be induced to perform this part of their duty to their people ?

1. Our theological seminaries ought to make it a point to inculcate this branch of pastoral duty, in terms of such clearness and emphasis as to make it morally certain that every church served by their graduates will be a missionary church.

2. Churches ought to be as critical, in this particular, about the record of candidates or their pulpits, as they generally are about their habits of life, or their soundness in doctrine. It is a sad complaint, often heard in many churches to-day, "We never hear any thing about missions now, as we used to when Mr. — was pastor." We cannot conceive of a good excuse for the persistent neglect of this momentous interest.

3. We ought to make it a subject of special prayer, that Christ will endue his ministers with love and zeal for missions. Let all the friends of missions unite in prayer that the teachers and leaders of Christ's flock may be filled with a true missionary spirit.

There is another mighty agency already immensely helpful, which may be brought into more perfect co-operation with this great enterprise, and so contribute to the more universal diffusion of missionary knowledge, — the *Christian press*. We often have instances which illustrate the effectiveness of this instrumentality. It goes where the pastor never goes, and stays after he has gone; it sits with the soul when it is alone, speaks without intrusiveness, and fixes its impression in the unresisting moods of the mind. This power may be multiplied indefinitely. The publishers of our denominational papers are always ready to serve the cause of missions. Doubtless there are many who would be willing to become voluntary agents of our "Missionary Magazine," for the sake of promoting the growth of missionary liberality. We invoke the aid of all interested in spreading the knowledge of missions through the medium of the press.

The committee are endeavoring to secure the services of one man in each association of our home field, who, from love to Christ will undertake to interest every church in his association to make a contribution to the cause of foreign missions. The plan is for this associational secretary to visit as many neighboring churches as he can, and to write to such as he cannot visit, to distribute missionary documents, and to seek by all available means to spread the knowledge of our work, and awaken an interest in it. If he be a pastor, it is suggested that he may occasionally exchange with pastors in the less favored quarters, preaching on missions, so that the weak may be encouraged to bring in their mites. If we can secure the right men, and they will do what few need fail to do, great results will follow from this plan. It will secure wider and more intimate relations between the Rooms and the home field, create new and stronger ties of sympathy, and result in a large increase of missionary contributions.

With these suggestions we submit the whole subject to the judgment of our brethren. The difficulties under which we now labor are real, and must be overcome. Whether the methods we have indicated will relieve us, is a point in reference to which we are not so sure. It is just here that we especially seek counsel and help. If a way can be found short of making our missions inoperative; or of reducing the scale of our operations, the committee will be only too ready to accept it. They are anxious to find a way out of the present perplexities, — a way that leads onward to the enlargement and success of our great and blessed work.

Rev. E. Bright, D.D., N.Y., moved that the special paper just read be referred to a committee, which should report Wednesday morning. The motion was carried, and the following committee was appointed: Rev. E. Bright, D.D., N.Y.; Rev. G. V. Gardner, D.D., O.; W. A. Gellatly, Esq., N.J.; S. A. Crozer, Esq., Penn.; J. I. Howard, Esq., Conn.; Rev. J. A. Smith, D.D., Ill.; Gardner Colby, Esq., Mass. Hon. J. W. Merrill, Mass.

Rev. E. O. Stevens, of the Promethean mission; Rev. J. G. Binney, D.D., of the Rangor mission; Rev. I. J. Stoddard, of the Assam mission; and Rev. Lyman Jewett, D.D., of the Telooogoo mission, followed with addresses of great interest.

The hour for the election of officers having arrived, the committee on nominations reported, and the following tellers were appointed: Rev. J. B. Simmons, D.D., N.Y.; Rev. N. B. Randall, R.I.; Rev. G. H. Brigham, N.Y.; Rev. P. G. Wightman, Conn. and Rev. Foster Henry, Vt.

It was voted that the report of the tellers should be made at the opening of the morning session. After prayer by Rev. William Hague, D.D., of Massachusetts, the Union adjourned.

TUESDAY EVENING.

The Union met at half-past seven, according to adjournment. After an anthem by the choir, and the singing of the hymn, —

"Lo, he comes, let all adore him!"

the Scriptures were read and prayer offered by Rev. R. J. Adams, D.D., of Massachusetts.

Rev. Lemuel Moss, D.D., President of the Indiana State University, then preached the annual sermon; text John x. 10, "I am come that they might have life, and that they might have it more abundantly."

The collection taken at the close of the sermon amounted to \$138.06.

The congregation joined in singing a new hymn entitled, "Storm the Fort," after which Pres. A. H. Strong of the Rochester Theological Seminary offered prayer, and pronounced the benediction.

WEDNESDAY, MAY 23.

The Union met at nine o'clock, A.M. The hymn, —

"Jesus shall reign where'er the sun," —

was sung, after which prayer was offered by Rev. D. Gage of New Hampshire.

Rev. G. H. Brigham, for the tellers, announced the following result of the election on Tuesday: —

President.

REV. E. G. ROBINSON, D.D., Rhode Island.

Vice-Presidents.

REV. G. W. NORTHRUP, D.D., Ill.

PROF. J. L. LINCOLN, LL.D., R.I.

Recording Secretary.

REV. H. S. BURRAGE, Maine.

Board of Managers.

MINISTERS.

S. L. B. CHASE, Rockland, Me.
W. H. EATON, D.D., Keene, N.H.
D. B. CHENEY, D.D., Chicago, Ill.
H. C. FISH, D.D., Newark, N.J.
A. J. ROWLAND, Philadelphia, Penn.
S. W. DUNCAN, D.D., Cincinnati, O.
GEORGE C. BALDWIN, D.D., Troy, N.Y.
C. D. W. BRIDGMAN, D.D., Albany, N.Y.
H. C. WOODS, Minneapolis, Minn.
M. G. HODGE, D.D., Kalamazoo, Mich.
R. J. ADAMS, D.D., Holyoke, Mass.
J. S. GUBELMANN, Philadelphia, Penn.
G. W. GARDNER, D.D., Cleveland, O.
HENRY G. WESTON, D.D., Chester, Penn.

LAYMEN.

ISAAC G. JOHNSON, Yonkers, N.Y.
WILLIAM A. BOWDLEAR, Boston, Mass.
JAMES L. HOWARD, Hartford, Conn.
S. A. CROZER, Upland, Penn.
EDWIN O. SAGE, Rochester, N.Y.
J. R. DOOLITTLE, Racine, Wis.
WILLIAM C. GREGG, Wilmington, Del.
O. S. LYFORD, Kansas City, Mo.
JOHN S. BROWN, Fisherville, N.H.
WILLIAM STICKNEY, Washington, D.C.
EDWARD GOODMAN, Chicago, Ill.
WILLIAM H. POWELL, Bellville, Ill., for E. MARSH (deceased).

Pres. Robinson in a brief address thanked the Union for the honor conferred upon him.

The report of the Special Committee on the paper read on Tuesday by the Corresponding Secretary, Rev. J. N. Murdock, D.D., was presented by Rev. E. Bright, D.D., of New York.

The committee to whom was referred the special paper read by the Secretary have been profoundly impressed by its statements. It is manifest, that, with the earnest care of the executives to use the wisest economy in the expenditures, the work of the Missionary Union abroad has, through eleven successive years, outgrown the foreign missionary benevolence of the churches at home. The debt carried from the past year into the present is more than \$47,000; and new fields in Burmah itself are imperatively demanding culture, which would make the annual expenditure yet larger.

What is to be done? Shall the hand of contraction and retrenchment be put upon the missions, or shall the contributions to the treasury become more general and generous? Your committee have given to these questions the best consideration the time would permit, with the following results: —

1. That, besides the obligations placed upon American Baptists by the last command of their ascending Lord, the signal providences by which their hands were first put to the foreign

missionary work in Asia and in Europe leave them no option but to prosecute it according to the full measure of their ability and the necessities of the work.

2. That, considering what American Baptists are expending in so many forms for the evangelization of a home population of 40,000,000, they might double their contributions to the cause of foreign missions, and not do more than would be meet for saving the heathen and nominally Christian world, with its hundreds of millions of people.

3. That no department of our denominational enterprise has directly borne larger or more precious fruit, in proportion to its cost, than that of our foreign missions, the baptisms, even in the eleven years of our deficiencies, having been 44,000. But, besides these direct results, the work abroad has all the time been as an invaluable leaven in the tone and breadth of the Christian sympathies of our people at home.

4. That the one chief aim in the home work of our foreign missions must be to organize it in all the home field, and so to organize it that the yearly contributors shall include every member of every church. The indispensable elements in such organization in any church are: (a) The personal, persistent, intelligent superintendence of the pastor, with the co-operation of his leading brethren; (b) a stated time for the annual contribution, to be made, not by plate collection only, but also by card subscription, and to be preceded by a missionary sermon; (c) the knowledge and sympathy that come from a well-conducted monthly missionary meeting. The new plan of the executives for appointing a local foreign missionary secretary in every association, to encourage the making of a contribution by every church connected with it, is also worthy of faithful trial and co-operation.

5. That the cause of missions has suffered great loss in the wide discontinuance of the monthly missionary concert of prayer. Its revival, in the most instructive and interesting form, on the first regular prayer-meeting of the week following the first Sunday of every month, is a necessity. It cannot but prove a needed and powerful helper in promoting the necessary church missionary organization at home, and in deepening the interest of all hearers in the missionary work of the world.

6. That with 8,000 Baptist churches, having probably 660,000 members, in the home field of the Missionary Union, and the admirable co-operation of our Woman's Missionary Societies, there can be no justifiable excuse for successive yearly deficiencies in the receipts, — for the reason that the average of so small a sum as fifty cents to a member would have been more than \$50,000 above all that has ever been expended by the Union in any one year.

7. That the existing debt should be paid, not by a general contraction and retrenchment of the missions, or by withholding from Burmah a new mission in Bhamo, but by more universal and larger giving. The Executive Committee should have the means for making every necessary expenditure, and to reduce the debt at least one-half the present missionary year. But the Board of Managers are hereby requested to inquire whether there are not some missions which might well be discontinued for the sake of more largely re-enforcing missions of greater promise.

These are the views which your Committee have felt constrained to commend to the consideration of this meeting; and, should the adoption of this report be moved and seconded, your Committee earnestly advise that it be made the subject of a free conference, in which many brethren here present shall give the Union the benefit of brief expressions of their views; and that, when the final question is taken, it be with the understanding that the vote indicates what is to be our missionary policy for the year.

Respectfully submitted,

EDWARD BRIGHT,
G. W. GARDNER,
GARDNER COLBY,
J. A. SMITH,
W. A. GELLATLY,
S. A. CROZER,
J. L. HOWARD,
J. W. MERRILL.

The following brethren then addressed the Union: Rev. G. W. Gardner, D.D., O.; Hon. J. W. Merrill, Mass.; James B. Colgate, Esq., N.Y.; Samuel Colgate, Esq., N.J.; Rev. G. H. Brigham, N.Y.; Rev. A. E. Dickinson, D.D., Va.; Rev. J. B. Simmons, D.D., N.Y.; Rev. J. B. Vinton of Rangoon; Rev. William Hague, D.D., Mass.; Hon. R. O. Fuller, Mass.

The latter read a letter from a young man in Vermont, who not long ago sent a silver watch to the Rooms in Boston, as his contribution for the year. The watch was offered for sale. "How much am I offered?" asked Mr. Fuller. "I will give one hundred

dollars for the watch and letter," at once replied Mr. J. B. Colgate of New York. The offer was accepted. Mr. Fuller then said that it seemed desirable to remove then and there the debt of \$17,000 incurred by the Union during the past year, and reminded the audience that \$5,000 had been offered, provided the whole sum was raised. "I will give \$500," he said. Rev. A. J. Gordon, of Boston, stepped forward, and pledged \$1,000 from the Clarendon-street Baptist Church. There were several \$100 subscriptions, also one of \$1,000. Others still followed, coming in almost faster than they could be recorded, and pledging sums from \$1,000 to fifty cents "from a poor woman." Mr. Fuller announced the subscriptions as they were received at the desk. Soon the \$17,000 was raised, and more too. It was then proposed to raise the entire debt, \$47,000. "Well," said Mr. Fuller, "we will do it if you say so." — "Yes ! yes !" was the cry from all parts of the house ; and the work went on. "Now pour in your thousands," said Mr. Fuller ; and the thousands came in, small sums much of it, and with the most eager interest on the part of the audience. The clock at length struck twelve, the hour for adjournment. "Shall we adjourn ?" was the question. "No ! no !" was the response. A blind lady sent up a diamond ring : it was sold for \$100. The cash began to pour in. At one o'clock, when a little more than \$30,000 had been pledged, the Union voted to adjourn for dinner. Prayer was offered by Prof. J. C. Long, D.D. of Pennsylvania.

WEDNESDAY AFTERNOON.

At three o'clock the Union met according to adjournment. The congregation united in singing, —

"From Greenland's icy mountains."

Prayer was offered by Rev. E. O. Stevens, of Prome, Burmah.

The Committee on Place and Preacher recommended that in response to a hearty invitation from the Baptist churches in Cleveland, O., the Missionary Union hold its next annual meeting in that city ; that Rev. Henry E. Robbins, D.D., of Maine, preach the annual sermon, and that Rev. John Peddie, D.D., of Pennsylvania, be the alternate. The recommendation was adopted.

Mr. Fuller then announced that \$17,000 were needed in order to extinguish the debt ; and the work of subscription was resumed, and the scene of the morning was repeated. At length, on motion of Rev. J. R. Kendrick, D.D., of New York, the regular business was resumed, while the offerings for the debt still flowed in.

The report of the Special Committee on Finance was adopted.

Rev. S. L. Caldwell, D.D., of Massachusetts, then presented the report of the Committee on Advance into Upper Burmah.

The Committee to which has been referred the part of the Executive Committee's report relating to the occupation of Upper Burmah asks leave to report : —

Were the question before us the simple one of going on to complete that evangelization of Burmah to which our people put their hands more than sixty years ago, it would be answered at once and in a word. It would answer itself. By all considerations which can bind the Union to any of its undertakings, and by peculiar obligations to the tribes of Burmah, especially by the rights and duties of pre-occupation accorded to us by other societies, we are required to extend our missions as the path opens before them. In their natural and certainly not too rapid progress, they find the wall barring them from Northern Burmah at last prostrate, and our advance-guard passing into Mandelay and Bhamo, while before our hands are fairly laid upon the Shans the Kah-Chins rise up directly in our way. We should preach the gospel to the one for the same reasons, and for just as strong reasons, as to the other. There is no reason for a halt now and here.

Indeed, if we would not have the enthusiasms which are worth more than thousands of gold and silver to a missionary society decay and die, we must give a premium to adventurous courage like that of the Cushings, which is on the alert for new opportunities and fresh conquests. It would indeed be a fatuous policy for us to be making raids beyond our borders, simply to capture territory which we cannot hold. It is of no reasonable or good use for us to keep out-running our resources, at least such as are possible, and fatiguing ourselves without result. But, on the other hand, if we limit our enterprises by the money actually in hand, if we go by sight rather than by faith, and dread every new opportunity as a menace of debt, we shall go

backward and not forward, and fall into dishonorable retreat. It is possible to use every new enterprise of hope for a stimulus to increased liberality and a broader sympathy with our work.

It may seem as if the presence of other missionaries, like those of the Inland Mission of China, were a providential exemption for us at a period when the work already on hand drags heavily. Certainly we cannot dispute their entrance upon a field pre-empted by us, even when they must employ our own Karen converts as their auxiliaries and agents. Much less can we do it, if we refuse to enter it ourselves. We must rejoice with all Christian love in their labors and their successes. But, in presence of friends or enemies, we must not avoid our duty and our opportunity, both of them strong against yielding now what may never be recovered.

The question of sending at once one man to the Shans and one man to the Kah-Chins, becomes, then, purely a question of what is at present possible with the funds available, and with prudent and comprehensive reference to the exigencies of other missions and of all the missions. The intelligent answer to this question can be made only by the Executive Committee, who know the whole case. It only remains for us to say, as we believe the Union is ready to say: Go on, as far and fast as you can. There can be no doubt about the field. The only doubt is about your resources. Measure them carefully, but do not let prudence suppress courage and hope.

After remarks by Rev. J. G. Binney, D.D., the report was adopted, and referred to the Board of Managers.

Rev. J. R. Kendrick, D.D., of New York, presented the report of the Committee on Asiatic Missions.

The Committee on Asiatic Missions submit the following report:—

The field assigned to our attention is so vast and varied as to forbid, in the short time at our command, minute survey and detailed notice. Happily, the question of most immediate importance appertaining to this field—that which relates to the occupancy of Upper Burmah—has been placed in the hands of a distinct committee, from whom it will receive intelligent and careful consideration. Your committee, on glancing over the numerous departments and stations of the Asiatic territory, find no occasion for criticism or suggestion respecting plans and methods of work. We feel that these can safely be left with the Board and the executive officers at Boston. In connection with this broad subject we have but one comprehensive and energetic conviction to express; and this, were it possible, we would gladly emphasize. In our judgment the Union should not tolerate for a moment the idea of abandoning any of our Asiatic missions, nor should it allow them to languish in weakness and inefficiency.

A large part of Southern Asia belongs to Baptists by a title higher than that of mere pre-emption. At the very beginning of the modern revival of evangelizing zeal, this territory was given to our English brethren by a divine charter. They took possession of it under the impulse of a heavenly inspiration. When at length American Baptists caught the missionary spirit, Providence had already designated this region as the scene of their benevolent activity. With the Baptists of to-day Southern Asia is an inheritance; an inheritance which we cannot alienate or neglect without dishonoring our fathers and discrediting ourselves. Upon that territory immense labors and treasures have already been expended. Its soil has been cleared by the toils and fertilized by the tears and blood of two generations of Christian heroes and heroines. It is something to make us blush for shame, that we are in the slightest danger of letting this thrice-consecrated heritage slip from our grasp, and pass into the custody of more willing hearts and more diligent hands. Your Committee strenuously insist, that, whatever retrenchments and contractions may by a possibility become necessary elsewhere, there be no retrenching process allowed in the Burman, Karen, Assamese, and Teloo-goo departments of our work. We have given hostages to history and heaven against such recreancy.

The tokens of Christ's favor which we have enjoyed, and the seals of his approval on our work, would convict us of blindness and ingratitude if we were to draw back from this productive Asiatic field. Take the statistical summary of precious results as contained in these simple figures: In Burmah, 74 missionaries, 380 churches, 20,365 members; among the Teloo-goos, 15 missionaries, 6 churches, 5,167 members; in Assam, 17 missionaries, 12 churches, 842 members. Add to these tabulated results the schools, colleges, and theological seminaries that have been established in the Asiatic department; put these things together, and we have some of the elements out of which to construct our conception of what has been accomplished in Asia, and by means of which to estimate our crime, should we yield to a cowardly and parsimonious policy of retreat and contraction.

To rebuke more sternly the suggestion of retrenchment on this field, the fact is before us, that the past year has been one of extraordinary if not unexampled success in winning converts from heathenism. The baptisms reported for 1876 amount to 2,252.

Your committee have spoken particularly of the Burman, Assamese, and Teloo-goo missions, because these seem to urge special and pre-eminent claims upon our attention. We have not forgotten China, Japan, and Siam : these merit unabated confidence and support.

Your committee have made no recommendations of expansion and advancement to new fields. We content ourselves with an earnest protest against retiring from points in an Asiatic territory now maintained. Let the Union at least hold the forts that it has reared, and strengthen existing stations that have become enfeebled, to a standard of vigorous efficiency. The times, no doubt, are very trying, but they are likely to improve. Let us take counsel of our faith, rather than of our fears, and all will be well.

The report was adopted.

Rev. W. N. Clarke of Massachusetts presented the report on European Missions.

The Committee on European Missions submit the following report : —

The relation of the Missionary Union to Europe is not the same as the relation which it bears to Asia. Missionary work upon the Continent from which this land was colonized was not the first thought, but the second. The first thought was for the heathen ; the intentional and deliberate work was given to them ; and it was only by special and unexpected providential guidance that we were led to European fields.

Nevertheless it is plainly the good providence of God that has given the Baptists a place to labor in Europe. No other Christian denomination is as free as ours to oppose the errors that are found where a national church prevails ; and the diffusion of sound Baptist sentiment in Europe is the most direct and efficient means of undoing the evils that have sprung from the union of Church and State. It is most desirable that the work with which the Missionary Union has been honorably connected should be carried on till the results are far greater. It must be continued by the Union, though as a secondary work. The field is great and important enough, and the work is promising enough to claim first consideration, if it were not for the world that lies beyond. But the first duty of the Missionary Union is to the missionary fields in Asia, and to the heathen.

The work in which we are engaged in Europe is in almost all stages of progress, from the very beginning to a state in which Baptist influence is distinctly acknowledged. In Spain the work thus far, though earnest, has been scarcely more than tentative ; and the results have not been great. In Greece an old field has only begun to be re-occupied.

In France the work has gone somewhat farther ; small churches exist in various places. These churches sustain labor in surrounding stations ; and the influence of Baptist principles has begun to affect Roman Catholic neighbors as well as Protestants. The effect has not been great, but it is real, and certain to increase. In Sweden the established church has become aware of the existence of spiritual religion in Baptist circles, and has responded, on some occasions, by persecution. In Germany the presence of Baptists in considerable numbers has not been without its effect upon the position held with respect to baptism by theologians who would have thought themselves most unlikely to yield to such an influence. And in connection with the German churches the work of the pioneer has been pushed forward in Poland, Hungary, and Russia, and an agitation in favor of a purer religion has been begun that will not cease until greater and perhaps more painful strife has followed. While the eyes of the Western world are so anxiously turned towards Russia, we cannot forget that we have in that great empire six or seven thousand Baptist brethren, who need the benefit of our prayers, and all other aid that we can give them. Like our brethren in Germany, these Russian Baptists are patriots ; and it is to be expected that their Christian work will be retarded by the war ; but the Lord is mindful of his own.

The part performed by the Union in this European work is relatively less than in the Asiatic. In Germany, the largest European mission, the relation of the Union has long been that of a counsellor and guide, rather than that of a supporter ; and nowhere in Europe, except possibly in Spain, can the expenditure be said to have been large in comparison with the magnitude of the work. The churches do much, of course, for themselves ; and it must be the decided policy of the Union to draw as much from them as possible.

The European work that seems to us at present the most urgent in its appeal is that which has sprung up in the way of extension, under the auspices of the churches in Germany. If that work, done by colportors and travelling preachers in Poland, in Hungary, and especially in Russia, could be pushed forward with new force, great good, we trust, would be the consequence. At the same time, the prospect of war is just now rendering such service still more difficult.

What God has in store for Europe, who can tell ? The earth is trembling. The signs are suddenly dark for France. A war has already begun, in which neither combatant commands the sympathy of the Christian world, nor offers good hope to the cause of religious liberty ;

and there is no calculation to be made respecting the immediate future of any European power. In all these commotions there appears no definite sign of coming good. No event that now seems likely to occur is richly fraught with hope. Our only confidence must be in Him whose purpose is fulfilled both by the willing and by the unwilling. We know it to be his will that we should pray, "Thy kingdom come."

W. N. CLARKE,
T. D. ANDERSON,
W. C. WILKINSON,
H. A. SAWTELLE,
G. D. B. PEPPER.

The report was adopted.

Rev. C. E. Barrows of Rhode Island, for the Committee on Enrolment, presented the following report:—

MAINE.

Life-Members.—H. S. Burrage, James McWhinnie, Percival Bonney, S. L. B. Chase, H. C. Estes, F. O. Blake, A. de F. Palmer, Mrs. A. de F. Palmer, Ira Leland, C. F. Holbrook, S. P. Merrill, J. Rounds, E. Worth, A. R. Crane, J. Ricker, J. T. Champlin, — 16.

Delegates.—T. G. Lyons, D. C. Bixby, A. T. Dunn, Mrs. W. G. Sargent, H. E. Robbins, G. B. Isley, — 6.

NEW HAMPSHIRE.

Life-Members.—W. H. Eaton, J. D. Tilton, A. Sherwin, G. W. Nicholson, E. T. Emory, W. V. Garner, A. J. Prescott, W. H. Alden, J. W. Searll, G. W. Kinney, C. Newhall, — 11.

Delegates.—J. E. Burr, C. F. Myers, E. C. Spinney, C. A. Piddock, L. M. Barnes, Mrs. L. M. Barnes, — 6.

VERMONT.

Life-Members.—C. A. Thomas, Foster Henry, Charles Hibbard, R. M. Luther, G. W. Arms, Kenney, J. P. Farrar, — 7.

Delegates.—J. K. Richardson, W. Beavins, J. A. Johnston, — 3.

MASSACHUSETTS.

Life Members.—Wm. Hague, George B. Gow, J. C. Foster, J. C. Wightman, G. W. Bosworth, A. Willard, F. B. Dickerson, W. S. Apsey, Thomas S. Samson, R. G. Seymour, J. T. Massey, A. Higgins, H. A. Cordo, E. W. Mills, C. H. Spalding, W. W. Boyd, F. O. Reed, George Matthews, W. Pride, A. M. Crane, D. W. Hoyt, Gardner Colby, H. A. Rogers, H. F. Barnes, O. S. Stearns, Andrew Reed, O. Ayer, J. Barkom, H. C. Graves, L. C. Stevens, I. S. Hamblin, J. B. Brackett, J. son, O. T. Walker, D. M. Crane, H. A. Sawtelle, W. A. Worthington, Joseph Stone, William Reed, M. Manning, D. W. Faunce, B. Newton, J. C. Russell, Mrs. H. C. Mabie, J. J. Miller, O. E. Mall, H. Hinckley, A. P. Mason, George Brooks, D. P. Morgan, Mrs. H. M. Morgan, Alvah Hovey, R. Fuller, S. L. Caldwell, B. A. Edwards, G. M. Rockwood, J. K. Chase, Mary S. Chase, S. W. Foljame, F. D. Bland, F. A. Smith, T. T. Filmer, George Colesworthy, J. Shepardson, W. T. Richardson, A. K. P. Small, W. A. Bowdlear, G. R. Darrow, Joseph Banvard, T. C. Tingley, J. H. Tilton, Mrs. E. T. Tilton, A. C. Slater, A. Webster, J. B. French, S. C. Woodman, Mrs. J. Borden, Mrs. C. J. Love, Mrs. G. B. Durfee, F. E. Fowler, H. O. Chapin, C. W. Anable, J. W. Merrill, A. W. Carr, C. D. R. Meacham, T. E. Balch, Lewis Holmes, C. H. Rowe, B. P. Byram, H. M. King, C. A. Roundy, Mrs. H. W. Barrows, J. S. Holmes, L. H. Bradford, W. M. Lisle, John Love, W. H. Evans, G. W. Chipman, G. F. Pentecost, H. C. Mabie, H. V. Dexter, G. L. French, W. S. McKenzie, S. F. Smith, D. Wheeler, W. H. H. Marsh, S. E. Pierce, Andrew Pollard, J. N. Murdock, — 109.

Delegates.—L. Partridge, W. P. Elsdon, J. H. Garnet, D. O. Easton, W. H. Spencer, W. N. Clarke, B. A. Greene, A. C. Hussey, A. W. Carr, C. E. Simmons, G. W. Gile, B. J. Blanchard, A. A. Gee, H. H. Beman, A. E. Reynolds, D. H. Taylor, A. H. Simons, J. T. Beckley, O. L. Leonard, R. J. Adams, E. Chase, H. Lincoln Chase, B. J. Blanchard, Sarah P. Jenks, B. F. Lawrence, S. L. Holman, Mrs. J. Banvard, S. C. Chandler, A. J. Barker, W. O. Holman, J. B. Robinson, E. W. Carr, T. P. Briggs, J. H. Hartman, — 34.

RHODE ISLAND.

Life-Members.—A. Woods, S. Richards, W. S. Monroe, S. S. Parker, W. C. Butler, A. H. Granger, E. K. Fuller, M. Merriam, Mrs. C. M. Willard, W. L. Brown, E. G. Taylor, E. G. Robinson, S. W. Field, S. S. Baker, A. R. M. Denison, F. Denison, A. Buckland, W. F. Bainbridge, C. E. Barrows, I. Cheseborough, S. S. Greene, J. Evans, H. B. Barrows, J. T. Smith, John Allen, G. Bullen, N. J. Wheeler, C. J. Jones, S. Adlam, G. B. Peck, W. Fitz, E. A. Woods, J. Brayton, M. H. Bixby, C. A. Reese, G. Robbins, H. C. Hartshorne, B. F. Clarke, E. B. Eddy, C. L. Frost, O. Johnson, N. B. Randall, Samuel Clough, T. H. Barton, James Boyce, R. A. Guild, C. H. Malcom, Nahum Bates, G. E. Chamberlin, P. E. Tillinghast, Mrs. Esther P. Johnson, Mrs. Elizabeth W. Brown, — 52.

Delegates.—S. G. Woodrow, E. S. Wheeler, E. H. Johnson, W. S. Emery, S. K. Dexter, J. B. Child, L. A. Maryott, N. J. Arnold, D. W. Hoyt, J. S. Davis, A. J. Crossman, P. G. Wightman, A. Comstock, G. E. Leeson, — 14.

CONNECTICUT.

Life-Members. — B. W. Barrows, C. G. Smith, T. A. T. Hanna, George A. Starkweather, Edward Ray, H. S. Gates, A. J. Chaplin, Thomas Ferry, S. D. Phelps, G. L. Hunt, Oscar J. Hall, A. H. Ball, E. Morgan, G. F. Davis, E. C. Kegnin, B. A. Woods, D. Dewolf, S. Gale, John Davies, S. M. Whiting, P. Matherson, A. M. Hopper, R. H. Bowles, E. Lathrop, L. H. Wakeman, W. C. Walker, C. W. Ray, B. T. Cranston, jun., J. A. Shores, E. D. Bentley, B. F. Bronson, J. L. Howard, — 32.
Delegates. — W. C. Richardson, W. H. Potter, W. P. Benjamin, C. F. Setchel, F. F. Emerson, G. H. Miner, G. D. Packer, J. F. Temple, J. B. Hoyt, J. G. Snelling, S. J. Bronson, S. Howell, J. R. Stubbett, W. D. Morgan, William Butler, A. J. Sage, J. W. Manning, Mrs. Lyman Clark, Lyman Clark, A. M. Worcester, C. B. Rockwell, J. M. Bronson, — 22.

NEW YORK.

Life-Members. — T. D. Anderson, C. S. Swan, S. Raynor, A. H. Strong, Christopher Rhodes, W. H. Parmley, S. P. White, D. B. Juttan, H. S. Day, A. C. Lyon, E. O. Stevens, J. H. Miller, H. M. Sanders, Smith Sheldon, I. G. Johnson, G. T. Dowling, J. W. Perry, E. T. Hiscox, C. E. Hiscox, C. F. Weston, Edward Colgate, R. Jeffrey, A. C. Osborn, G. H. Brigham, L. G. Barrett, — 25.
Delegates. — A. C. Wilkins, T. D. Anderson, jun., W. Reid, Mrs. S. W. Juttan, Mrs. S. P. White, S. S. Maxom, — 6.

NEW JERSEY.

Life-Members. — C. B. Stout, W. S. Goodman, H. G. Mason, J. E. Wilson, A. H. Lung, G. E. Horr, Mrs. E. M. Horr, A. H. Burlingham, — 8.
Delegates. — E. R. Jones, G. S. Van Wickes, H. V. Jones, W. A. Gellatly, J. H. Brittain, Samuel Colgate, W. R. Freas, R. F. McMichael, G. A. Simonson, H. B. Wiggin, E. B. Palmer, — 11.

PENNSYLVANIA.

Life-Members. — E. Andrews, W. N. Lawrence, N. J. Clark, N. C. Naylor, B. Griffith, J. M. Gilcough, J. H. Parks, J. M. Pendleton, T. Swaim, J. Peddie, G. Cooper, James Lisk, George Bowman, A. Kendall, Lucy A. Knowlton, Mrs. B. Griffith, H. L. Wayland, G. D. B. Pepper, P. S. Henson, G. W. Anderson, H. E. Lincoln, George Callaghan, — 22.
Delegates. — W. N. Webster, S. A. Crozer, A. J. Rowland, George Whitman, Fred. Evans, B. D. Thomas, D. T. Phillips, O. W. Spratt, — 8.

DELAWARE.

Life-Member. — R. B. Cook.
Delegate. — J. M. Hoeftlin.

MARYLAND.

Life-Member. — Charles Ingalls.

DISTRICT OF COLUMBIA.

Life-Member. — E. H. Gray.
Delegate. — A. F. Mason.

OHIO.

Life-Members. — E. B. Andrews, T. P. Childs, G. W. Gardner, S. W. Duncan, P. M. Weddell, — 5.
Delegates. — Charles Rhoads, Mrs. G. M. Rhoades, W. C. P. Rhoades, C. D. Morris, — 4.

INDIANA.

Life-Members. — Warren Randolph, I. N. Carman, Lemuel Moss, — 3.

ILLINOIS.

Life-Members. — J. A. Smith, W. W. Evarts, C. F. Tolman, — 3.
Delegates. — F. G. Thearle, J. S. Dickerson, S. P. Cole, — 3.

MICHIGAN.

Life-Members. — A. Owen, L. H. Trowbridge, E. A. Russell, C. Van Husen, Mrs. C. Van Husen, — 5.

WISCONSIN.

Life-Members. — Milo P. Jewett, Henry Clark, — 2.

MINNESOTA.

Life-Member. — H. C. Woods,
Delegate. — A. J. Lyon.

IOWA.

Life-Member. — I. J. Stoddard.

MISSOURI.

Delegate. — M. H. Pogson.

SOUTHERN BAPTIST CONVENTION.

Delegate. — A. E. Dickinson.

ONTARIO.

Life-Member. — J. H. Castle.

BURMAH.

Life-Members. — J. G. Binney, S. B. Rand, — 2.

INDIA.

Life-Member. — O. T. Cutter.

RECAPITULATION.

	LIFE-MEMBERS.	DELE
Maine	16	
New Hampshire	11	
Vermont	7	
Massachusetts	109	
Rhode Island	52	
Connecticut	32	
New York	25	
New Jersey	8	
Pennsylvania	22	
Delaware	1	
Maryland	1	
District of Columbia	1	
Ohio	5	
Michigan	5	
Indiana	3	
Illinois	3	
Minnesota	1	
Iowa	1	
Wisconsin	2	
Missouri		
Southern Baptist Conv.		
Ontario	1	
Burmah	2	
India	1	
Total	306	
Grand total	429.	

In the absence of a report from the Committee on Obituaries, it was voted to : the expressions of respect and sympathy for deceased members, contained in the of the Executive Committee. The following letter was then read : —

COLISEUM-PLACE BAPTIST CHURCH, NEW ORLEANS, LA., May

TO THE AMERICAN BAPTIST MISSIONARY UNION.

Dear Brethren, — At the twenty-second session of the Southern Baptist Convention being held as above, the following resolution was introduced by Rev. William Howard, of Texas, and unanimously adopted : —

Resolved, That the president appoint five brethren to attend the anniversaries of the ties of our Northern brethren, soon to meet at Providence, R.I., and to convey to these ties our fraternal salutations."

In accordance with this resolution, the chair appointed Rev. W. Pope Yeaman, D.D. Thomas J. Evans, Rev. J. William Jones, D.D., Rev. William E. Hatcher, D.D., and F. E. Dickinson, D.D.

Fraternally yours,

JAMES P. BOYCE, *President S. B. Conv.*

Rev. W. E. Hatcher, D.D., and Rev. A. E. Dickinson, D.D., the delegates present, then were introduced to the Union by President Robinson. Speaking for the Union he gave them a cordial greeting.

"We have passed through sad scenes," he said. "The yawning chasm has seemed to be closing up; the seam yet remains. We ask nothing but this: you and we look to the same God, we worship the same Saviour, we are working in the same cause; and we all look forward to the day when in fulness of spirit we shall be absolutely one. [Applause.] I extend to you, I am confident, the true Christian fellowship from every member of this Union."

Dr. Hatcher and Dr. Dickinson eloquently responded. Rev. N. B. Randall of Rhode Island offered the following resolution:—

Resolved, That a committee of three be appointed, to invite the appointment of like committees from the American Baptist Home Missionary Society, and from the American Baptist Publication Society.

2. In union with said committees (if they are appointed), to constitute a joint committee to prepare a plan for the consolidation of the several societies, and to provide an equitable basis of representation.

3. To report at the next annual meeting of the society.

The resolution was referred to the Board of Managers. It was announced that \$11,000 were still needed in order to remove the debt, though \$5,000 of this had been pledged on condition that the whole debt should be cancelled.

In order to give an opportunity for a meeting of the Board of Managers, the Union adjourned after prayer by Rev. S. F. Smith, D.D., of Massachusetts, to meet in Cleveland, O., at the call of the Executive Committee.

E. G. ROBINSON, *President*.

HENRY S. BURRAGE, *Recording Secretary*.

SIXTY-THIRD ANNUAL MEETING OF THE BOARD.

PROVIDENCE, R.I., May 23, 1877.

This afternoon, immediately after the adjournment of the American Baptist Missionary Union, its Board of Managers met in the parlor of the First Baptist Church, and was called to order by Rev. Dr. Bright, the chairman. In the absence of J. B. Thresher, Esq., the Recording Secretary, Rev. W. H. Eaton, was chosen Secretary *pro tem*. Rev. J. F. Elder, D.D., opened the meeting with prayer.

The roll was called, and the following members were found to be present:—

R. JEFFERY.
W. W. EVERTS.
S. W. FOLJAMBE.
EDWARD BRIGHT.
J. H. CASTLE.
A. OWEN.
R. M. LUTHER.
S. L. CALDWELL.
J. F. ELDER.
EDW. JUDSON.
A. H. BURLINGHAM.
M. H. BIXBY.
S. L. B. CHASE.
W. H. EATON.

A. J. ROWLAND.
S. W. DUNCAN.
H. C. WOODS.
R. J. ADAMS.
GARDNER COLBY.
SAMUEL COLGATE.
MIAL DAVIS.
W. A. GELLATLY.
ISAAC G. JOHNSON.
WILLIAM A. BOWDLER.
JAMES L. HOWARD.
S. A. CROZER.
GEORGE CALLAGHAN.

The following were appointed a Committee on Nominations; viz., S. L. Caldwell, W. W. Everts, J. F. Elder, A. J. Rowland, and W. A. Gellatly.

The Nominating Committee reported the following list of officers, who were elected by ballot:—

Chairman, Rev. EDWARD BRIGHT, D.D.

Recording Secretary, Rev. W. H. EATON, D.D.

Executive Committee.

Rev. ALVAH HOVEY, D.D.
Rev. A. J. GORDON.
Rev. H. M. KING.
Rev. H. C. MABIE.

J. WARREN MERRILL.
G. W. CHIPMAN.
H. A. PEVEAR.
C. W. KINGSLEY.

ROBERT O. FULLER.

Corresponding Secretary, Rev. J. N. MURDOCK, D.D.

Treasurer, F. A. SMITH, ESQ.

Auditing } GEORGE BROOKS,
Committee, } JOSEPH G. SHED.

Voted, That the salaries of the Secretary and Treasurer, for the ensuing year, be \$3,000 each.

The report of the Committee on the Memorial of the Conference of Baptist Ministers was read by the Secretary, and adopted by the Board.

The resolutions presented to the Union by the Rev. Mr. Randall, on consolidation, and referred by the Union to the Board, were read; and it was voted that they be laid upon the table.

The Chairman invited Dr. Murdock to make any suggestions to the Board which he thought desirable. He spoke of the importance of occupying Upper Burmah, of the great encouragement God has given us among the Telooagoos, and of the importance of sustaining all our missions.

The following resolution was passed:—

Resolved, That the reports referred to the Board be transmitted to the Executive Committee, and that the Board earnestly recommend the Committee to go forward in the prosecution and expansion of existing missions as they find the means at their command.

The Board adjourned with prayer by Dr. Owen, to meet in the same room Thursday morning, May 24, at nine o'clock; and the Chairman was requested to invite the members of the Executive Committee in town to meet with us.

Thursday morning at nine o'clock the Board met according to adjournment. Dr. Hovey prayed. Four members of the Executive Committee were present; viz., Dr. Hovey, Rev. A. J. Gordon, Rev. H. C. Mabie, and Hon. J. Warren Merrill. There was a free conference, participated in by all present, on the subject of agencies to be employed by the Executive Committee. There seemed to be but one desire on the part of all,—that such a course should be pursued as should subserve in the highest degree the cause of missions. The following vote was passed unanimously:—

Voted, That Dr. Bright and Messrs. Crozer and Colgate be appointed a committee to confer with the Executive Committee upon the subject of agencies.

The Board adjourned with prayer by Rev. S. L. B. Chase.

W. H. EATON, *Recording Secretary*.

E. BRIGHT, *Chairman*.

SIXTY-THIRD ANNUAL REPORT.

HOME DEPARTMENT.

MR. PRESIDENT, AND BRETHREN OF THE UNION.

Having closed another year of labor and responsibility, the Executive Committee herewith present an account of their doings, and of the state of the missions sustained by the Missionary Union.

So far as the work of missions is subject to the direction of the Executive Committee, it has been their care to foster it to the best of their ability, and even beyond their ability, and to shape it in accordance with the divinely inspired method of evangelization. But it may as well be confessed that the sphere within which this work is subject to official guidance and control is very limited indeed. We cannot command the liberality of those on whose offerings the success of missions so largely depends, nor can we control the events which enlarge the field of their operations, and give such urgency to the demands they make upon us. Events are greater than men; and we often find ourselves thwarted in what we have proposed, and impelled to courses which we have not chosen. But in all the vicissitudes to which the great work is subject, we are able to trace the shaping and loving hand of our Almighty Helper, and to see through all the clouds which close around us the sure fulfilment of the divine purpose to bless all nations in the Man of Calvary.

ORGANIZATION AT THE ROOMS.

Soon after the last annual meeting, the Executive Committee then appointed were called together and duly organized. Hon. E. C. Fitz, who had been a member of the Committee more than two years, and who had rendered valuable service, felt obliged to resign his position; and the Committee reluctantly consented to the separation. After much thought the vacancy thus occasioned was supplied by the election of Chester W. Kingsley, Esq., who accepted the trust and entered on its duties. Later in the year Rev. Wayland Hoyt, who had greatly endeared himself to the Committee by his prompt and thoughtful discharge of his duties, as well as by his genial spirit, removed to another field of labor, and tendered his resignation. The vacancy was filled by the election of Rev. H. C. Mabie, who in due time accepted the trust. The meetings of the Committee have been marked by brotherly love, and the Christian courtesy which flows from it; and at all times the common desire to serve the cause of missions, and to honor the God of missions, has been sincerely cherished.

In noticing the changes which have taken place during the year, the Committee deem it proper to refer to the change made at the last meeting of the Board of Managers in the working force at the Rooms. While on public grounds they are constrained to acquiesce in the policy which deprived them of the presence and counsels of the late Home Secretary, they are free to say that his withdrawal from the Rooms has been an occasion of personal regret to every one of their number. Dr. Gardner's wide range of knowledge, his large experience, and his effective public presentation of the cause of missions, were high qualifications for his important position, while his always genial spirit had greatly endeared him to his associates. And the Committee

are not surprised, though none the less gratified, to know that in the new and most honorable sphere to which the providence of God has called him, he still magnifies the cause of Christian missions by frequent personal service in its behalf.

The only additional change in the management of the Rooms has been the substitution of a male for a female clerk in the Treasury Department, at an increased cost of only \$200 per annum. The assistance in the Secretary's Department, including the assignment of the District Secretary for New England to aid in the editorial work of the Magazine, has been the same as in previous years. The failure to provide the assistance authorized by the Board of Managers, as an essential part of the new policy, was occasioned solely by a desire, on the part of some members of the Committee, to save every dollar possible in the expenses of the Rooms.

OBITUARIES.

Many active friends and supporters of the cause of missions have finished their course during the year, and entered on their reward. Only a few of these worthies come within the rule prescribed by custom for these notices. Four laborers connected with the missions of the Union have fallen asleep in Jesus since our last anniversary. One had borne the burden and heat of the day, and finished the period allotted to man on earth. One was cut down in the mid-career of a most useful life. One had so far entered into the service as to excite rare hopes of future efficiency. The other was stricken on the threshold of the work to which she had devoted her life.

The Rev. JAMES M. HASWELL, D.D., was born in Bennington, Vt., Feb. 4, 1810, graduated from Hamilton Literary and Theological Institution in 1835, was appointed a missionary Aug. 3 of the same year, sailed for Burmah on the 22d of the next month, reached his destination in February, 1836, and died Sept. 13, 1876. During this long period of more than forty years he twice visited the United States,—first in 1849, remaining here a little more than three years, and again in 1867, making a stay of about nine months; making the total of his home vacations not far from four years. During the earlier period of his thirty-six years of active missionary service he labored for the Peguans, or, as they are now generally called, Talaings. He translated the New Testament into the language of this people, and prepared many religious tracts for their instruction. Though he afterwards learned the Burman language, and used it fluently in preaching to that race, and had been known for many years as a missionary to the Burmans, he never lost his interest in the people to whom he was first sent. Among the last letters sent to the Rooms, he urged the appointment of a missionary to the Talaings; and about the last work wrought by his trembling hand was the revision and preparation of tracts in their language. He was a man of high character, an industrious scholar, an adept in the languages and literature of the races for whom he wrought, an able minister of the new covenant, and a devoted servant of Christ. He had few superiors in point of personal character and missionary efficiency.

ARTHUR R. R. CRAWLEY was born in Cape Breton in 1831, graduated at Acadia College in 1849, and at Newton Theological Seminary in 1853, having already received an appointment as a missionary to Burmah. He sailed from this country in December of the same year; and in October, 1854, he located in Henthada, and was honored of God as the founder of that most fruitful Burman station. He made two trips to this country, once in 1868 on account of his family, when he remained only a few months, and a second time in 1872, on account of the fatal disease which finally terminated his valuable life. Mr. Crawley was one of the most unsparing and effective workers that ever labored among the heathen. And he was as judicious as he was enterprising. It is seldom that a Christian laborer has builded more wisely; and no man who has labored among the Burmans has attained a more marked success in winning souls. He was one of the manliest of men; the magnanimity of his spirit corresponded to his robust and imposing physical mould; his mental qualities were of a high order, and withal he was a devout Christian. After more than twenty-one years spent on the field, while in the harness, and producing larger numerical results

any other man devoted to Burman evangelization, he laid down his work with his the 9th of October last, at the early age of forty-five years. He has left a worthy to be enrolled among the heroes of the heroic age of Christian missions. RUTH WILLIAMS, wife of Rev. R. Williams of the theological seminary at Alton, was born in Winnebago, Ill., in 1845, and died suddenly at Madras on the 6th of June last. She had been in India only two and a half years, but she had made good progress in the language, and had become quite efficient as an assistant to Rev. Williams in the work of the seminary. Though suddenly arrested by death in the flush of life and hope, she was ready for the summons, and died rejoicing in it.

MYRA H. STETSON was appointed Nov. 10, 1874, as an assistant to Miss Haswell, school at Maulmain, and sailed early in the following spring. On the voyage she died of a severe cold, from the effect of which she never recovered. She was born in Maine, May 9, 1847; and died at her father's house, having returned after a voyage in Burmah, Nov. 3, 1876, in the twenty-ninth year of her age. She cherished a firm faith that God would be glorified in her life or in her death.

Among the home supporters of our missions who have fallen asleep during the year are called to record the name of ALEXIS CASWELL, D.D., LL.D., president of the Union during the years 1867 and 1868. Dr. Caswell was born in January, 1799, at Brown University in September, 1818, and was graduated in 1822. In 1823 he went to Columbia College, Washington, and spent four and a half years there as a student and professor. In the autumn of 1827, he was ordained as pastor of the Baptist church in Halifax, N.S. His pastorate was successful, but in September of the following year he accepted the chair of mathematics and natural philosophy in Brown University. The style of the professorship was afterwards changed to mathematics and astronomy, and he retained it about thirty-five years. In 1868 he was elected president of the Union, a post which he filled with honor four and a half years; and he retained it in the Board of Trustees as well as Board of Fellows, till the date of his death in 1876. Including his course as a student, he was connected with the institution as pupil, professor, president, and trustee, within a fraction of forty-five years. Dr. Caswell was well known in scientific circles; he was an earnest and effective advocate of higher Christian education; he was familiar with most of the founders of the Board of Foreign Missions, and from the first was deeply interested in its work. There are few men amongst us who know the history of our missions so well, and who evince a deeper practical interest in their progress.

EZEKIEL MARSH, M.D., of Alton, Ill., for many years a member of the Board of Foreign Missions, a fast friend and liberal supporter of missions, fell asleep on the first day of the new year. He was born in Sturbridge, Mass., Sept. 16, 1806. At the age of twenty-six he removed to Alton, Ill., where he lived, honored and respected, till the day of his death. Dr. Marsh was a tried friend of missions, and a helper in every good

MISSIONARY CHANGES.

At the last annual meeting the following missionaries, then reported as in this country, have returned to their fields of labor: Rev. E. A. Stevens, D.D., and wife; Rev. V. Smith and wife; Rev. J. N. Cushing and wife; and Miss Isabella Watson. Mrs. A. Bailey and Miss S. J. Higby, formerly missionaries in Burmah, received appointments, and returned to their work, which had been interrupted by ill health. The following new missionaries have also been sent out during the year: Rev. J. Morrow and wife to Tavoy; Rev. A. V. Crumb and wife to Toungoo; Rev. S. Dobbins and wife to Japan; Miss M. Sheldon to Maulmain; and Miss E. H. Henthada.

H. M. Hopkinson and wife reached this country early in the last year; and, as no immediate prospect that he will be able to return to Burmah, he was induced to leave his connection with the Union. Rev. A. V. Timpany also returned to this country with his family, and in October last resigned with a view to joining the

Canadian Coconada mission. Rev. Dr. Binney and wife reached this country during the summer in greatly improved health. In addition to the last-named missionaries we have now in this country Rev. William Ashmore, D.D., and wife; Rev. L. Jew D.D., and wife; Rev. N. Harris and wife; Rev. J. B. Vinton and wife; Rev. T. Keith and wife; Rev. E. O. Stevens and wife; Rev. I. J. Stoddard and wife; Rev. B. Rand and wife.

The only missionaries now under appointment are Miss Mary M. Day, the daughter of one of the founders of the mission to the Telooquoos; Miss Julia C. Bromley; Miss Ella F. McAllister; and Miss Sophia A. Norwood.

PUBLICATIONS.

In pursuance of a suggestion of the Board of Managers, the Committee have transferred "The Macedonian and Helping Hand" to the woman's societies; and since February last it has been published by them, under the name of "The Helping Hand." It will continue to take notice of what is most vital in the work of the Mission Union, while its more direct aim will be to help the women of the Baptist churches caring for the salvation of the heathen.

The accounts of the Magazine for the year ending Dec. 31 are as follows:—

Cost of publication for 1876	\$6,720.19
Receipts from subscriptions and advertisements	5,258.66
Deficit for 1876	1,461.53
Deficit for 1875	405.23
Total indebtedness of Magazine	\$1,866.76

"The Macedonian and Helping Hand" presents the following statement up to Dec. 31, 1876:—

Cost of Macedonian and Helping Hand for 1876	\$4,338.01
Receipts during the year	3,855.52
Deficit for the year	482.49
Cancelled by cash from Woman's Societies	\$301.56
Cancelled by " " Treasury Missionary Union	180.93
	<u>\$482.49</u>

THE TREASURY.

The gross amount paid into the treasury during the year was \$238,777.15. This sum, by stipulation of the donors, \$13,053.18 was added to the permanent fund held by the Union. The sum applicable to the payment of the current expenses the year was \$225,723.97. This sum was derived as follows: From donations from churches and individuals, \$146,745.43; from legacies, \$16,721.87; from the Woman Baptist Missionary Society, \$29,945.76; from the Woman's Society of the West, \$9,800.89; from the Woman's Society of the Pacific Coast, \$424.35; and from miscellaneous sources, \$22,293.82.

The donations and legacies were derived as follows: Maine, \$4,495.19; New Hampshire, \$2,932.19; Vermont, \$2,388.49; Massachusetts, \$42,328.03; Rhode Island, \$5,559.72; Connecticut, \$4,992.83; New York, \$34,504.21; New Jersey, \$7,738.21; Pennsylvania, \$16,432.30; Ohio, \$7,699.40; Indiana, \$5,035.65; Illinois, \$11,388.42; Iowa, \$2,674.86; Michigan, \$2,605.43; Minnesota, \$1,184.74; Wisconsin, \$2,407.43; Missouri, \$536.88; Kansas, \$349.00; Nebraska, \$82.76; Colorado, \$46.68; Oregon, \$38.25; California, \$307.13; Maryland, \$21.00; District of Columbia, \$5.68; Delaware, \$234.48; Virginia, \$39.45; West Virginia, \$541.05; Kentucky, \$4. Tennessee, \$43.00; Washington Territory, \$20.00; North Carolina, \$2.00; New Brunswick, \$2.00; Sweden, \$623.31; France, \$1,473.00; India, \$731.71; China, \$280.23; Dakota, \$11.00; Assam, \$320.76; Cape Breton, \$56.25; Burmah, \$2,782. Total, \$163,467.30.

COLLECTION DISTRICTS.

The collection districts have remained the same as last year, with two exceptions. Rev. Orrin Dodge has been superseded as special agent for New York City and vicinity, by Rev. J. B. Simmons, D.D. Dr. Simmons, having been appointed last summer to a special agency, selected as his field the three cities of New York, Brooklyn, and Philadelphia, with their suburbs. This plan, which went into operation on the 1st of April last, also throws Rev. J. V. Ambler, of the Southern District, out of Philadelphia, and leaves the territory between the two New York cities and Philadelphia unprovided for, while it takes from the large southern district its chief sources of income. Dr. Simmons commenced his labors on the 1st of January last, and rendered important service in sowing light and collecting money for missions. Messrs. Dodge and Ambler retained the charge of the territory assigned them by the committee till the expiration of the regular term for which they were appointed; and they still remain in the service of the Union, awaiting the new adjustment of their former fields of labor. They have both rendered most faithful and efficient service to the Missionary Union, and the committee are anxious to retain their services if a satisfactory arrangement can be made.

Eastern District,

Rev. W. S. McKenzie, Secretary, reports as follows:—

The fiscal year ending March 31, 1877, will ever be vividly remembered by the secretary of this district as one of severe labor and trial in raising funds for the work of the Missionary Union. As the months came and went, steadily increasing the deficit as compared with the income of the same time in the previous year, anxiety became oppressive. That growing deficiency seemed to be unavoidable. The wide-spread financial stringency, under which every branch of industry has been suffering for four or five years, has during the past year made it more than ever difficult to secure adequate missionary contributions. The stagnation in every department of business has not only diminished incomes, but has brought many generous contributors into the severest straits. Not a few of the churches have been seriously crippled with debts resting on their houses of worship, and embarrassed to meet their current expenses. Appeals for a contribution to missions made to churches struggling with cumbersome debts have been regarded by some as an inexcusable impertinence. And yet there are churches, I am happy to report, that would not allow a meeting-house debt to diminish their customary offerings to the cause of foreign missions. It is a significant fact, that those churches have also promptly and fully paid all their current expenses.

It gives me pleasure to report that an unusually large number of churches and individuals in this district have contributed the last year to the treasury of the Union. But for this increase in the number of contributing churches and individuals, the falling-off in the receipts from New England must have been very great. It was this that saved the Union from the frightful deficiency that was anticipated as an inevitable result of the hard times. For nearly all the larger, richer, and stronger churches, located in the great business centres, that have hitherto made large annual contributions to foreign missions, have, in the past year, fallen very far below their customary offerings to this cause. No urgency of appeal could make them bring up their contributions to the amount of former years.

But it is certain, and ought to be stated for the encouragement of those who have fears for the future of the Union's work, that there never was a more general, intelligent, and earnest sympathy with the cause of foreign missions, as indicated among the churches and pastors of New England, than there is at this hour. This enterprise, it may be confidently predicted, is speedily to have a more commanding place assigned it in the estimation and contributions of the Baptists of New England. The signs of such an advance are clear, sure, and inspiring. The Missionary Union need not hesitate, because of its present financial burden, to enlarge the sphere of its operations in foreign lands. The ignorance and apathy, of which there has been just complaint in the past, are fast disappearing. Such pastors as I meet almost everywhere, in my travels through this district, will not suffer the churches to which they minister to remain indifferent to the claims of the great commission. It is true, and should be declared, that there is a very general uprising among pastors on the subject of missions to heathen lands. There is more reading and preaching on foreign missions to-day than there ever was before. The religious press of our denomination is more frequent and emphatic in its advocacy of this enterprise. The call for missionary tracts and books is constant and urgent. These and other facts justify the prophecy that a brighter day for the work of the Union is near at hand.

Reference will be made in the Annual Report, to the plan, now in process of execution, of having associational secretaries to aid the district secretaries. In New England already forty brethren have cordially consented to render the service appointed them by the Union. From this plan very much may be expected. The field from which funds must be obtained will be more generally and thoroughly cultivated than is possible by a single man.

The following is a tabulated statement of the donations and legacies from each State of the Eastern District for the last fiscal year:—

	DONATIONS.	LEGACIES.	TOTAL.
Maine	\$3,807.85	\$687.34	\$4,495.19
New Hampshire	2,081.59	850.60	2,932.19
Vermont	2,360.29	28.20	2,388.49
Massachusetts	24,353.46	7,974.57	42,328.03
Rhode Island	5,096.05	463.67	5,559.72
Connecticut	4,992.83		4,992.83
	<u>\$52,692.07</u>	<u>\$10,004.38</u>	<u>\$62,696.45</u>

The regular receipts from New England in the year previous were, donations, \$4,415.44; legacies, \$9,057.91; total, \$63,473.35; showing a falling-off to the amount of \$776.90.

Adding the receipts of the Woman's Society for the past year (\$19,507.50) from the six New England States to those of the Union for the same time and from the same field, we have the following result:—

UNION.	W. SOCIETY.	TOTAL.
\$62,696.45	\$19,507.50	\$82,203.95

The previous year the regular receipts stood thus:—

UNION.	W. SOCIETY.	TOTAL.
\$63,473.35	\$19,287.82	\$82,761.17

Showing a falling-off to the amount of \$557.22.

The year before the last, about \$11,000 were received in the "*Fourth of July Offering*," and on "*7 Paris Chape! Debt*." Judging from the results of these special efforts, as seen in the diminished total receipts in the year following that of some extra effort, it was feared that the receipts of the year 1877 would be, as heretofore, seriously affected by the two *specials* in the year 1875-76. But it has turned out as was expected.

New York District.

Rev. G. H. Brigham, District Secretary, makes the following report for the year. After referring to the generally unpropitious state of the country, and the straitened condition of the churches, Mr. Brigham says:—

"In the face of unwonted obstacles, I resolved upon an 'advance all along the line,' if possible. Early in the year I issued circulars, accompanying many of them with letters, to all the pastors of churches of my district, asking all who had not already reached that amount, to attempt the raising a sum equal to one half a dollar per member, the object being to get before their minds a definite amount towards which to aim. So far as I have been able to visit the churches, the collections have been better on an average than during any preceding year of my work; and pastors who have had faith and courage to push the work have usually succeeded in bringing up the usual amount; but many whose own salaries were yet unpaid seemed to have little *push* left in them.

"At times I feared a very great falling-off from the previous year, and should not have been disappointed had such been the result. In summing up the results of the year, I am constrained to 'thank God, and take courage.'

"The total receipts in my district, so far as I am able to give them, are \$18,548.20, being an advance upon the previous year of \$707.87, and this with less of legacies than the previous year, so that increase of contributions is about \$1,000. As efficient allies in the work, I desire to express my appreciation of the Woman's Missionary Circles, through the efforts of which \$4,879.05 have been received. Of this amount doubtless a portion would have come in through the channel of church contributions; but the larger part I regard as gain to the cause from individuals, and small churches which would not otherwise have been reached; and a still more gratifying result is the enlisting a very large number of the women of our churches in the cause.

"I would also note the fact that quite a large number of Sunday schools have been induced to devote a monthly collection to the cause.

"A large number of churches are reviving the missionary concert upon the evening of the first regular prayer-meeting of the month, and many pastors are awakening to the importance of informing themselves and others upon the subject of missions.

"To some extent, I feel that the 'advance' has been secured.

"In the prosecution of my work, I have travelled over 12,000 miles, preached 65 sermons, given addresses, written about 800 letters, sent out some 2,000 circulars, attended 13 associations, national and state anniversaries, and held 2 missionary conventions.

"The outlook for the future I regard as hopeful."

Mr. Dodge, who was assigned a special agency for New York City and vicinity, has labored with his usual industry, and gives the following account of his labors and their results. He was aided by Dr. Simmons during the last three months of the year.

"It ought to be borne in mind that \$6,400 was received on the special offer for the Paris Chapel last yr. I regret that I am not able to make a more favorable report, and have done all I could to avoid the necessity of such an exhibit."

"The receipts for the year, from different parts of the district, were as follows :—

The above foots up \$18,344 21
and shows a loss in legacies, as compared with the previous year, of \$800, and of \$806 in donations.
There was a slight gain in Pennsylvania, but a loss of \$754 in the portion of New Jersey included in
this district."

"My field has yielded \$10,899.07. Of this amount there has been collected, —

\$10,899 07

"This is but \$30.63 less than last year, which, considering the stringency of money, I think is good. Of the \$10,899.07 contributed, \$10,395.12 is from Ohio and \$503.95 from West Virginia."

Rev. S. M. Stimson, D.D., Secretary, sends the following report:—

"The organization for work in Indiana is the appointment of a committee of three, by the State Convention, to take the general oversight of the work in the State, and report it to the Convention at the annual meeting. Rev. L. Moss, D.D., is the chairman of that committee. Besides this, there is a person in each association to assist the district secretary in his work. Some of these men have rendered efficient service. The difficulty with this system lies in getting men who will take hold of the work earnest.

"There are no organizations of this kind in the remaining portions of the field.

"The large decrease in contributions has been mainly in Indiana and Michigan, the larger proportion in Indiana. Southern Illinois came up to within a few dollars of last year. Missouri, but for the failure of a single prominent church, an annual contributor to the funds of the Union hitherto, would have been in excess of last year.

“Notwithstanding the present falling-off in the contributions from the churches, there are unmistakable signs of improvement, and of a revival of the missionary spirit. With faith in God, right methods and efficient work, our foreign mission enterprise is to continue a success.”

"The receipts from the Lake District for the year ending March 31 are as follows:—

[illegible]

"Eight hundred dollars of this loss was from two of the strongest churches in the district. Wealthier churches seem to have suffered the most over the whole district. It has required the utmost effort on the part of all who have engaged in this work during the year, to do as well as we have."

Includes, as last year, Northern Illinois, Wisconsin, Minnesota, and all west of Mississippi except Missouri, and has been in charge of Rev. C. F. Tolman. Tolman's report is given in his own words:—

"In reviewing the year which has just closed, I find many reasons for gratitude to the God of missions. The 'three full years of famine' have passed, and we begin to hope for plenty in the year to come; yet, during these three years of scarcity, the receipts of the Western District have gradually increased. Many givers have failed, but others have come to the rescue; whole churches have been involved as to feel justified in passing by this cause, yet others have felt called upon to make special sacrifices in this direction; and while the figures show that Minnesota and Wisconsin (owing to failure of the wheat crop) have fallen behind the records of last year, Northern Illinois has made up their deficiency, so that the total receipts amount to \$1,600 more than the previous year.

"In producing these results, I wish to ascribe due praise to the interest the 'Standard' has taken in the work. Its columns have not only been open to letters from missionaries and appeals for the work but the editor-in-chief has most nobly emphasized the work in his leaders. It has frequently urged observance of the monthly concert, and now furnishes the West with a column of missionary intelligence each month. The preparation of these articles adds to my office work, but it is the best method which I have found of reaching the whole field. The 'Beacon' of Iowa and 'Evangel' of California have furnished room for mission facts, and so aided the cause. The committees of State Conventions and Associations have continued to co-operate, and many pastors have proved their loyalty by their personal liberality in giving, and by eloquent appeals to their people. Dr. and Mrs. Ashmore spend nearly two months in holding missionary meetings, and their influence will bear fruit in years to come."

"My own labors have been pleasant, and more arduous than ever before. My efforts have been directed toward producing a *missionary conviction* in the hearts of all the Lord's people. I have tried to realize how fundamental the work of missions is; how deep a place it occupies in the heart of the Redeemer; how manifestly he has required every one, however poor, to give and pray in order to send the gospel where it is not known. Possessed of a profound conviction that our missionary policies are *contained in the great commission*, I have advocated *preaching the gospel to every creature*, rather than

any and all policies of education and special elevation. We are fully able to proclaim salvation to every creature; we are all positively required to do so; and 'If any man love me, he will keep my words,' is the decision of Him who gave the command. Though in the advocacy of these principles something has been accomplished, and results seem favorable, there is very much more to be done. The number of churches which give nothing to the treasury of the Union in this district is decreasing; but they are still in the majority, and multitudes of good Christians feel no obligations to those outside of their own state or county, practically declaring an atonement limited to a community centring in themselves.

"My labors may be summed up as follows:—

"Public meetings attended, 45; churches visited, 145; sermons and addresses, 310; miles travelled 1,120; letters written, 3,715; circulars issued, 4,000; besides frequent articles in the papers.

The visible and tangible results of these three years—so much of the seed, at least, as has matured and been bound into sheaves—may be seen in the following table, showing a healthful development in the grace of giving:—

	1874-75.	1875-76.	1876-77.
Northern Illinois	\$7,207.11	\$7,737.73	\$10,117.85
Iowa	2,638.72	2,439.11	2,740.56
Minnesota	1,412.54	1,854.20	1,184.74
Wisconsin	2,464.78	2,664.62	2,402.43
States and Territories west of the Missouri River,	430.64	444.62	789.09
	<u>\$14,159.79</u>	<u>\$15,130.28</u>	<u>\$17,234.67</u>

"This does not take into account the money given to the Woman's Society. Were it added, and the amount paid on the Telogoo Seminary fund, it would make a total of \$26,000, a gain of \$3,000 over the previous year. The Chicago Branch of the Publication Society has kindly furnished us a room, free of rent; the Advisory Committee has rendered valuable suggestions; but this amount of work could not have been done without the help of an office clerk."

ASSOCIATIONAL SECRETARIES.

During the year the Executive Committee have adopted the plan of procuring some person to act in each association of the home field, with a view of getting a donation from every church, and if possible from every member. The plan is to communicate with the pastors of all the churches in person or by letter, to circulate missionary papers, and generally to stir up the minds of both pastors and people to the importance of missions to the heathen. It is believed that this plan, if it can be successfully inaugurated and thoroughly worked, will effect a radical change in our whole system of giving, and bring abundance into the treasury. The committee are gradually filling up the rolls, and we have hope of good results not many months hence.

FOREIGN DEPARTMENT.

ASIATIC MISSIONS.

BURMAH.

THE event which has chiefly signalized the history of the missions in Burmah, the last year, was the opening of Upper Burmah to the gospel. After long and anxious waiting for this event, it has dawned upon us in a time of great weakness and financial trouble ; and while we rejoice in the progress which the event illustrates, we have reason to fear that we shall see the land opened only to see it pass out of our hands. Indeed, its opening is demonstrated to us by the presence of the missionaries of another society, who will occupy it unless we are ready to go up and possess it. The region is wide and thickly peopled with Shans and Kah-chins, the latter a stalwart race which has never been reduced to subjection by a conqueror. They are eager to learn, and are asking that preachers and teachers may be sent to them. It will be one of the most disastrous blows that ever befell our missions in Burmah, if we should fail to send two men to that upper country the present season. We invite the most earnest attention to the appended statements.

[Letter from Mr. Carpenter.]

BASSEIN, Jan. 28.

"Before this can reach you, you will have received the stirring intelligence which Mr. Cushing communicates of the open door to the Kah-chins. I cannot allow the matter to pass by without a word of earnest entreaty.

"My conviction that it is good, not to say the best policy, to give the gospel to those mountain tribes which are practically without a religion, was never stronger than it is to-day. Among those tribes, the Kah-chins, by their numbers, by their strategical position, and their sturdy independence, maintained for centuries against the wily Burmans on the one hand, and the tenacious legions of China on the other, stand easily first, probably in importance.

"I enclose a letter received yesterday from my friend Rev. J. W. Stevenson, the senior member of the China Inland Mission at Bhamo. You will see how frankly they offer to yield their right of prior occupation, provided you will send a man or men at once. Their own objective point is Yunnan in China itself. They see that the Kah-chins can be more easily reached from British Burmah as a base, than from the eastern seaboard of China. They also see the great advantage which we have in a corps of native missionaries already fitted for the work among a race kindred to themselves. But it is for us to see that the Kah-chin hills are neutral territory, that they belong quite as much to China as to Burmah, and that while we have been talking rather loudly about our advance to Bhamo, these four English brethren have fairly got the start of us. They have established themselves in Bhamo, but they have not contented themselves with sitting down safely under the shadow of the British Residency. They have gone right up into the heart of those mountains, and they have spent months in the rude but hospitable homes of those dreaded "savages." God has given them a favorable reception, and raised up for them numerous friends among those warlike chiefs. Let due honor be given them for their Christian courage and self-sacrificing devotion.

"In the generous offer of these brethren, and especially in the attitude of the Kah-chins themselves, have we not a loud call from God himself? Can it be difficult to find a good man, or better still, two good men, to respond to it? You already know my opinion of the desirableness of that field. You will find in my letter of July 1, 1874, the following to the Executive Committee: 'I would accept cheerfully and hopefully an appointment to the Kah-chins of Bhamo. If you are prepared to advance in that direction, and have no younger men willing to lead, or if you deem my experience needful in laying the foundations of a mission to that people, I am ready to undertake that work. . . . As they are a wild and exclusive people, a year or two might pass before I could get among them. I would leave the question of re-enforcement in abeyance until we could calculate the changes of a favorable opening.'

"Thus I wrote in good faith two and a half years ago. Your reply was, that it seemed to the committee that the time had not come for occupying Bhamo; that, besides, the financial condition of the Union would scarcely warrant the movement at that time. I was directed to return to my old field in Bassein; and the work here has now assumed such a phase, that it would be wrong, in my judgment, for me to leave it for any other field.

"Beyond all reasonable doubt, the time has now fully come for the Missionary Union to occupy Bhamo in force, if it is ever going to do so. Besides the man or men for the mountains, Mr. Cushing ought to have a good man by his side for the Shan work at once. He is the man to give the Shans the word of God in their own language, and he ought not to be kept long at such a distance from his library and the press. There is said to be an ample field also for a Burman missionary at Bhamo.

"But you will say that the financial prospects of the Union are gloomier than ever. In all simplicity I reply that whether the means and men for this new mission are forthcoming or not, is a question of conviction and leadership merely. If the leaders of the Missionary Union are convinced that this is God's time for them to break ground on the mountains and table-lands of Central Asia, they will surely find every thing needful ready for their hand. In a year of unprecedented burdens and reverses, these Bassein Karens have sent forth one of their choicest young men to the Kah-chins; and I *know* that when they hear what you have now heard, I can raise the support of from three to six more of their own sons, whom they will cheerfully send on this Christlike errand. Can I believe that American Christians, my own kindred, are more sordid and insensible to the call of duty than these poor Karens? Even if any increase of the regular donations were impossible, it could not be very difficult, with more than two hundred thousand dollars at your disposal, to so adjust the appropriations as to leave two or three or even one per cent for the commencement of work at Bhamo. This, however, would only be necessary when special appeals for this object fail.

"I beseech you to give this place your most favorable consideration. The Karen churches greatly need a foreign field of effort like this, but their missionaries should have a leader; and we greatly prefer that you should furnish that leader, rather than an undenominational society, though it has excellent features."

Extract from a late letter of Mr. Cushing's to Mr. Carpenter:—

"My efforts to secure a Kah-chin teacher for Bogolay resulted in procuring a man who understood Shan. Therefore New Year's Day I sat down to dig out Kah-chin by the Shan, and translate it into Burmese for Bogolay. The process was more rapid than you would fancy at first. I was sorry not to get a Kah-chin who understood Burmese, but I failed. There are plenty of them, however, and Bogolay will soon find one. Well, Bogolay and I wrought away last week, and we thought it best for him to avail himself of the first opportunity to go to the mountains. So I talked to the old Kah-chin man about it, and he seemed pleased. He said that he had heard how the Karens had received books from the white teachers, and wished his people could have books. Mr. Stevenson had been to his village, and also talked with the man. We therefore made arrangements for Bogolay to go with the old man and his friends this

morning. So about nine o'clock he started. He is a dear good fellow, has a brave Christian heart which many of his more educated and talented brethren might envy. I think he trembled a little within; but he is the brave man, who goes *where* he appreciates the danger. He left us with a smile, and all the blessing of my heart upon the first Bassein foreign missionary to the Kah-chins. He is to send me frequent letters, and arrange for my going to the mountains if he can. How long he will stay this time, I do not know; but he will suit himself, and act according to his reception."

Extract from Rev. J. W. Stevenson's letter to Mr. Carpenter:—

"I write now not only to thank you for your kind and brotherly letter, but also to tell you of the joy and pleasure with which I hail the arrival of our beloved friends and fellow-laborers the Cushings and the Christian Karen.

"I have been specially interested in the Kah-chins, and recently spent six weeks visiting their villages, and living with them. They received us most cordially, and the Mattin Tsau-bwa was delighted with the idea of establishing schools upon the hills.

"It seems the right thing, and just as it should be, that the Christian Karens should commence mission work among the Kah-chins. I shall most gladly do all in my power to forward their wishes in this direction. I have prepared a table of sounds, and a small vocabulary of their language. Speaking for the China Inland Mission, I may say that we will be happy to resign our present interest in the Kah-chins to them, with the earnest prayer that God will soon crown their efforts with abundant success.

"But, as I said to Mr. Cushing, if no one else took them up, we could not allow them any longer to be without the knowledge of that glorious gospel which is so precious to our own souls. It seems to me that your mission ought to have several missionaries in Bhamo to work among Burmese, Shans, and Kah-chins, as the work properly belongs to your mission. I sincerely pray that the Karens may take up the Kah-chin work right heartily."

MISSION TO THE BURMANS.

TAVOY.—No Burman missionary; under care of Rev. H. MORROW. 1 church; 1 native preacher; 1 school.
 MAULMAIN.—Rev. J. R. HASWELL and wife, Mr. W. H. S. HASCALL, Mrs. J. M. HASWELL, Miss SUSIE E. HASWELL, Mrs. A. ESTABROOKS (Rev. A. ESTABROOKS pastor of the English church), Miss MARTHA SHELTON, Miss S. B. BARROWS, Mrs. J. J. LONGLEY in the United States. 3 churches; 7 native preachers; 3 of whom are ordained; 11 schools.
 RANGOON.—Rev. E. A. STEVENS and wife, Rev. A. T. ROSE and wife, Rev. C. BENNETT and wife, Miss A. R. GAGE, Mrs. M. C. DOUGLASS, Mrs. W. H. SLOAN. 2 churches; 11 native preachers; 7 schools.
 THONGZAI.—Mrs. M. B. INGALLS, Miss KATE F. EVANS. 3 churches; 4 native preachers; 4 schools.
 HENTHADA.—Mrs. ROSA A. BAILEY, Miss EMILY H. PAYNE, Mrs. CRAWLEY in this country. 4 churches; 4 native preachers; 6 schools.
 ZEGONG.—Rev. WILLIAM GEORGE and wife, Miss HELEN E. WATSON. 1 church; 3 native preachers; 3 schools.
 PROME.—In the United States, Rev. E. O. STEVENS and wife, Mrs. LYDIA L. SIMONS. 4 churches; 7 native preachers; 5 schools; 219 pupils.
 BASSEIN.—Rev. MELVIN JAMESON. 4 churches; 4 native preachers.
 TOUNGOO.—Rev. F. H. EVELETH and wife, Miss ELIZABETH LAWRENCE. 1 church; 2 native preachers; 2 schools.
 SHWAYGYEEN.—Rev. H. W. HALE and wife. 1 church; 1 native preacher; 1 school.

TAVOY.

Mr. Hascall, the lay evangelist, spent considerable time in the Tavoy district, and greatly endeared himself to the hearts of the people. He found the little Burman church holding on its way in spite of all difficulties. Mr. Morrow, who has recently assumed care of the station, writes of this church as follows:—

"The little Burman church in town, only eight in number, is doing better than could be expected under the circumstances. They come up to worship with us twice every sabbath; although our languages are different, our desires rise to the same God, and we enjoy the service. A Christian woman, Mah K'ho, died about a year ago, leaving, besides the influence of a godly life, enough money to build a new Burman chapel. It is now nearly completed, costing about two thousand rupees. There is a fine opening for work among the Burmese; if we had a good native preacher, I think

could find support for him here in town. But there seems no prospect of this want being supplied. Surely a Christian school for the education of Burmese young men the ministry seems to be *the* want of our work among the Burmans."

MAULMAIN.

This station has been afflicted by the loss of two of its members, whose deaths are ordered under the head of "Obituaries" in a preceding part of this Report, — Rev. Mrs. M. Haswell, D.D., and Miss Myra H. Stetson. Rev. J. R. Haswell thus writes the work and the general condition of the station: —

'There are present at the close of the year two missionaries and four assistant missionaries, including Miss Martha Sheldon, who has just arrived in the country to assist Miss S. E. Haswell in the girls' school work. The health of the missionaries at the close of the year is much better than during the first six months. For details we refer to the *personal* quarterly reports recorded during the year.

'*Preachers.* — The number of native preachers remains unchanged; but old Ko Ng Hmoo and Ko Oung Min of Amherst have been able to do but little. Ko Ta Kmarwet was discharged in September, on account of the failure of funds; but subsequently the support of his son as a Talaing preacher was taken up by the Maulmain Burman church. Mounk Kyau Allen was transferred from Beloo Gyoan to the Insein division of Maulmain City in July. Including Mr. Hascall's personal assistants, Mounk Yan Gin, there are now, with the three native pastors, seven native preachers in the mission. Mr. La Chapelle remained with us until June, when he returned to Shwaygyeen.

'*Churches.* — The English Baptist church having been given up to the care of its native pastor, there are now only the three native churches connected with this mission. The little handful of disciples at Amherst have remained steadfast in the midst of a peculiarly 'crooked and perverse generation.' There have, however, been signs of feeling; among the heathen at Amherst the past year, which give us good hope that the Lord has not yet withdrawn his Spirit from that hardened town. One of the members of Amherst preceded to the better land his beloved 'Talaing teacher Haswell' but a few days. For many years both teacher and disciple made daily remembrance of each other by name at the throne of grace. The church at Kmarwet, under pastor H. A. H. H., has continued to prosper: although but two — a man and woman — converts from heathenism have been added by baptism, the members have grown in grace. Most interesting meetings have been held, especially for the heathen, many times. On several occasions pastor and flock have gone in a body to a neighboring village, ten miles away, spending a day each time, and holding '*regular meetings*' in heathen houses, where people gathered to see and hear how and what Christians worshipped. The church in Maulmain, under pastor Ko Shwe A, does not yet give such signs of revival and spiritual life as could be wished; yet many, especially among the women, have evinced increased desire for the conversion of souls. Many meetings have been held beside the regular appointments of the church. The latter are sabbath school and young men's meeting, and two services on the Lord's Day, weekly prayer-meeting, and young men's weekly meeting. Mr. Hascall has also had a sabbath school in the Insein division. Seventeen converts have been baptized in connection with the Maulmain church during the year, two of whom are men and boys, and fifteen women and girls. Of these nine are converts from heathenism. Direct aggressive work among the heathen has been, as hitherto, one of our chief objects of labor. In the town a large number of meetings (since the 1st of July to December, from three to five weekly) have been held in different parts of the city, at which, in connection with usual services, the gospel has been preached *sermon-wise* by Mr. Haswell and others. The former has been permitted to preach over one hundred sermons during the last half year. There have also been an unusual number of meetings for preaching held at 'houses of mourning,' with large congregations. Attendance at all the meetings has been good, and the behavior of the hearers encouraging. Good atten-

tion has been given ; and, besides listening to sermons on the average near an hour long, favorable opportunities have been had for religious conversation and tract-distribution. There has also been a great deal of work done by Mr. Hascall and the native assistants, in house-to-house preaching, and tract-distribution in the city. In this latter work Mr. Haswell is unable to labor on account of total deafness. A number of jungle tours have been made by both missionaries accompanied by assistant preachers. The prevalence of Talaing, and ignorance of Burmese among the people outside of the city has been a great drawback in this work. On the whole, the missionaries feel they have more reason than ever to 'renew their strength,' and engage in their work with good hope for the 'times of refreshing' certain to follow faithful labor in the Lord.

"*Schools.* — The past year has been one of unprecedented prosperity in the school-work. The number of pupils in the 'boys' day school,' under Dr. Shawloo, increased steadily from 202 on the roll at the beginning of the year, to 270 in September. Since then there has been a slight falling-off, owing to the season of the year. The average actual *daily* attendance for the last six months of the year is 211 pupils. School tuition fees collected, Rs. 1,661.12. Amount paid by the American Baptist Missionary Union during the year for the support of the school, Rs. 1,130 only. The pupils furnish their own books, stationery, &c., at their own cost."

The out-station mixed schools at Kmarwet, Moodong, and Amherst have been in a prosperous condition through the year under the charge of their respective teachers. In August a couple of "Kmarwet girls" from Miss Haswell's boarding-school were employed as assistant teachers. The number of pupils rapidly increased. The school in Moodong was re-opened in January under the charge of Moung Htoke G'lay and wife, supported by Dr. Coles of Plainfield, N.J. The largest number of pupils in the out-station schools was in September, viz., 132. Since then, owing to the *harvest*, there has been a falling-off. The Burman girls' boarding school and five ancillary girls' day schools have been successfully maintained in the city throughout the year, and have won the unstinted commendation of the government officials, by whom they are regularly inspected. These schools are aided by government to the amount of Rs. 200 per month. The number of boarders at the close of the year is 93, the number of day scholars over 160. Fifty-eight *day* scholars — girls — left school during the year able to read. A number of these entered the boarding-school. A boys' day school was re-opened in Dinewoonguin during July last, the teacher being allowed the use of the house and tuition fees for his services. The total number of pupils in the eleven schools of the Maulmain Burman mission on the 30th September amounted to 698, of whom over 300 were girls.

It may be a matter of interest to compare the statistics of Sept. 30, 1869, with those of the same date in the present year. At the former period there were two churches with 136 members, and 216 pupils in our mission-schools. At the latter there are three churches with 207 members, and 698 pupils. Over \$5,000 gold has been paid for the support of the gospel and mission-schools *by the natives*, and over 150 have been baptized during the seven years. The disparity between the apparent increase of church members and the additions by baptism is due almost solely to the fact that ours is an *emigrating* region, and our converts are scattered all over Burmah. This is true especially of the men. At the last date there were but 50 men and boys resident members out of 164 in the Maulmain church. Only 21 of these were heads of families, i.e., married men.

The statistics are as follows: Missionaries, 2 ; assistant missionaries, 4 ; ordained pastors, 3 ; native preachers, 4 ; baptized, 17 ; excluded, 3 ; died, 5 ; present number, 207 ; schools, 11 ; pupils, 650 ; religious contributions, over Rs. 600 ; school fees, &c., over Rs. 2,000.

RANGOON.

Rev. E. A. Stevens, D.D., and wife, reached Rangoon on the 27th of December last, in good health, after a passage of forty-three days from Glasgow.

Mr. Rose, who has had charge of the entire field in the absence of Dr. Stevens, finds its condition as affording unusual promise. The number of baptisms has been more than for many years; and a large number who are regarded as hopeful are still waiting for baptism. The people generally are more than ever ready to give the gospel a fair hearing. "Some of the members of the Burmese church see and feel more before that they must not depend upon the foreign teacher, but go forward and do their own work; and they feel their work is not simply to exist, and be led by the white teacher, but to look to Christ, and go forth and preach his gospel among their people." One of the native preachers is supported by the church. His name is Thah-done, and he is stationed in the old city of Pegu, fifty-five miles from Rangoon. The railroad from Rangoon to Toungoo is to pass through this town. "It is the centre of a large and thrifty population, there being hundreds of villages on the river above and below, and on the plain between Pegu and the sea, and the Sittoung River.

The people are growing in intelligence, and education is becoming popular, and schools are supported by the people. This town is from sixty to eighty miles from Rangoon. In December Mrs. Bailey, Mrs. Douglass, and six of the first-class school-teachers spent three days in Nyoung-dong, a large commercial town at the junction of the Nyoung-dong River with the Irrawaddy. Mrs. Bailey seemed surprised and delighted to find so many schools for girls. They visited two exclusively for girls, and one for boys and boys. This school is composed of forty girls and forty boys. It was founded four years ago, and has been continued without any Government or foreign aid.

Each pupil pays eight annas (twenty-five cents) per month, and they are all from the better class of people. Mrs. Bailey and Mrs. Douglass, at the teacher's request, visited the school. They praised it highly; the girls and boys were well up in reading and writing, and in arithmetic through the compound rules. The man who founded this school, and has brought it to its present high position by his own energy (he has got his living from it all the while), was, a few years ago, a priest in Kremen. I have seen nothing like this in Burmah which was purely the work of a native; the school, the room clean and orderly, the pupils clean, well-behaved, and well taught. At the teacher's request, we gave the pupils tracts and books, and preached to them separately." Thah-dway, an able Burmese preacher, is stationed at this place; but no great fruit has yet been gathered. The report of Mr. Rose concludes as follows:—At Ma-za-lee, a pleasant village near midway from Rangoon to Nyoung-dong, we stayed three nights. Here one young man has recently been baptized. His father, a prominent man in the place, professes to be a firm believer in Jesus Christ, and three or four others with him.

Many of the village people attended our meetings, and listened attentively, and we saw no signs of opposition. The reason given by the leading man for not offering himself for baptism is, that he and others had built a *kyoung*, and got a priest from Mandalay, and had promised to support him. If he and the four or five others were baptized, the priest would suffer; but if they waited a while the priest might himself join them, and become a Christian. He—the priest—is a gentle, amiable man, in delicate health; and all the people love him. He received us cordially, and listened to us patiently. Mrs. Bailey and Mrs. Douglass were treated very politely by him.

I hope for something good from this village, but may be disappointed. Moungh-dway is an able preacher, but left to himself I fear the hardness and opposition of the people are too much for his energy, and that he does not give himself to the work of preaching as we want to see our preachers do. His wife has a little talent, but it does not amount to much. She is a talented woman, but has a large family to care for, and cannot give much labor to the school.

I should mention that in the region where Kya-zau-oo labors, some twelve or fifteen have been baptized; some are Burmans, and some Pwo Karens. I mention this not as coming properly under the Burmese mission, but as a matter of encouragement after three years of hard labor. I spent a week in that neighborhood in December last, and was convinced that the young man is a most earnest and persistent preacher both to Burmans and Karens.

"I may mention, too, that I have recently been north twenty-five miles to Thai-byne two men having been accepted from that place for baptism in March last, expected to baptize them. I was sorry to find that one of these died a month before and the other was very ill of fever. It was a time of great sickness and affliction in the large village and country around. Not a house in the village, it was said, where there was not one or more sick, and in many houses there was not one well person. There were deaths every day. The distress was great. I saw many mere skeletons, not only of men, but of women, boys, and girls, reaping or trying to reap the paddy. Ko Ai, a faithful Burman Christian in that region, is doing a good work by imparting knowledge and showing kindness and sympathy.

"I see in looking over my notes that I was absent in my journey to Northern Burmah, Karennee, &c., 170 days; but 22 days of that time belonged to the previous year, leaving 148 days to the year under report. I find also that I have made eleven trips in my home field, one 30 days, one 23, the others varying from 5 to 9 days, making in all 113 days from February to the end of September last, and making a total of 261 days for the time spent in travel during the year ending Sept. 30, 1876. I could not work in two places at the same time. Much may have been left undone at or near home, and it may be I have been too much in the *field*, and not enough in the *tent*.

"Of my eleven trips in the Rangoon District I need not speak: it would only be about the same thing over. I have felt deeply and suffered much from the fact that it has been so difficult, often impossible, to get a native preacher to go with me. If I am laid aside from preaching, as I fear I shall be, it will be largely owing to the fact that for three years I have done double talking and double drudgery in my jungle work, because among eight or ten native preachers I could not have even one to go with me. Hereafter I shall have nothing to do with native preachers who are able to go and yet will not go.

"With regard to the English Baptist church, the past year has been one of trial: it has suffered for the want of steady, judicious management. I have never known its *morale* at a lower point than six or eight months ago. Meanwhile the congregation has continued fair, and is now very good. And their contributions I regard as very liberal for their means, being about Rs. 2,500 in all, and only about Rs. 600 of this for incidental expenses, the rest going to aid mission-work in Burmah. If the right man could be sent to us for this work, an efficient and self-supporting church could be raised up, which would give tone to our mission. People in Rangoon and elsewhere take an impression of our mission from the Rangoon Baptist church.

"I have no reason to hope that I shall ever be able in any one year to endure the amount of travel and hard, rough labor that I performed last year. Two hundred and sixty-one days of jungle travel in Burmah, in one year, with the close economy we are obliged to practise, means a good deal. I believe it will not all be in vain."

Churches, 2; baptized, 34; excluded, 3; died, 2; present number, 381; ordained preacher, 1; unordained, 10; contributions, Rs. 661; boarding-school 1, with 95 pupils; day-schools 6, with 154 pupils; conversions in boarding-school, 12.

THONGZAI.

This station suffered a great calamity early in the year, and the missionaries irreparable loss. On the night of the 12th of March, 1876, the torch of the incendiary was applied in the mission-compound; and soon nothing was left but a few clothes, a little furniture, and the chapel. During the sabbath-evening service flames burst from the roof of the dormitory of the boys' school; and though there were water-jars on the roof of the mission-house, and the schoolboys were also soon there, the roof soon caught. The progress of the fire was so rapid that little was saved from the house. Two other dwellings and all the out-buildings except the cook-house caught fire; and from these buildings the flames swept on, and destroyed five other large dwellings, and the bazaar and the *zayat* bookstall. The destruction was nearly total, the chapel being almost the only place the missionaries had left in which to live. Mrs. Ingalls was absent a

ie of the fire. She was informed of the calamity, and hastened to her home made
 te, and her blighted harvests. She gives this picture of her desolation : —
 e had a home for ourselves and the people ; and we had suitable books and
 tus for our schools and work, and many comforts, and stores, &c., for nearly a
 Our work here was interesting, and the jungle-work to the north more than it
 er been. The seed of other years is just bursting forth : the people seem gener-
 ill prepared for this salvation. As the work was arranged, Miss Evans was able
 y on the three schools, and superintend various kinds of work ; so I had left her
 e preachers with great ease and satisfaction. I had a faithful band of workers
 e, and hoped to be absent till the heavy rains. But our work is all changed now.
 hool is closed : we are all *homeless, and in need.*"

ek after the fire, there were tokens of the divine favor in the midst of trial.
 ngalls continues her narrative on this wise : "The Christians met with us in our
 yesterday. It was a crowded and confused-looking congregation, here in the
 of our relics, and broken and half-burnt things ; but two came forward for bap-
 nd a half-dozen others were ready if our committee would have allowed them
 e before the church. We received a Shan man who had been excluded from
 r church, and was recommended to us. One of our preachers gave a report of
 o, and the history of the five persons baptized ; and so, amidst the confused-
 place, and sorrow for the losses, we had a sabbath day of praise to our God.
 l several more applicants for baptism while we were out on our trip ; and I think
 as many as one hundred men who renounced idols, and most of these believe
 eternal God, and half understand the way of salvation through Christ."

onth later Mrs. Ingalls wrote that she had sent off some of the pupils, gradu-
 me for teachers, and used the little cook-house saved from the fire for one
 and crowded others into houses at a little distance, matted off quarters for
 Evans and herself, and also for the boarding-school girls, in the four corners of
 pel, put two hundred rupees and the work of the preachers and teachers into
 schoolhouse, re-opened the school and the week-day religious meetings. The
 pastor and his assistants have started to complete the tour which the tidings of
 interrupted, and report a great number who have renounced idols, and believe
 hrist is the Saviour of sinners, and pray to the Lord that made the heavens and
 rth. Only a few were baptized, however, at that time, five in one place, and
 another, while in Thongzai four were baptized and several others waiting, three
 Shans among the number. So while the distressed missionaries were downcast
 of their losses and the hampered condition of the work, there was still rejoicing
 r tabernacle.

ther month goes by, and the conveniences which have been so hastily and
 lly arranged prove more and more to be very inconvenient. Taking the chapel
 in compelled the building of a schoolhouse : this was found to be too small ; it
 larged, and was still too small. Students were therefore dismissed, some sent
 e jungle to teach, and some married. No house, no dormitories, no books, no
 furniture or apparatus, no boats, and nothing but naked and empty hands to
 the work again. "We have troubles of various kinds this year," writes Mrs.
 ;, "which interrupt us so, that I am much cast down." One of these new troubles
 order from the government to roof all buildings with bamboo or tiles within
 days ; but the people were forbidden to cut bamboo at that season, and there was
 ile in the place. They had no money to pay the penalty of a failure to comply,
 ce to go to, and no means of resisting the order. "Troubles of various kinds
 ear," and no help but to pray to God, and petition the higher authorities of
 ment to dispense them from the order, and allow them to live among the ashes
 r former home ; and this was at last permitted.

months more pass away, and it is time to hear from home and the Executive
 ittee. The tried missionaries have all the while been thinking that the earliest
 would bring them abundant sympathy, as well as the means to build up their
 tions. But the Committee were hampered with debt, and thought there were

people all over the land who would send the funds for rebuilding as soon as they knew of the ruin, and for the time contented themselves with proclaiming the sad tidings. But the people were filled with their own losses and poverty. Many tried friends of other years were gone beyond the reach of human cries, and a larger number were utterly crushed in their fortunes, and some were strangely silent. What could such suspense and delay mean? "Troubles of various kinds this year," truly.

Meantime missionaries in Rangoon, Maulmain, Henthada, and Toungoo sent sympathizing and cheering messages, and food and clothing, and various articles of pressing need. Then friends in England cared for the sufferers. But all this time, like the sisters of Bethany, the missionaries waited for a voice and word from beyond the sea. They were not forgotten: it was only an inadvertent delay. The Committee thought they were sending relief as soon as it could be made available, not knowing that the rainy season was the only time when building-material could be procured. But the help has been sent; many friends have contributed their offerings, and they have been going forward. The new buildings have ere this been completed, and our much-tried sisters are restored to comparative comfort. But it was a year of trouble on every side.

But it was a year of blessings; for all through this time of material loss and sore heart-trials the Lord did not forget to be gracious. In November the pastor of the Thongzai church returned from another trip, and reported the baptism of five Burmans and a large number of candidates in the region from which Mrs. Ingalls was recalled by the fire. They do not understand our sabbath, and why they may not work and please themselves on that day as well as on others; and so they are required to wait for more light. But the crowning trophy of the year was a Buddhist priest, who some time since renounced his former religion. He was baptized on the 24th of December last. He had been a priest more than twenty years, was learned in the sacred Pali language, and was held in high estimation by the people. The effect of his conversion has been to lead many of his former disciples to distrust their religion, and the spirit of inquiry is thoroughly aroused. If we count correctly, the baptisms up to Dec. 31, 1876, were 19. The statistics appended were reported to the Convention in October: Baptized, 14; died, 6; excluded, 3; present number, 244. There are 4 schools, 200 pupils. A year of troubles and a year of blessings.

HENTHADA.

Mr. Crawley and family left Henthada early in August last, in the hope that a change might prolong his life. But, as already recorded, he fell a victim to disease before he reached his native shores. With the exception of such oversight as Mr. George was able to exercise over the station, and the charge of the girls' school by Miss H. E. Watson, it was vacant till the arrival of Mrs. Bailey in November last. Miss Payne joined the mission the first day of the new year, and has already taken hold of the work to which she has devoted her life. Mrs. Bailey finds the work as engaging as ever, though she has suffered much from her old enemy, fever. We cannot do better than to give Mrs. Bailey's method of work in her own words, with the details as presented in a picture from life. She says: "I go down in the morning to the prayer-meeting, and give the preachers one of Spurgeon's sermons, which I translate for them into Burmese, and they preach it to the heathen in the evening. I cannot always find a sermon that I think adapted to the wants of the heathen, and we spend the hour in prayer and study of the Bible. In the evening I take the school-girls, and go to some open space in the city, and sit down on the ground and sing; soon a crowd gathers around us, then the native preachers take turns in preaching. The people have given very good attention, and we have generally had large crowds. We have had eight of these meetings. While the moon was bright we could see the faces of our hearers, and could see that they were interested; but soon it was too dark to see even how many we had. We feared we would have to give up the meetings after the moonlight nights were over; but the interest was such that we decided to keep them

even though it was dark. We met near a pagoda, and had the best company we yet had. This I know, because they sat quietly through the whole of the preaching which was unusually long; and, when the preachers stopped, the heathen began to ask questions. I always encourage this among the natives; for, if they ask questions, they are interested. The preacher did not stop to answer the question, but in to announce a hymn to be sung. I told him to answer the man. He did so, there was quite a discussion, which was continued later than usual.

One afternoon I went out to a neighbor's house to talk to a man and his wife; soon company of neighbors came in, and I had quite an audience. It was in the middle of the day, when the natives are too lazy to work. The people were all very much interested in what I said. One man came in who seemed to understand our religion well. He asked me if I could give him proof that if we believed in Christ we should be saved. I told him, yes, I could from God's word, but that would not be of much use to him unless he believed in God, and in Christ as his Son. He said he did not believe that. I said, 'Very well, I will come to-morrow, and show you by our Bible that trusting in Christ you can have rest and pardon and peace.' They all joined in the request for me to come and read to them from the Bible.

The next day was Saturday, and we had a general house-cleaning time at the school: floors, tables, and benches were all to be scrubbed, bedding aired, jackets washed, and the yard swept up. It was hard work, but many hands made it light; the cheerful singing chimed in above the rubbing, scrubbing, and sweeping. I can say I have never seen more industrious girls anywhere. They do all the work of their own house, which includes cooking, weaving, and washing, besides carrying water to our cook-house and bath-rooms.

After I got through with the school work, we had the covenant meeting. It was a long meeting but a long one, because we took some time to discuss the best way to get the church to work; for just now the majority of the church-members are in a sleepy state.

When I said that to the pastor he replied, 'If that were all, if they were only sleeping, we might waken them; but, if there is no *life* in them, it is very hard for us.' Yes, but we must hope there *is* life in them yet.'

After the covenant meeting was over, I took my Bible, and went to see the people I wished to meet. When they saw me coming they began to collect, and soon I had over a dozen people to talk to.

The old man who asked for the evidence was the first one there; and I read to him the text, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest,' and several other texts in which eternal life is promised to all who believe in Christ. 'Is this the evidence you have?'—'Yes,' I said: 'what more do you want? God's word? and these are the words of Christ which I read you from his book.'—'No,' he said, 'I want some tangible proof.'—'This is tangible. Suppose when the tax-gatherer comes for your tax, you should say, "It is not enough that you show me the written law: I will not believe that the commissioner has issued any order for me to pay tax unless I see him write it with his own hand." If you refuse to pay your tax on that ground, you would very soon find yourself in prison.'—'Yes,' he said; 'but there might be a false commissioner who might issue an order, and I might pay tax to a wrong one.'—'Ah! but that is not the point we are discussing: yesterday you said you believed in the eternal God, and asked me for his testimony regarding salvation.'

The statistics of the Henthada station are as follows: Baptized, 20; died, 1; re-baptized, 2; excluded, 9; present number, 254; pupils, 192.

ZEEGONG.

This is the new station announced in the Report of last year. The place is the centre of a rich district, rapidly increasing in population, called *Koomyaa*. Soon a road now in process of construction will place the station in daily communication

with Rangoon. A small mission-house has been erected, also a schoolhouse and other necessary buildings, and the station has a fixed place among our missions.

It will be remembered that a large number, more than one hundred, were baptized in this region in 1875; and on the 8th of February, 1876, Mr. George states that only two had been excluded, and three others admonished. It is doubtful if our American revivals would not show a larger percentage of defections the first year. At the same time Mr. George could see no signs of the decline of the work, but every indication that it was moving on. Later in the year, however, there were indications of a falling away; so that though a large number were baptized during the last year, the total number of members did not materially increase. No doubt many went astray for lack of instruction and pastoral care. The weakness of the Burman work was never more apparent than in the absence of properly trained preachers, to be the leaders of their people. There is no school in Burmah where Burmese preachers can be properly trained for their work. When converts come in one or two at a time, and can be kept under the eye of the missionary, they are generally stable. But in this case over a hundred were gathered within a few months, many of them living in scattered villages, and beyond the reach of experienced teachers. Later still, and near the close of 1876, Mr. George speaks of improved prospects. He says, "I know of about forty men, some of them influential, who are examining the claims of Christianity. Many of them will ultimately become Christians. The common people hear with attention, and are being saved daily." He adds, "God has been preparing the Burmans for a great work for the last half century, — for a great work that is now at hand. We need more men called of God to preach the gospel, to visit the people in their homes, and take them by the hand and lead them to the Saviour."

In a recent letter, Mr. George refers to his action in reference to schools: —

"I have done something to aid the children: I have started two schools, which were going all last rains, and are now in operation. The natives built the schoolhouses, and they are all awake to the advantages of a good education. It seems to me imperative, that we do something more in that line, and do it at once. The Roman Catholics never would have got into Thongzai if we had had a good, efficient school there. The Ritualists could not have got the place they now hold in Henthada if proper attention had been given to school-work. After these mistakes, we shall be doubly guilty if we do not learn how to protect ourselves from invasion. The time has come when Burmans will pay what they can for the education of their children, and allow Christianity to be taught in the bargain. It is only wise for us to have our disciples' children taught in schools under our own direction.

"As but few of our people can attend the Association, we have a district meeting two or three times a year to give the disciples a chance to get acquainted, to compare ideas, and impart strength to each other. Our last meeting was on Thursday, Feb. 15. About sixty were present. The morning was spent in receiving the Christians, and giving them a good breakfast. At twelve o'clock, Rev. J. R. Haswell preached a good strong sermon; after which a few hours were spent in singing, talking over the work, and having just as good a time as white Christians have. Many had walked six, eight, or even ten miles: so we had an early dinner, and most of them returned to their homes.

"My great trouble is to provide pastoral care for these converts. Of the many who went or are going astray, most go for want of some one to guide them. What am I to do? I go from village to village all I can; but a visit of a few days is of little importance except to the stronger ones. I am afraid to baptize converts, and afraid to refuse. Oh that God will send me men, true pastors called by himself to feed these new-born babes with the sincere milk of the word!"

On the 8th of October last a church was organized at Zeegong, consisting of forty-two constituent members. Deacons were duly appointed; and an interesting young man was baptized. A congregation of over eighty were present, twenty of whom were heathen. There is urgent need of a chapel, as Mr. George's house is too small to accommodate the numbers that attend service.

We have no statistics of the new station. Possibly they are included in those of Henthada.

SHWAYGYEEN.

La Chapelle has returned to this place, and resumed his work. Mr. Hale has been obliged to divide his time somewhat between the Burman and the Karen work, and has done all he could to awaken an interest among the sluggish and conceited people for whom he labors. The apparently interested seekers that came to him soon after his arrival in Shwaygyeen have turned away. Mr. Hale has a promising helper in a young man baptized in Rangoon in February last year. He is acting as Mr. Hale's pundit, and is eager to learn the Scriptures. There are a few who give evidence of a sincere desire to know the truth and follow it. Mr. Hale says :—

"I am sorry to say that I have no baptisms to report. We have services when there are any who come to listen. There are four professed inquirers, two of whom live at some distance, one of the others I have very little confidence in, and the other is frequently absent on account of sickness ; I trust he is a converted man. The two Burman Christians who were here for a while last year have left the place. Moungh Shway-Ah, of whom we hoped so much, and of whose fall I wrote you, has gone beyond my reach : I have not been able to learn any thing about him for a number of months. I am not without some hope that he may yet return to the Lord.

"My touring has been in company with Mr. Eveleth, of which he will doubtless write you. I found a few inquirers on the river, and the people were glad to receive our tracts."

PROME.

Mr. and Mrs. Stevens are still detained in this country, and the churches and pastors have been left for the most part to themselves. We have no definite intelligence from the station. The house and compound owned and occupied by Rev. Thomas Simons has, by the kindness of Mrs. Simons and the heirs of Mr. Simons, been secured to the Missionary Union for the use of the mission. It was the intention of Mr. Simons, often expressed, to leave the property for the use of the mission ; but death overtook him before he had executed the necessary writings. His wife and children have in the most honorable and generous manner carried out his intentions.

The statistics for the year covered by the Burmah Convention are : Baptisms, 23 ; restored, 5 ; died, 9 ; excluded, 2 ; present number, 225.

BASSEIN.

Mr. Jameson has suffered much during the year from poor health. He has labored, however, with his usual industry, though the blessing is apparently withheld. He made the following report to the last meeting of the Burmah Convention :—

"During the year something more than a hundred days have been spent in the jungle by the missionary. It has not been necessary, however, to go to the jungle to find hearers. In the city itself there are thousands of Burmans needing to be preached to ; and on many days the attempt has been made to reach some of them. Only two baptisms are reported for the year,—one in the city, and one in the jungle. The large number of exclusions reported must not be thought to indicate a falling-away to the same extent during the year. It is rather the result of a revision of the lists of members, for some time delayed.

"Statistics : Baptized, 2 ; excluded, 18 ; died, 2 ; whole number, 76."

TOUNGOO.

Mr. Eveleth gives the following account of his last year's labor and experience :—

"In looking over the past twelve months' labor, we regret that we have done no more for the Master ; but we rejoice that he has not forsaken us. As a result of the Holy Spirit's influence, seven persons have been added to our number by baptism

(two of these were Shans), and others we think will ere long come out and profess Christ before the world.

"The work in the city, in the market-places, in private houses, among the boatmen, and meetings in the street, has far exceeded that of the two years previous. We have also visited 140 villages this dry season.

"In the villages previously visited by us, we were again kindly received, and are glad to note a growth in the knowledge of the religion of Christ, which is very apparent. The people are gradually becoming familiar with our books; and in proportion as their knowledge of Christ increases, does his teaching find favor among them.

"In one of our trips we found a priest who lives among the silk-growing Burmans in the jungle to the north-west of Toungoo. He said that the people where he lived are greatly pleased with our religion, and when they got one of our little books they regarded it as a treasure. He urged us to come and visit them. We accepted the invitation, and are much pleased with what we saw.

"Among twenty villages we found but a single *kyoung*, and this contained but a single priest. Only a small proportion of these Burmans attend the regular feasts, or pay any attention to their worship days; and many of them are convinced that Gautama's religion can do nothing for them.

"We held a regular service on every evening, while we were travelling among them, which was well attended. In some of the small villages, where we could stop but an hour or two, they urged us to pass the night with them and preach to them.

"In one of the villages one man asked for baptism, and in another three asked to be baptized. These men had all attended services a few times in the city. In the last-named village (Gubanee), the people are anxious to have a *sayat* or chapel built, and have services as often as possible. They have come to us several times about this matter, and on the last occasion agreed to see the little chapel ready for use, if we would assist them to the extent of Rs. 10, which we shall probably do at our next church meeting. I hope we shall soon find a man to send out to work among these people. I believe the Lord has some chosen ones among them.

"Our sabbath school, in which we gathered Burmans, Shans, and Tamils, and where all are taught the Scriptures in their own language, I believe is a source of good to both Christians and heathen.

"Other services in Shan and Burman have been kept up as usual, and a larger number of strangers come in to listen than formerly.

"Mrs. Eveleth's girls' school, take the year altogether, has done well. The small-pox has interfered with the school of late, and now the girls are having their annual vacation. As Mr. and Mrs. Crumb prefer to live in the house with Mr. Bunker, and as Miss Lawrence is going to live in one of the other mission families, the house formerly occupied by her is vacant. Thinking it wiser to expend money for repairs than for rent, we have decided to put the house in repair. We found it in a wretched condition; and it will cost, I think, not less than Rs. 400 to make it fit to live in. But this amount, or even more, is cheaper than to hire at Rs. 45 or 50 per month, as we should otherwise have to do.

"Brother Hale was with us during a part of the cold season, and was a great help to me on several jungle trips.

Statistics: Baptized during the year, 7; added by letter, 2; dismissed, 1; died, 1 present number, 33; unordained preachers, 2; contributions, about Rs. 160; Sunday schools, 1; teachers, 6; scholars, 55; schools, 2; scholars, 20.

MISSION TO THE SHANS.

TOUNGGOO.—Rev. J. N. CUSHING and wife; native preachers and disciples included in the Burmese church in Toungoo.

Mr. and Mrs. Cushing reached Burmah in November, and immediately commenced preparations for ascending the river to Bhamo. After they left Rangoon they were

retained at Mandalay three weeks for the royal order without which they would not be permitted to reside in Upper Burmah. It was the understanding that a thorough investigation should be made in respect to the races dwelling in Bhamo, and that it should be determined whether that city is a favorable point for a Shan station. In the event of an affirmative decision Mr. Cushing proposed to remain in Bhamo till a new man could be sent out to relieve him at this point, while Mrs. Cushing would return to Toungoo, and look after the interests of the work there. Having become satisfied that Bhamo is an important Shan centre, the above-mentioned plan has been carried out; and Mrs. Cushing is in Toungoo, while Mr. Cushing is in Bhamo laying the foundations of a station at that place. The importance of the place and its relation to the great Shan centres are thus illustrated by Mr. Cushing:—

"I have wanted for some time to draw your attention to the Shan country, and point out the stations absolutely necessary to be occupied if the Shan mission is to be firmly established in the Shan states. Do not think me premature in calling your attention to this matter; for if it lies clearly in your mind, you will be better able to help forward the future occupation of the Shan states. In the midst of all my disappointments, I still have the forlorn hope that the Shan mission will at last be taken hold of by the Committee with vigor, as one method of their aggression on 'the regions beyond.'

"If you will take the map of Eastern Bengal, Burmah, and parts of China and Siam, and will find Bhamo, Moné, Legga, Theebo, and Kiangtung, you will have the chief centres of population for the Shan states. I have visited every place mentioned, and know that they are important points whence large populations of pure Shans can be reached. The Shan work, once vigorously taken hold of, will yield a grand return.

"1. Bhamo is the first of these stations which should be taken possession of: you already have my reasons for this. I will only call your attention to some of the many Shan districts accessible from it by trips of from three to seven days. Beginning on the north-west is Mogoung; coming eastward are the states of Sanda, Mynela, Manwyne, Hotha, Myne-kwan, Sehfan, Myne Mow, and Monuit. Although in the principalities bordering on China, or rather within the Chinese border, the dialectic differences are greater than in any other part of the Shan states, they are such as a missionary with a good knowledge of the Shan could overcome without difficulty. Bhamo with its monthly steam communication with Rangoon, and the presence of a political resident, is open for evangelistic work, and must be occupied now. Don't fail the Shan mission this year, and send a man here.

"2. Moné. This is the city which I used to visit every other dry season. From it a missionary would have access to all the extensive region lying north of Karennee, and between the Burman plain and the Salwen, containing many principalities. Our next move should be to this place. After Bhamo is supplied, could not a man come out and stay with me a twelvemonth studying the language, and then go to Moné? Could not such a man come another year?

"3. Legga is as important as Moné, and is a point whence as large a Shan population belonging to various principalities could be reached.

"4. From Theebo there is access to Thongzai, Toungbain, and Theinne, the largest in extent of the Shan principalities, although not the most populous. In all the provinces accessible from Moné, Legga, and Theinne, there are scarcely any dialectic differences of language.

"5. Kiangtung, lying east of the Salwen, is a most important centre of influence. There are some dialectic differences due to Laos influence, but they are of no great importance. The people are as fine specimens of the Shan race as I ever saw. Prince and people gave us a cordial welcome during the ten days we remained there. Is it too much to plan for, that during the next ten years all these places shall be occupied by men not afraid of trusting God and going ahead discreetly? Just as soon as the New Testament is done, and a good slice of the Old Testament, I am ready to go anywhere into the interior. I would go anywhere now, were it not that I am convinced that it would be a sin to delay the translation of Holy Scriptures longer. In

naming over these places I have only one desire, and that is that you will study the Shan field, and co-operate in bringing about its occupation as speedily as possible. I have no doubt that with the death of the king, now sixty-three years of age, the hindrance to evangelistic labors in Upper Burmah will be swept away by the British Government. Let us be in occupation of the field as far as possible, and read any change in affairs to take advantage of them."

MISSION TO THE KARENS.

TAVOY.—Rev. HORATIO MORROW and wife. 21 churches; 17 native preachers, 5 of whom are ordained.
 MAULMAIN.—Rev. B. P. CROSS and wife, Miss S. J. HIGBY, Rev. S. B. RAND and wife in the States. 15 churches; 16 native preachers, of whom 7 are ordained; 16 schools; pupils, 407.
 RANGOON (*Sgau*).—Rev. I. D. COLBURN; Rev. J. B. VINTON and wife, and Mrs. COLBURN, in the States. 74 churches; native preachers, 64, of whom 4 are ordained; pupils in schools, 917.
 RANGOON (*Pwo*).—Rev. D. L. BRAYTON and wife. 14 churches, 8 native preachers, 7 schools, 123 pupils.
 SHWAYGYEEN.—KAM CHER, a native preacher, Rev. NORMAN HARRIS and wife in the United States. 13 churches, 13 native preachers, 13 schools, 208 pupils.
 TOUNGOO (*Paku*).—Rev. E. B. CROSS, D.D. and wife. 60 churches; 35 native preachers, 5 of whom are ordained; 122 girls and 256 boys in school.
 TOUNGOO (*Bghai*).—Rev. A. BUNKER and wife, Rev. A. V. CRUMB and wife, Miss H. N. EASTMAN and wife. 32 native preachers, 36 schools; pupils, 470.
 HENTHADA.—Mrs. C. B. THOMAS. 50 churches, 39 native preachers.
 BASSEIN (*Sgau*).—Rev. C. H. CARPENTER and wife, Miss BELLE WATSON, Miss M. C. MANNING, Miss WALLING. Churches, 85; native preachers, 114, of whom 24 are ordained; schools, 56; pupils, 1,743.
 BASSEIN (*Pwo*).—Rev. S. T. GOODELL and wife, Miss C. H. RAND. Churches, 17; native preachers, 7; of whom 7 are ordained; boarding-school pupils, 110; day-schools, 13; pupils in do., 259.

TAVOY.

The churches in Tavoy and Mergui have long been suffering for a mission: labor among them. Early in the last year, Mr. Hascall visited the district, and quite a sojourn among the people. He found the churches in two or three villages preparing to build new chapels; and some of the members of the churches are marked for their Christian qualities. The number of the heathen Karens is increasing in the district. They seem to be coming over the border from Siam in large numbers. In many places he heard of quite an awakening among these people. Within two or three heathen villages have erected chapels and called for teachers. In some of the young men from the town school have been laboring; and the fruit has been seen. But the Christians were disheartened, and needed a missionary to go among them to teach them, if nothing more, not to depend on man, even though a missionary. The representations were so strong from this quarter, of the need of a missionary, that the committee last autumn sent Rev. H. Morrow and wife to reside in Tavoy. Morrow reached the field early in January, and gives the following account of the state of the churches:—

"The association held its meeting in January, in a village near Mergui; and returning delegates I have got the statistics of the churches, which I enclose. You will see that there has been a falling-off in the number of members. This has been owing in part, no doubt, to the absence of any missionary to help on the work, and also to the small number of ordained pastors in the district, to baptize those who become Christians. There are only five; and the distances the churches are at; and the difficulties of travelling, make exchanging almost impossible. A good number have been converted during the past years, who have not been admitted to the churches. Some preachers are reported as a little negligent of duty, which can only be remedied by a little advice and help.

"At the association, it was agreed to hold a meeting here in Tavoy, in May, to consult with each other and the missionary in reference to these difficulties. I did not know that the churches will delegate to this proposed conference the power to ordain their pastors; but it seems to me that something should be done in this direction.

"If men have shown themselves approved, there is no necessity for delaying so long their ordination. Some churches have not had the Lord's Supper for a year; no doubt, much longer. We shall act as wisely as we can in this matter.

"Our mission buildings are in a very wretched condition. With the exception of a new dormitory for boys, which the Karen Christians built last year, the buildings are very poor indeed. The mission-house, which is a very old building, has been almost devoured by white ants. The school-building is also in ruins. The roof has fallen in, so that not only will it have to be thatched in order to be habitable during the rains, but it will need an almost entirely new roof. At the late association, a motion was made to build a new schoolhouse. This I hope to see accomplished next year. At the close of the school, or before if we can do without him, the Karen teacher must go among the churches to get aid for this work. The following year they must build a dormitory for girls, while we must get a new mission-house as best we can. In the mean time, we shall expend as little as possible in repairs, as the buildings are not worth saving.

"We are enjoying excellent health, and do not feel the heat oppressive. We can work every day and all day without difficulty."

Statistics for 1876: Churches, 21; preachers, 17 (ordained, 5; unordained, 12); baptized, 48; received by letter, 12; dismissed, 2; excluded, 22; suspended, 10; restored, 8; died, 17; present membership, 865; children in schools, 168.

Moneys raised for all purposes in the churches: missions, Rs. 237; salaries of preachers, Rs. 244; baskets of paddy given to preachers, Rs. 50 per one hundred baskets, Rs. 505; contributed to support of school in Tavoy, Rs. 24; Convention, Rs. 55. Total, Rs. 560; value of paddy, Rs. 250; total, Rs. 810.

MAULMAIN.

This station was greatly assisted by Mr. Hascall after Mr. Rand left, and his labors among the people were blessed. Miss Higby reached the field about midsummer, and began her work in the school and among the people. In the month of September last Rev. B. P. Cross was, at his own request, transferred to this station; though at the latest advices he had not joined it, but was sojourning at Amherst in very feeble health. Mr. Rand remains in this country without any very marked improvement, and it is uncertain when he will be able to return to his work. Meantime Mr. Hascall has done all that he could to aid Miss Higby, and to direct the native helpers. We have no news from the station relating to its state and progress during the year, except what Mr. Hascall has kindly forwarded.

Notwithstanding the comparatively disorganized state of the station, the year has been crowned by good results. The number of baptisms reported was larger than in many previous years, and a wholesome spirit is represented as pervading the churches. There is much regret on account of the absence of teacher Rand, and many prayers are offered for his recovery. The statistics for the year were, baptisms, 66; restored, 3; died, 14; excluded, 17; present number, 938.

RANGOON.

(*Sgau Karen.*)

The state of Mr. Vinton's health detains him in this country, though he hopes to be able to return to Burmah the coming autumn. He has rendered effective service to the cause of missions here, and it is of the utmost importance that he should return invigorated to his Burman field. Mr. Colburn is in charge of the work in the mission, but no advices have been received from him of a date later than Feb. 24, 1876, Information comes from other sources, that he has spent nearly his whole time in the jungle, and that the mission seems to be in a prosperous state. The statistics reported to the Burmah Convention in November last are as follows: Baptisms, 214; restored, 26; died, 60; excluded, 77; present number, 3,311. Amount of money contributed for religious work, Rs. 6,691.2.9; for school work, Rs. 9,386.12.9; total, Rs. 16,077.15.6.

(Pwo Karen.)

Save a letter written February, 1876, from which some expressions were quoted in the last Annual Report, we have nothing from Mr. Brayton referring to his labors or their results. There can be no doubt that he has wrought with his characteristic zeal and industry; but whether he has travelled in the jungle, or confined his labors to the station, we have no hint, except of a brief jungle trip in the letter above referred to. The statistics reported to the Burmah Convention in November last are: Baptized, 58 restored, 3; died, 6; present number, 371; money raised for religious and school purposes, Rs. 1,124.8.

SHWAYGYEEN.

Mr. Harris is still in this country, though he is ready, if no other man can be sent out, to return to his people in the autumn. Kah Cher has labored faithfully, and other native preachers have done effective service. The schools have been well cared for, and as well attended as in former years, and the church contributed for school and religious purposes Rs. 1,218.10.1. Mr. Hale attended the last association and gives the following account of the occasion, and of the condition of the churches:—

“I had a very pleasant meeting with the Karen Christians at their annual association. Some two hundred men, women, and children were present. The meeting were conducted entirely by the Karens, and well conducted too. Some three or four villages asked for teachers, who were sent to them by the Associational Committee. The village near which the meeting was held, although it was heathen, aided in the entertainment of the people. One man had invited guests, but having been burned out he did not feel able to provide for their stay over the sabbath; so it was proposed to make a short session. When the heathen learned of this they brought in food, that the meetings might be continued; and so the people nearly all remained till Monday making a three-days' meeting, though all business was concluded, of course, on Saturday. They reported an increased number of baptisms and members. The contributions also were increased, being this year about Rs. 600. The baptisms and membership were 57 and 816 this year, against 37 and 804 of last year.”

TOUNGOO.

Pakus.

The affairs of this department have gone on prosperously during the year. On the 12th of August last Rev. Dr. Cross was united in marriage with Miss Clara L. Baldwin of the Bassein Sgau Karen mission. In autumn Rev. B. P. Cross with the consent of the committee left Toungoo to join the Sgau Karen department at Maulmair. The schools in the villages are recovering from the disarrangements of the famine and the station school has been prosperous as usual. Two or three trips have been made into the regions around about Toungoo with good results. The evangelists and missionaries have been faithful, with some trifling exceptions, and the Lord has blessed the sowing of the seed.

The last meeting of the Paku association was a season of great interest. It met in a village about one hundred miles from Toungoo, and was well attended, considering the distance some of the people were obliged to travel and the difficulty of the way. The sober, earnest attention paid by all the people to all the exercises, and the deep religious feeling apparent among them, were especially encouraging. The pupils in the town school who are qualified to teach were taken up and assigned places in which to exercise their functions.

Mrs. Cross accompanied her husband, and they visited together a goodly number of villages both before and after the meeting of the association. In each village Mrs. Cross called on nearly every family, and made a thorough inquiry in reference to the girls who ought to be in school, taking a long list of names.

Sixty churches were represented in the association. There are 35 pastors, 5 of whom are ordained; 9 new teachers were stationed for school work; 667 families were reported as connected with the Association; 122 girls are reported in the schools, and 256 boys, a total of 378. Dr. Cross says these statistics can only be taken as approximating the truth. Many of the little churches are without pastors or preachers and without any written records, and their reports to the association must depend on the memory of a few individuals. A special effort is being made to remedy this defect. In all the villages visited by the missionaries they found that the estimates were much too low; a characteristic of the Karens in all their reports. The church statistics are, baptized, 42; 1 dismissed; 3 suspended; 2 excluded; 14 restored; 76 died; present number, 1,843; contributed for religious work, Rs. 1156.46.

Bghais.

Mr. and Mrs. Crumb joined the mission early in the present year, and have commenced vigorously on the study of the language. Mr. Bunker has been busy for months in re-organizing the churches of this department, and placing them on a more orderly and effective basis. It will be seen by the statement which we publish below that success is crowning his efforts.

"At last, by the grace of God, I am able to report that a work which has been near my heart for years, and which I regard as the final one in the union of these churches, has been done. I have now completed the re-organizing of the old churches.

"In November last, there were not more than one or two church books or written covenants, not a list of church-members, in all Toungoo among the Karens. As a consequence there was little or no church organization or discipline among church-members. What little discipline there was, was mixed up with heathenish practices, and church and state were most emphatically wedded among the Karens. The village chiefs usually passed judgment on offenders in the churches; and the punishment for sin was usually a fine, and a confession of sin for a stated number of times, or during a term appointed. Church-members were often known to say that 'they would remain in sin a little longer,' when they would 'repent and confess' and be 'restored.'

"In my work of re-organizing churches there was occasion to discipline a man from the Rangoon school for putting away his wife for a cause which involved no blame on her part; whereat he was greatly aggrieved, saying we ought only to suspend him, and he would confess his sin and be restored. 'Will you take back your wife, and no longer seek a new one?' I asked. 'Oh, no, I cannot do that!' was the reply. This shows to what a state the churches had attained.

"Now we have been through with 39 churches, have written up the lists of members from the beginning, what has become of them, &c. We have prepared church books in which we have recorded these lists, a covenant to which all have subscribed, also brief accounts of all the pastors of the churches from the beginning, with their terms of service and reasons for leaving; the dates of the formation of the churches, &c. After re-organizing the churches, we have proceeded to discipline according to order; and here we have been obliged patiently to instruct over and over, so that the members should understand how to properly discipline, and the necessity of discipline as laid upon them in the New Testament, until a church should get strength and light enough to discipline even the *chief* of the village if necessary.

"We have carefully completed this branch of the work, with what effect will appear in statistics given at the end of this. We have helped elect officers in every church for properly constituted prayer and church meetings, and have established a school in every church. We have gathered not far from Rs. 400 for local schools, i. e., in sums from each church for its own school, chiefly in kind. We have most carefully divorced church and state among these 39 villages, pointing out the difference between them. We have in fact gone through the whole church polity and teaching in each church, so far as it was possible to do so, in order to set all these churches *right*, on the true foundation, and prepare them not only for self preservation and advancement, but for advancement upon the enemy which is pouring in upon us as a flood.

"There are nine Catholic priests and catechists, Europeans, and two ritualistic priests (one more coming); and this force is spent almost entirely in efforts to enter into our labors by drawing our members away. It seems as if Satan was *mad* with us, as if he had rallied his whole force, and employed every artifice to destroy our churches in Toungoo. I cannot begin to enumerate the modes of attack which are devised; but my own name is sounded by their emissaries in these jungles, and among these churches, vastly more than the name of the 'blessed Jesus.' I know not why such a force is directed against us, save that it is because the Adversary sees, better than our Christian friends in this and other lands, that this field is a very important one to the kingdom of the blessed Jesus. But we have by the grace of God got the churches all in line of battle. The native pastors, many of them, have awakened to a new revelation; viz., that our warfare is *spiritual*, that our fight is spiritual, and that all victory comes from the spiritual head, even Christ, and so that in Christ's own good time victory is sure. It gratifies me exceedingly to see that many have got hold of this idea, which is as a new revelation from heaven to them. This re-organization of the churches has seemed to waken them up to this great and safe thought.

"Thirty-nine churches have been re-organized, and there are many other stations not ready yet for churches. We hope to organize now every year. These thirty-nine are the solid kernel, sound meat, and form the nucleus of the future work. I will now give the exact statistics of these thirty-nine churches. Whole membership, 2,068; in churches, 39; suspended, 197; expelled, 8; schools established, 39. Of the number suspended, probably over half will be expelled. The balance will be reduced by suspensions and expulsions, as the work of discipline goes on from month to month.

"Four large schools besides the above have been organized, buildings provided by the disciples, and contributions made for sustaining the schools. This is a good move.

"Please do not misunderstand: the above only represents that part of the work which has been thoroughly overhauled. There are many other stations occupied, schools in operation, and not unlikely eight or ten other churches which there is a large hope of reviving: but owing to Ritualists and the Roman Catholics, we are unable to constitute them churches as yet.

"Our association which met in January was a grand success. Over 800 persons were present. Much was done to make it the best meeting ever held by us. Not a few evils were corrected, and new work done. The meetings were never better attended, and listeners were never more earnest.

"The committee of ten chosen by the association to take care of the support of schools and needy native pastors, show in their report commendable activity, and the churches increased liberality, which is encouraging.

"S'aw, the pioneer missionary to Karennee, was ordained after passing a good examination. This gives us five ordained ministers. I understand that another church is about to apply to have its pastor ordained. This is well. If we can have good ordained men, and if the custom of observing the Lord's Supper *only once a year* can be broken up, and observed every two months, I believe greater spiritual life will be the result. This indicates the line of our work, and means of advance. Only eleven baptisms were reported to the convention in November last."

HENTHADA.

Mrs. Thomas has continued to labor in season and out of season, in spite of many obstacles, and under the most depressing influences. She has furnished the following account of the mission during the year 1876:—

"A few of the Henthada Karen churches have suffered by the failure of the paddy harvest, but with that exception all have enjoyed a good degree of temporal prosperity. To a certain extent there is also spiritual prosperity. Nearly all the disciples are very firm in their allegiance to Christ, and exceedingly strict in their views of church discipline. They contribute somewhat liberally to the funds of their Home Mission Society, but they come far short of their duty in the matter of supporting their

pastors, many of whom have to spend a great part of their time in laboring to supply the necessities of their families.

"To the call made last year for evangelizing work among the heathen, the response was not so general as was desired, yet some were stirred up to go forth and preach the gospel. All report the heathen as receiving them well, and listening to their message with serious attention. 'They listen, but that is all: they remain as they were,' is the complaint of the preachers.

"81 pupils have been admitted to the town school; 27 of the number were girls; average attendance, 67.

"English has been dropped from the course of study, and much attention given to the Burmese language. A Pwo department has been opened, and attended by eighteen pupils.

"A good Burmese carpenter has been very successful in teaching some of the older boys to work at his trade. In the month of September, ten of the pupils, five boys and five girls, were baptized by Too-wah.

"There is but little, if any, improvement in the village schools.

"Our annual statistics at the time of our association, March, 1876, were as follows: baptized (from the heathen 17, from Christian families 65), in all, 82; excluded members restored, 7; excluded, 17; died, 20; whole number of church-members, 1,676; contributions for religious purposes (including support of pastors and erection of chapels), Rs. 4,089."

BASSEIN.

Sgau Department.

Miss Watson rejoined this station near the close of the year, and has resumed her work, it is hoped with renewed strength. Mr. Carpenter has furnished the subjoined history of the year, to which we cheerfully give place:—

"The year under review has been marked in our case, as in others doubtless, by hard work and some peculiar trials. The divine blessing, however, has not been withheld, and we abide in hope.

"Eight jungle tours were made by the missionary, in which about fifty of the churches were reached, leaving only ten unvisited since his return to the district. He has given but little time directly to the heathen this year; for it is clear to his mind that his own first duty lies to these babes in Christ, many of whom, left to themselves, will relapse to a condition worse than that of the heathen, while with suitable care and the blessing of God, there is reason to hope that they will become a powerful agency for saving the heathen.

"The Bassein Sgau Karen Home Mission Society supported nineteen (19) laborers among the heathen, during the whole or a considerable part of the last travelling season. This is believed to be a larger number than for many years previous. Of these our missionary Moungh Shway Nee, in the Prome district, heads the list. Owing to the death of Mr. Simons, we were unable to forward funds for his support for several months; but communication is now restored. His Bassein friends have great confidence in him, and hope for substantial results from his labor. Two good men were sent to work among the heathen of the Shwaygyeen district, but of their labors we have heard no report. This is the sum of our *foreign* work for the year.

"Fourteen men were employed among the heathen of our own district. They travelled in every direction, particularly to the north-east as far as the borders of Henthada, preaching the good news of salvation. Two young women of an earnest spirit, graduates of our Normal School, were employed in teaching the children in heathen villages. Never perhaps, within the last ten years, have there been so many encouraging signs among the heathen of this field. The itinerants report a much more favorable reception than formerly, both for themselves and their message. Four or five communities asked for Christian teachers, and an attempt was made to supply them; but, owing to various causes, a footing which we hope will prove permanent has thus far been gained in only two.

"In Ka-nywot-gou, a heathen Sgau village of forty houses, Tay-tay, a graduate of our normal school and the seminary, has labored most faithfully for the entire year. The Burman priest (Buddhist) was dismissed, and the *kyoung* given up to Tay-tay for a Christian school. A class of nearly twenty bright boys have been constant in their attendance. They have learned to read their own language well, have committed the catechism to memory, and become familiar with much Christian truth. The children are much attached to their teacher, and the parents are much interested in the progress of their children. Some of them attend worship with the scholars on Sunday, and they are beginning to help support Tay-tay. Two of our earnest helpers, Misses Baldwin and Walling, contributed their share to the work by spending some three weeks in labor for the women and girls of this village. We hope for a harvest here.

"The Normal and Industrial Institute has lost a faithful teacher in Miss C. L. Baldwin. Our loss, however, is even greater gain to the work in Totungoo, and especially to the home of which she is now the light. Miss I. Watson has just been welcomed back to her old place in the school. Miss Manning and the other teachers are doing their best for the improvement of the school, and their labors are not in vain. The average attendance for the year has been about 200 pupils in all departments. The whole number on the roll is not less than 250. The progress in study has been fair; and four of the pupils, giving good evidence of a change of heart, have been baptized in our new tank.

"Being still greatly cramped for dormitory and schoolrooms, we have erected during the year a building of two stories, 108 feet by 27, in the rear of the new girls' school-house and attached to it. The schoolhouse itself also has been ceiled and painted throughout. Over Rs. 10,000 has been received in cash for our building-fund, since April 1, 1875, every pice of it from the Karens and their friends in this country. Of this sum only Rs. 3,625 is included in the statistics below. There can no longer be any doubt, even in the minds of the most sceptical, that the full sum (Rs. 20,000) pledged by this devoted people will soon be made up. May the Lord himself sanctify and use the unworthy offering! The posts and much of the timber required for the new 'Institute' building are already on the ground, but we may not begin to build until next year.

"The Pantanau church, numbering 161 members, has been dismissed during the year to join the Rangoon Association. The Pgoo Khyoung church, having been previously received by that association, without any letter of dismissal from us, was dropped from our list. We have now lost four entire churches with their pastors, besides some hundreds of adult members by emigration from churches still numbered with us to the new district of Thonkwa. We hope that these Christians in their new relations may enjoy great spiritual prosperity, and serve the Master with increased fidelity.

"Of our trials, I will merely say that besides an unusual amount of murrain, floods, and a short crop of paddy with consequent scarcity of food in many of our villages during a part of the year, the Christians in common with the heathen have suffered not a little from positive oppression by Government officials. Fishing for daily consumption has been prohibited; a great deal of forced labor has been exacted; in more than one instance Christians have been compelled to do Sunday work; and the chapel in one of our smaller villages was wantonly destroyed by an English officer. As these matters have been referred to the highest authority in the province for judgment, further remarks would be out of place.

"We heartily unite with all who love our Lord in sincerity, in praying for a copious outpouring of the Holy Spirit on all the people of this land.

"Our statistics, as given at the association last March, are as follows:—

"Churches, 64; ordained pastors, 24; unordained pastors, 90; baptized, 275; added by letter, 129; dismissed by letter, 162; excluded, 144; restored, 57; died, 95; present number, 6,366. Religious contributions, Rs. 13,127; educational contributions, Rs. 14,827: total, Rs. 27,954. Schools, 56; pupils in do., 1,743."

Pwo Karen.

Goodell thus relates the progress of this department during the last year:—
 During last summer Mrs. Goodell and myself have visited nearly all of our
 places. We find many grounds for encouragement in the work of our pastors and
 ; but there are also some sad things to record. There have been 34 baptisms,
 a total increase of 14. One small church at Adalouk, with the advice of the
 mission, has disbanded. The few remaining Christians were advised to unite with
 the Karen church of that place.

Besides visiting the churches, we have preached to many of the heathen. The
 mission was made a centre from which we worked out, as much as time and strength
 permit, to the little hamlets and villages in the vicinities.

Our pastors of the churches and the evangelists have several of them been doing
 good work. The new chapel at Mounghtha has been completed. The one at
 a, one of the best that we have, is done except the roof, which is leak. They
 are to shingle it as soon as they are able. Po Pa continues his work at Luengee,
 he has built a house. Thah-ay has moved from Sa Boo-kasa with one or two fami-
 ly; he still continues to visit the villages near there, and reports one man and his
 wife hopeful converts from heathenism during the year, though they have not yet
 been baptized; and he is well received at other places.

Womb Way teaches and preaches at M'Gong Kyang. There are some interest-
 ing cases there. Two heathen boys eight or ten years of age by his influence came
 to our school this year, and day by day drank in the truth, as they with all the
 family spent the hour from nine o'clock till ten in studying the Bible. Since their
 home, they have positively refused to unite with their parents in celebrating a
 festival feast, and say if they are compelled to do so they will run away, and come to
 school. As the charm is broken at this feast if any one of the family is absent,
 the feast is still in abeyance.

Miss C. H. Rand from Maulmain has joined us in our mission-work. I do not now
 know how we could have got through the year without her help. The Karens would
 have been greatly disappointed, and the promises made on her account could not have
 been fulfilled. The school, which has been larger than ever before, would have suf-
 fered greatly, and on the other hand much of its character and proficiency has been
 due to her untiring efforts. After a four-months' session our funds are exhausted,
 and we are obliged to close. We regret greatly that we are unable to open again for
 session in the dry season. Our school buildings are entirely unsuited to our work,
 and we greatly need better facilities for carrying it on. The Karens are moving in
 better quarters; and we hope we shall have aid from our friends in America.

Grateful for the blessings of the past, we would gird our loins afresh for the con-
 coming year, trusting in the Lord, and asking his blessing on all our school
 and other work."

Statistics up to the 1st of last October were as follows: Baptized, 341; added
 to church, 7; restored, 1; dismissed, 14; died, 20; excluded, 20; present number,
 contributions for all purposes, Rs. 3,394.1.

RANGOON BAPTIST COLLEGE.

Rev. JOHN PACKER, *President*. Mrs. PACKER, Miss EMMA CHACE, and PAH-KA-TOO.

The following account of the college is condensed from the very full and exact
 report of President Packer:—

The session began the first Monday in May, 1876. The gross attendance for the
 year has risen to 109, showing an increase on that of the previous year of 75.
 The highest attendance for any one month of the first term was recorded in May, viz.,
 109; the lowest in September, viz., 87; the highest, second term, 88 in October, and
 67 in January. The decrease in that month—and there was nearly the same in
 November—was due in great part to dismissals on account of sickness, and to some
 ordinary dismissals.

The average for the first term was 86.4; second term, 78.6; for the year, 82.5. Average age of students, 17+. The division as to race was, Karens, 76; Burmans, 26; Madrasses, 2; Eurasians, 2. The number of church-members was 28; non-church-members, 78. Six members of the school were baptized during the year. The teachers have been two missionaries, three natives, and one pupil.

The classification of the school according to studies was into five general classes, besides which there were some primaries.

The studies of the first class of 10 members were English grammar and analysis, with original illustrative examples; geography, topographical and political; arithmetic; geometry, with oral and blackboard demonstrations; English reading, with spelling and dictation exercises; Burmese (*Æsop's Fables*), with written and oral translation.

Studies of the second class, of 12 members: English grammar, geography, arithmetic, English reading with Karen translations, and spelling and dictation exercises.

Studies of the third class, of 15 members: Elementary grammar, English reading with Burman translations, oral and written dictation exercises, and spelling; arithmetic, completed to reduction of compound fractions; elementary geography.

Studies of the fourth class, of 10 members: English reading, with Karen and Burman translations; Burman Phrase-Book, with English translation, and dictation; arithmetic, completed to reduction of compound fractions.

Studies of the fifth class, of 30 members: English reading, with Karen and Burman translation, spelling and dictation; Burman Phrase-Book, with English translations; arithmetic, oral, through the four elementary principles, and the application of them to compound numbers.

Studies of the primaries, who were 27 in number: English Primer, with Karen and Burman translation, oral and written, spelling and dictation exercises, oral arithmetic.

In addition to the above, there have been each morning the usual Bible study, and an exercise of half an hour in penmanship by the whole school throughout the year. On Saturday mornings, English rhetorical exercises by divisions of the three highest classes have also been had.

Three examinations of all the classes have been held. Additional interest was given to the final examination by the offering of four prizes by Mr. J. H. Gilbert, principal of the Government High School. Excellent scholarship is indicated by the marks of the successful competitors.

Saturday evenings have been devoted to the students' weekly prayer-meeting, which has been well maintained all the year. We have good reason to believe that it has not been barren of good both to the converted and the unconverted. As heretofore, on Sabbath mornings the school has been converted into a Sunday school. During the year, we have completed the parables, and have begun the study of the miracles.

KAREN THEOLOGICAL SEMINARY.

Rev. D. A. W. SMITH and wife; Rev. J. G. BINNEY, D.D., and wife, in the United States; THERA TAY, and other native teachers.

From Nov. 15, 1875, till Dec. 27, 1876, more than a year, this institution was under the care of native teachers. Mr. Smith reached Rangoon in the last days of 1876, and immediately began to look into the condition of the school.

The first term, which commenced in May, opened with 36 names on the roll; but at the end of September they had dwindled down to 25. The average attendance for the first term was 31.4, while that of the second term, including October and January, was only 20+. This falling-off was due to an epidemic which broke out in September last, in consequence of which ten or twelve of the students were obliged to leave. One of these, a member of the graduating class, a young man of great promise from Henthada, did not live to reach his home. One of the teachers, Too-hai, was also one of the victims of this disease, and died soon after his arrival home. In this way the fourth class was reduced to one pupil, and the graduating class to four. Mr. Smith says, —

considering the natural timidity of the Karens in the presence of disease, and into connection with this the absence of the American missionary, it is surprisingly gratifying that so many students held on; and their manifest interest in their studies, and the progress evinced at the end of the term, bear a united testimony which is a credit to both teacher and pupils. During the month of January, I gave in-struction to the senior class in sermonizing, and to the senior and second classes united in the Book of Revelation; and on the 30th of the month the school was dismissed."

THE RANGOON MISSION PRESS.

Rev. WILLIAM H. SLOAN, *Superintendent*.

Bennett last summer resigned his connection with the Press; and the resignation was accepted, and took effect on the 1st of October. He had been more or less closely connected with the Press for forty-seven years, and during the greater part of that time had taken charge of it. He developed excellent business qualities, and conducted its affairs with great prudence and skill, till it has become one of the most important factors of our mission-work in Burmah. Reminded by the advance of age that no provision must ere long be made for its management, he has long been looking for a man to take his place,—a man who to knowledge of printing adds a capacity and energy for business. Mr. Sloan was earnestly recommended to the Executive Committee by Mr. Bennett as his assistant, and ultimate successor. Accordingly, when the Committee accepted Mr. Bennett's resignation, they had no hesitation in electing Mr. Sloan to the place thus made vacant. The committee have high hopes for the future of the Rangoon Mission Press, should Mr. Sloan be permitted to remain in it.

AN STATEMENT OF THE BURMAN, KAREN, AND SHAN BAPTIST CHURCHES, PREPARED AT A MEETING OF THE B. B. M. CONVENTION HELD IN RANGOON, NOVEMBER 6, 1876.

NAME OF CHURCH.	Whole Number of Churches.	Baptisms from Christian Families.	Baptisms from among the Heathen.	Whole Number Baptized.	Restored.	Died.	Excluded.	Present Number.	Ordained Preachers.	Preachers.	Account of Moneys contributed for Religious Work.	Schoolhouses.	Scholars.	Account of Moneys contributed for Schools.	Whole Amount contributed for Churches, Preachers, and Schools.
											Rs. A. P.			Rs. A. P.	Rs. A. P.
<i>sin.</i>															
.....	64	.....	.....	275	57	95	144	6,366	24	90	13,127. 0. 0	56	1,697	14,827. 0. 0	27,954. 0. 0
.....	16	.....	.....	64	1	20	21	855	7	12	.....	14	369	.....	3,304. 1. 0
.....	4	.....	3	3	.....	3	18	79	.....	.....	54.10. 9	.....	.....	.....	54.10. 9
<i>goon.</i>															
.....	14	20	38	58	3	6	.....	371	5	8	.....	7	123	.....	1,124. 8. 0
.....	64*	.....	.....	214	26	60	77	3,311	12	34	6,691. 2. 9	.....	917	9,386.12. 9	16,077.15. 6
.....	2	11	23	34	.....	2	3	381	2	10	639. 8. 9	7	249	22. 0. 0	661. 8. 9
.....	.....	.....	5	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
<i>hada.</i>															
.....	4	.....	.....	20	2	1	9	254	2	4	459. 0. 0	6	192	.....	459. 0. 0
.....	50	65	17	82	7	20	.....	1,676	10	39	.....	25	451	.....	3,717. 0. 0
<i>main.</i>															
.....	15	.....	.....	66	3	14	17	938	8	4	.....	16	407	.....	4,490. 5. 9
.....	4	21	11	32	1	5	3	205	3	5	557.10. 0	11	698	1,800. 0. 0	2,357.10. 0
.....	1	14	2	16	.....	1	.....	58	1	1	2,103. 0. 0	1	54	2,872. 7. 6	4,975. 7. 6
<i>ngoo.</i>															
.....	60	34	.....	34	26	101	.....	4,606	5	38	.....	18	442	.....	† 719. 0. 0
.....	74	.....	.....	11	11	228	.....	1,928	4	32	740.14. 3	36	470	.....	740.14. 3
Burmans.	1	2	5	7	.....	1	.....	31	.....	3	153. 0. 0	1	20	.....	153. 0. 0
<i>ngyeen.</i>															
.....	20	.....	.....	57	18	72	7	816	6	13	785. 6. 0	.....	208	433. 4. 1	1,218.10. 1
<i>ngme.</i>															
.....	4	.....	7	23	2	5	10	225	3	7	449. 5. 5	5	129	.....	† 1,199. 9. 1
<i>ngoy.</i>															
.....	20	.....	.....	62	5	9	2	1,021	.....	17	.....	.....	126	.....	1,400. 0. 0
<i>ngsai.</i>															
.....	3	.....	.....	14	.....	6	3	244	3	4	554. 0. 0	4	200	.....	.....
.....	420	167	111	1,032	155	594	314	20,545	95	321	26,314. 9. 11	220	6,352	24,344. 8. 4	65,682. 3. 8

* Not complete.

† Last year's account.

MISSION TO THE ASSAMESE.

GOWALPARA. — Rev. M. C. MASON and wife, Rev. T. J. KEITH and wife in the United States. 4 churches; 7 ordained and 3 unordained native preachers; 20 schools; 301 pupils.
 TURA. — Rev. E. G. PHILLIPS and wife. Other workers as well as churches included in Gowalpara.
 GOWAHATI. — Rev. MILES BRONSON, D.D., and wife, Miss ORELL KEELER. 5 ordained, 7 unordained, native preachers; 8 schools; pupils, 163.
 NOWGONG. — Rev. R. E. NEIGHBOR and wife, Miss ANNA M. SWEET. 6 native preachers; 2 schools, one for boys and one for girls; 251 pupils.
 SIBSAGOR. — Rev. A. K. GURNEY and wife, Mrs. S. R. WARD. 1 church; 4 native preachers; 2 schools, one for boys and one for girls; 84 pupils; 3 teachers; 2 Bible-women.
 HAIMOUNG. — Rev. E. W. CLARK, Mrs. CLARK in the United States. 1 church.

The principal event of special note in the history of the mission to the Assamese during the year under review is the establishment of two new stations among the aboriginal tribes of Assam. The new station at Tura, where Mr. and Mrs. Phillips have gone to reside, is really the first place we have taken up in the heart of the Garo country. Gowalpara is near it, but not in it; the nearest Garo village being about twelve miles from that place. But Tura is in the heart of it, and is the chief city or town of that important tribe.

The other new station is in the Naga Hills, in the Haimoung district, between Assam and Burmah. Mr. Clark has been now many months living in the heart of the hills among this hardy and savage race, and the people seem to give him a cordial welcome. All friends of missions will hail this bold movement on the part of Mr. Clark as evincing a missionary spirit, which places the progress of Christianity above comfort, health, or even life itself. The indications are that our work in Assam is to find its vitality among these border tribes. Beginning on the north-west, opposite Gowalpara, are the Kosaris and Meches accessible from both Gowahati and Gowalpara. Next of the hill tribes come the Duffolas, the Abors, the Miris, the Mishmis, all on the north. Thence between Assam and Western China and Burmah come the Singphos or Kah-chins, the Shans, the Nagas, the Kookies, the Mikirs, and on the south the Cossyas and Garos.

GOWALPARA.

Mr. Mason and Mr. Phillips have made good progress in the language, and are able to work with some effect. In January, 1876, in company with Mr. Keith, they made their first tour among the churches, or Christian villages. Mr. Keith had the privilege of reading to the people from his own translation of the Gospels into their language, and of leaving the precious word with them as he bade them adieu. He left the country shortly after, and is now at home in quest of health. In February they attended the Garo association. The meetings were well attended, and full of interest; and the missionaries were much encouraged. There were about a hundred and fifty Garo Christians present. After the associational meetings, it was the purpose of the missionaries to visit several out-stations; but Mr. Keith had an attack of fever, and they were obliged to return to Gowalpara.

On their way home they organized a church, consisting of a little more than one hundred members, living in the village of Rajahsimla and some contiguous stations. A church roll was made out, a covenant was adopted, and two deacons and a clerk were elected. They already have an ordained pastor, Gungram by name. Another church has been organized in Damra, the seat of the normal school.

In October the preachers and teachers of the mission were assembled at Gowalpara, that they might be more perfectly instructed for their work, and that their hearts might be enlarged for more thorough efforts. Mr. Mason tried to teach them the nature of Christian co-operation, and to explain the Scripture methods of organized life and action, at the same time that he endeavored to show them the magnitude of the work laid upon them. In November Mr. Mason made a tour of more than a week among the out-stations, and in December he spent two weeks more among the villages. He was permitted, during this trip, to baptize eighteen converts. But one of the most important results of this last visit of the year under review was the setting of the church in order. As already stated, he had given the preachers and teachers located

at these out-stations, careful instructions relating to the organization and work of a gospel church, and now he ordained elders, and had deacons and other church officers appointed, and the different companies put into working trim. Great pains seems to have been taken by this energetic young missionary to have these people move according to order.

TURA.

On the 7th of November last, Mr. Phillips left Gawalpara to make preparation for a residence at Tura, about one hundred miles into the hills. Tura is the chief city of Garo-land, and is the chief centre of influence among the people. As it is the political and social centre of the race, it is very important that we should make it the centre of our Christian work for the people. Mr. Phillips wrote in December last:—

"I have decided to build first a very small bungalow, twenty-four by thirty feet, and we will occupy that while the other is being built. When we have done using it as a dwelling, by removing the inside walls—which will be made of mats—it will be easily changed into a chapel. . . . I have been here about three weeks; and my working force has gradually increased to seven Nepaulese coolies, six Garos, and six sawyers, cutting lumber for the bungalow. I expect gradually to get together as many men as I need, and hope to have the roof completed before the rains set in. If I do, the work can be carried on during the rains, and perhaps may be completed before next cold season.

"I am greatly encouraged by the prospect of finding those who will quickly accept the good news. I reached here late on Saturday evening. Sunday evening I had a service in the tent. There are a number of Garo coolies employed here by government. A number of these attended, besides several others. Nearly all had heard a little of the gospel from different persons, but really knew very little indeed. They gave close attention, and were so interested that they, of their own accord, came again on Monday evening, and came also several other evenings during that week. I brought one of our native preachers with me from Gawalpara, and also one of the school-boys, temporarily, as servant. We had very interesting meetings.

"On the next Sunday we held two services. At the Sunday evening meeting they proposed—as they were obliged to work hard during the day, and as their homes are some distance from my tent—that, instead of coming to the tent, they would meet together at one of their houses during the coming week, and worship God. One of them is from near Damra, and has been baptized. He seemed ready at once to take a new interest. I am glad also to report that there is one candidate for baptism among the policemen. He is from one of our Christian villages, or rather from one where we have a school and some converts, and so knew much of the truth before coming here. He still needs instruction; but I think him a fit subject for baptism, and hope to baptize him ere long."

The small house is completed, and Mr. and Mrs. Phillips are now residing in Tura. The statistics are included in the account of Gawalpara.

GOWAHATI.

The venerable Dr. Bronson, though sick and unable to endure the hardships to which he has formerly subjected himself, is holding on at this station, and doing his utmost to sustain its interests. There have been some cases of conversion in the town of deep interest. Dr. Bronson baptized three young men, two of them the sons of native preachers. In March, 1876, several educated natives, young men of good connections, became deeply interested in Christianity, and opened their hearts to Dr. Bronson, expressing their distrust of Hindooism and their belief of Christianity. One of these young men attended one of the regular prayer-meetings, and knelt in prayer. When he arose he spoke as follows:—

"Brothers and friends, I formerly attended a mission-school near Calcutta, taught by Baboo Sal Behari Dey, where I read the Bible. But I did not think much what I read. Lately I have felt convinced that the religion of my fathers is false. I am a Brahmin, but caste is nothing. The worship of idols and Hindoo gods avails

nothing. I believe Christ is the Saviour of sinners. He gave his life for us." He then offered prayer, "O Jesus, receive me, forgive and save me; make me thy disciple." He then turned, and spoke to all present: "Brothers and friends, receive me. Let me be Christ's disciple with you. The religion of my people is all false."

Dr. Bronson says, "This caused a good deal of feeling and interest among our native Christians. They know what opposition and persecution he will meet with when he breaks the fact to his friends that he is no longer a Hindoo and Brahmin, but a Christian. He proposes to do this on Monday next. He has influential friends and relatives here. I tremble for him, but he says his friends shall not prevent him from embracing Christ. Pray for us. Pray for Gowahati, that we may see a plentiful shower of divine grace."

In October following Dr. Bronson baptized three young men, one the son of Kandura, one of the leading native preachers in Assam. These are encouraging tokens that the Lord is ready to bless the work in the central station. It has been observed that of late years nearly all the baptisms reported in connection with the station have been from the aboriginal tribes, and not from the Assamese. Dr. Bronson writing on the 1st of January, reviewing the year 1876, says:—

"In looking back through the year we see much to mourn over, much to be grateful for. Some progress has been made. Thirty-eight have been added to the church, making our present number 148. Several who have long heard the gospel as preached amongst us, unaffected hitherto, are now asking for a place with Christians; and a number on the Garo hills are waiting for baptism. I am anxious to be off, but my health does not permit me to go just now. I hope to go soon. My native assistants Kandura and Apinta are out among them."

About twenty disciples were awaiting baptism in the out-stations. Three women were employed during the year in teaching and zenana-work.

The girls' school under the care of Mrs. Bronson and Miss Keeler is reported to be in a flourishing condition. Besides this school for girls, several girls and women are regularly taught in the village schools among the Garo Hills.

The statistics for the year are as follows: Baptized, 38; added by letter, 3; died, 1; present number, 148.

NOWGONG.

The work of this station has been done in the spirit of industry and conscientious care which have marked Mr. Neighbor from the first. His health, as well as that of Mrs. Neighbor, has been poor; and they are obliged to look to a return to this country on that account, and also on account of their children, the latter having reached an age which makes it necessary that they should be placed under different influences than those which surround them in Assam. Mr. Neighbor thus presents the general plan of his work as a missionary:—

"My own efforts are being chiefly directed (1) to the bringing of the church here to a position of at least self-management, although it may be obliged to lean upon us for pecuniary aid; and (2) to gather together in favorable localities our Christian young men who have gone out from us here, and are now living isolated among the heathen population. In this way Christian centres will be formed to be the nuclei of churches. I regard this last as quite equal in importance to the first of the two directions of my endeavor; in fact, they may well both go together."

A passage of the same import with the above extract in Mr. Neighbor's report of the previous year was construed as savoring of an attempt to promote the spiritual security of the native Christians at the expense of their spiritual efficiency; a construction which Mr. Neighbor repudiates, and states that he is substantially at one with the views of the Committee. He says:—

"My plan will be made plain by taking a specific instance. At Habe's village a young Christian man has been sent out from the Normal School, to relieve Habe from his school, that he may give his whole time to evangelistic work as a preacher, for which he seems fitted. If now some of the boys who will leave the Normal School,

and who will not be employed by the mission, can be persuaded to take up land and locate themselves there, where they can unite in sabbath service, prayer-meetings, &c., and be under spiritual oversight, to some extent, of the native preacher, it certainly seems to me that this would be much better for them, and would also indirectly help the native preacher in his work, than if they should go off, mere lads whose knowledge of the gospel is so meagre, and who are themselves so weak, to live where they will be entirely separated from the helpful influences of other Christians, and to yield — as facts show is the case — if not altogether, yet in some degree, to the evil influence of heathenism.

“It has been the disposition of some of our native preachers to locate themselves in the station, rather than in central villages in the district; which I have been trying to break up, as well as to gather around these native preachers, at the outlying villages where they may locate, such other Christians as may not be employed in the mission. And for years to come most likely these bands of Christians will be but a mere handful as compared with the heathen masses all around.”

Miss Sweet is understood not to have enjoyed perfect health, but she is making good progress in the language, and gives promise of usefulness. The twelve native preachers have been employed during the greater part of the year, and much fruit has been gathered. There have been eighteen baptisms, one exclusion.

SIBSAGOR.

We condense from Mr. Gurney's report the following account of the church and mission work at this station during the last year:—

Assamese Work.

The laborers in this department have been Modhu, Kolibor, and Roganon. Modhu was ill for some time, but has done what he could in visiting the Assamese villages and the tea-gardens. Kolibor, though too old to be of great service, has held conversation with persons whom he met near his home. Roganon has done very well, conversing with Hindoos and Mussulmans.

The heathen Assamese are not easily impressed with the truths of Christianity. Some listen attentively and respectfully to the words of the preacher, others refuse to hear; some are full of argument, and others say very little. Many assent to all the preacher says, but will dismiss the subject by saying, “Christianity is good for you, but not for me.”

Kolh Work.

The Kolh work is far more encouraging than the Assamese. There are two native preachers, Amos and Andrew. Andrew lives near Tiyonk, and labors there and in the gardens in the vicinity of Jorhat. He has during the year held services on the Tiyonk and Bámun gardens, and preached to the heathen Kolhs on these and other gardens. Inquirers have appeared at different times during the year. Eleven have been baptized. They were ignorant indeed; but they understood the cardinal principles of Christianity, sorrow for sin, and trust in Christ, and prayed every day for strength and for the conversion of others. One of the converts, a little girl of ten or twelve years of age, is leading her mother to Christ. One had formerly been sprinkled, but now wished to be baptized. The Kolhs are remarkable for the completeness with which they renounce the superstitions of their old life: would that the Assamese were more like them in this respect!

At Nikipur, a garden south of this place, Christianity has made progress, some fourteen inquirers having appeared, all of whom are asking for baptism. From inquiry I learn that ten of them are fit subjects for baptism; I shall know further when they come in. There are at Nikipur quite a number of baptized Christians. It will be observed that all the inquirers have appeared on gardens where there were already baptized Christians.

The heathen Kolhs are ready to admit the truth of the preacher's words: they

confess their sinfulness and need of salvation, but plead inability. "Your words are true; but we are in Satan's net, and cannot escape." Rum-drinking and dancing are common among the heathen Kolhs. Some will say to the native preacher, "If we become Christians, we can't drink and dance."

The Sibsagor Church.

In the Sibsagor church are seventy-four Kolhs and thirty-one Assamese. Of the former the majority are laborers on tea-gardens, and do not worship with the church. The Kolhs who live in the Kolh village about three miles away attend service here regularly and promptly. Sunday services have been well attended during the year. A weekly evening prayer-meeting has been held in the bungalow since March last.

"I wish I could report more favorably the condition of the Assamese portion of the church, which, though fair for a church in a heathen land, does not satisfy me. The people are like children in their need of constant oversight and care. Most of them would not hold out if placed alone among the heathen. Yet we must expect them to be very imperfect Christians, considering the circumstances under which they were brought up. Like church-members at home, some are silent in the meetings, others take part. One man, excluded some time ago for bad conduct, now gives signs of repentance: he is assiduous in attendance at prayer-meeting and Bible-class, and appears like a true Christian.

"I have a successful Bible-class, studying the life of Christ. I am seeking to lead the members to study the Scriptures for themselves. The people manifest much interest, and are very ready to talk and present their ideas. Sometimes three or four will speak at once."

Mrs. Ward continues to work with her usual energy in the schools, as formerly. She has projected a large institution for Eurasian children, and already has a family of about a dozen of them. The boys' school consisting of about sixty Hindoos is under her superintendence. She opens it daily with Scripture reading and instruction, when she repeats the Lord's Prayer, the school joining with her. This school is under the instruction of a Christian young man, who is faithful in the inculcation of moral and religious truth. Besides this school Mrs. Ward has formerly had a class of select young men under her instruction; but the increased care connected with her Eurasian boarders has compelled her to discontinue this branch of her work.

She also has the general charge of the girls' school numbering about eighteen pupils. This school enjoys the instruction, religious as well as secular, of Mrs. Martin, a former pupil of Mrs. Whiting. Mrs. Ward spends a portion of every day in this school, engaged in teaching English and the vernacular, after which an hour is devoted to needle-work.

The statistics of the station are: Baptisms, 11; excluded, 1; present number, 105, of whom 31 are Assamese and 74 Kolhs.

HAIMOUNG.

This is the name of the new station among the Naga Hills, now occupied by Mr. Clark. The following is Mr. Clark's account of the new location:—

"The work here among the Nagas is much more promising than a year ago. True, the Naga church-members are considerably less than they were a year ago. Three have died, and the walk of some was so disorderly that it was deemed best to exclude them. The Naga church now numbers ten, and is entirely distinct from the Sibsagor church. No baptisms during the past year.

"The Haimoung villagers had long been talking about a much better site for a village on their land. The land was deemed much more fertile and easy to cultivate than that about the old site. In October a portion of the old village resolved to move on to the new site. As most of the Christians and those favorable to Christianity were determined to go, I went with them. Little did I then think that I should be

MISSION TO THE TELOOGOS.

NELLORE. — Rev. D. DOWNIE and wife, Rev. E. BULLARD; Rev. L. JEWETT, D.D., and wife, in the United States. 4 native preachers; 4 schools. Station schools, girls, 29, boys, 13; total, 42.
 ONGOLE. — Rev. JOHN E. CLOUGH and wife, Rev. A. LOUGHRIDGE and wife. Native preachers, 30; teachers, 29; colportors, 3; village schools, 26; station schools, 2; students in Ramapatam Seminary, 76; in Ongole Normal School, 59; girls' school, 62.
 RAMAPATAM. — Rev. ALFRED A. NEWHALL and wife, Miss LAVINIA PRABODY. 2 churches; 10 native preachers, of whom 3 are ordained; 6 Bible-women; 1 colporteur; 2 station schools (one for boys and married women, and one for girls) and 12 village schools.
 SECUNDERABAD. — Rev. W. W. CAMPBELL and wife. 1 church; 4 native preachers; 2 school-teachers; 1 colporteur.
 KURNOOL. — Rev. D. H. DRAKE.
 BROWNSON SEMINARY. — Rev. R. R. WILLIAMS.

NELLORE.

Mr. Downie gives the subjoined account of his work during the year under review:—

"Like all its predecessors, the year has neither been all joy nor all sorrow; not entire success, nor yet utter failure. But on the whole, we have great reason to be thankful: our sorrows have been light when compared with our joys; and our trials are hardly to be named when we recount our mercies.

"The Sunday services, sabbath school, and weekly prayer-meetings have been kept up without interruption. By these means we have tried to keep our own hearts and those of our people in sympathy with the great work; and, as our chapel is situated on the road-side, hundreds and even thousands of heathen stopping to listen have heard the Word and passed on. In many cases, no doubt, these words, like seeds dropped by the wayside, fell upon hard soil; but when the final reckoning is made, we trust it may be found that some seeds fell on good ground, and brought forth plenty and good fruit.

"The new Girls' School has been completed, and dedicated to the service of God and female education. It was examined by Government, and pronounced to be 'a most suitable and substantial building.' You will of course remember that the Woman's Board gave us an appropriation for the schoolhouse only, not for the dormitories. But a government grant in aid of the schoolhouse will enable us to meet the expense of the dormitories, cook-house, walls, &c.

"With our new accommodations our numbers have been greatly increased. There are now in the boarding-school thirty girls and a number of day-scholars. In the boys' school we have twelve boarders and also a number of day-scholars. The day-scholars, both boys and girls, are constantly changing, so that it is difficult to say just how many attend. Two years ago it was with difficulty that we could persuade parents to let their girls come into the school; now we refuse more than we take. On the first day of the new year we lost two girls by death, one by cholera, — a good girl, strong and generally healthy. I baptized her only three months ago; and she died trusting and rejoicing in Jesus.

"There is at present a great demand for village schools; but lack of teachers and money limits our efforts in this direction to four schools. These are doing fairly well.

"By a new division of work, or rather of field, about which I believe Mr. Bullard has written you, the Alloor church and part of the field now falls to my care. But as this change began only in October, I shall leave Mr. Bullard to report that field. Owing to the large amount of station-work in Nellore, it was found impossible for the missionary to do justice to the more distant villages. My field is now confined to the Nellore country; and although my most distant village is less than twenty-five miles from Nellore, the whole *taluk* is densely populated, and will occupy every moment of time I can possibly spare for touring.

"Our preachers and colportors have steadily pursued their work, travelling from village to village, scattering the good seed by word of mouth and the printed page.

"In May I was taken ill with bilious fever, which was followed by severe nervous prostration. As soon as I had sufficiently recovered, I was urged to go to the hills at once. On reaching the cool mountain air I soon began to recover; and in October I returned to Nellore in better health than I had known for two years. Whether this benefit will enable me to stand the test of another hot season, remains to be seen.

"Since the cool weather set in, I have been over a large section of my field ; and before the hot weather begins, I hope to see it all. We found great suffering for want of food ; and, I am sorry to say, found some who had gone back to the old life. Frequent visits of the missionary to these outlying villages seems to be still a necessity ; hence smaller fields and more men is a great desideratum. Our touring as well as much of our other work has not been of the *reaping* sort ; but we have sown the seed, if not with tears, at least with sorrowful hearts, as we have looked out upon the vast moral wastes ; and we trust we may yet reap with joy. But even if we never see the fruit of our labor in ingathered sheaves, we shall nevertheless labor on ; for we came not to baptize, but to preach the gospel."

"Our statistics are as follows :—

"Baptized, 14 ; restored, 3 ; dismissed by letter, 1 ; excluded, 1 ; died, 5 ; present number, 212 ; Sunday collections, Rs. 160.11.3."

The stations of Nellore and Alloor have been united, the latter falling to Mr. Downie ; but as Mr. Bullard occupied that field till the 1st of last October, his separate account is appended. Mr. Bullard says :—

"In some parts of the work, want of means has compelled the missionary, very much against his desire, to practise retrenchment ; and he has had to turn away from calls which came from different parts of the field. This limited state of the finances, as well as the presence of cholera in the field, has led him to confine his labors almost entirely to the church and vicinity of Alloor.

"Twice, however, the villages in the western part of the field were visited, where in two *talugs* (or counties) the work had already been commenced, and a preacher or teacher was residing. Had I not been obliged to go almost single-handed, and on each occasion to make the visit as short as possible, much more might have been accomplished, and fruit might have been gathered which had to be left untouched. The out-station at Athmakoor, and the school at Goondamudagool, though maintained a part of the year, have been virtually closed for six months. In both of these places, however, there are many promising indications ; and a few, it is hoped, are believing, and they are now asking for baptism.

"The work in connection with the church in Alloor has been particularly interesting. Indeed, we may say that during the greater part of the year there has been a decided awakening among the people, and a work of grace has been going on which, we trust, will not cease until the entire village and neighborhood shall have been reached by its happy influence. Early in the year a new interest became manifest. Larger numbers attended the house of worship, and a solemn spirit of inquiry prevailed among the people. Prayer-meetings were held from house to house in the Malapalem, with good interest ; and one after another of those who hitherto had been utterly indifferent to or openly opposed to Christianity came professing repentance, and faith in the Lord Jesus Christ. Not many at a time, but a few every month since, have been received into the church, and the interest is only beginning. Four members have died, two of cholera. K. Narasimah, who a year ago was ordained pastor of the church, having been by mutual consent transferred to another field of labor, the church have chosen and ordained in his place M. Appiah, who has been during the last three years connected with the mission as a preacher.

"Reference has been made to the work in the western part of the field ; and as we hope to give it more attention hereafter, allow me in conclusion to state more particularly our wants in that region. The aim is to establish a mission, and eventually a church, in each *talug* and central point in this part of the district. Already an out-station has been commenced in Athmakoor, and a school in Goondamudagool. What we now need is, 1st, a number of men especially prepared, who shall reside in and work in these localities, men capable of managing out-stations, and who shall, as soon as churches are organized, be ordained pastors. A few such are preparing for the work, and will be ready in a few months. We must provide for their support, which for some time to come must be secured in part, if not wholly, from Christians abroad. The average cost of support for a man and his family is about seven rupees a month,

that is, about *fifty dollars* currency a year; and this amount we expect to give them. 2d, We need a few buildings in these places which shall be sufficiently protected to allow of the missionary's stopping in them a few days at a time. From want of such a stopping-place, I have often been compelled to cut short a tour, and neglect important calls. These buildings should be erected, of course, only in the out-stations of important central localities, and would serve as chapel and schoolhouse both, and at the same time meet the wants of the missionary as stated above. The cost of such buildings would be about two hundred rupees each, and at least two are now needed in the western part of the field. These are our immediate wants, and we hope that they will be supplied speedily, that we may be able to work with success among those thousands of people for whom, as yet, so little has been done."

The work assigned to Mr. Bullard in the new arrangement was to travel in that part of the country beyond Nellore *talug* or county, and form churches where a sufficient number of Christians could be gathered, or in some of the more important centres. Nellore county covers an area of 626 square miles, and contains over 200 villages and a population of 179,769. The town of Nellore contains a population of 30,000, and is the capital of the entire district. It is the distributing point for the whole district, a circumstance which makes the missionary liable to constant interruption. It also contains a large European and Eurasian population, with which it is impossible not to mingle socially, and for which it has often been thought some religious provision ought to be made. Besides, the native church and schools, especially the new boarding school, and the new church and school at Alloor, will crowd the hands of the missionary in town.

Beyond Nellore county there are two entire counties, and parts of two others, wholly destitute of missionary labor. Both in area and population the region mentioned is double those of the former. This would be a sufficient reason for making two distinct departments, but the fields are distinct in a more fundamental respect. The region of Athmakoor, Rapoor, and Udiagheery counties differ greatly from the rice-fields of Nellore. It is literally impossible to work there with men from the former place, with due regard to health and life.

Besides, in Nellore county and towards the south the majority of the poorer class consist of Malas, while in the north and west the majority consist of Madagas. The latter are the people from whom such a large number of converts have been gathered. Efforts have been made to reach these people with men from Nellore, that is, Malas, and they have failed. Christians of all castes mingle, but the caste heathen cannot be reached by Christians gathered from another caste.

These are the principal reasons assigned by Mr. Bullard for the division of labor adopted between Mr. Downie and himself. He states that, since the division has been made, men of the Madaga caste have joined him from Ongole and Ramapatam, and are working successfully. Mr. Bullard says:—

"In October and November last I spent several weeks in Athmakoor, and we were much encouraged by what we saw among the people. Three were baptized; several offered themselves as candidates, but were not received. We hope, however, that some of them are true believers. The school at Goondamudagool has been continued, and has had an attendance of about 20 scholars.

"There are four other central points which I hope to see occupied with a practical force, and in each of which a church will probably be formed. Each of these out-stations has a hundred villages and a population of about 75,000, and they are all situated on the high roads to Nellore. These places are Athmakoor and Anantaragrum on the north bank of the Pennair River, and Puddulcoor and Survapully on the south. To travel and carry on the work in these four out-stations will require, exclusive of buildings, Rs. 2,400 a year; and it would do more harm than good to commence the work in all of them unless we can be sure of such an appropriation."

These are good plans, and would doubtless secure great results; but where is the money coming from? Mr. Bullard reports the statistics of the Alloor branch of the field: 1 church, 8 baptisms, 1 restored, 2 died, 4 excluded; present number, 100. These statistics cover only six months, from March 31 till Sept. 30, 1876.

ONGOLE.

Mr. Clough gives his usual clear and succinct account of his station for the year under review, the substance of which we give below:—

"One native preacher died at his post thirty-five miles north of Ongole in September. Two preachers and one colporteur who had spent part of his time preaching volunteered to go with Brother Drake to Kurnool. They left here early in July.

"Three from our Normal School who have been teachers of village schools for some time have been added to the list of preachers: hence we close the year with the same number we had at the beginning, 30.

"We have had schools with varied success in 26 villages, some of which are 90 miles from Ongole. These of course do not include the schools in Ongole. There we have had (1) one day school, with an average attendance of 25 scholars, (2) the Normal School, supported by the Woman's Baptist Missionary Society with 59 scholars of from 12 to 25 years of age, with an average of about 30; (3) the Ongole Girls' School, sustained by the Woman's Missionary Society of the West. The whole number on the roll of this Girls' School for the whole year is 62; but on account of the illness of some or of their parents, and the marriage of others, the average attendance was only 40.

"By the aid of a friend in America, new schoolhouses, which also serve as meeting-houses, in about a dozen new villages which are centres of populous districts, have been erected. In most cases the Christians bear one-half or more of the expense. In quite a number of places schoolhouses have been built wholly by the Christians.

College Campus.

"Oct. 30, according to the instructions of the Secretary of the American Baptist Missionary Union, I gave over charge of the Ongole Telooogo College Campus, and all that pertained thereto, to Brother Loughridge. I was the more glad to do this, (1) because Brother Loughridge is on the ground, and has leisure to look after the erection of the building; besides, he is a teacher born, and proposes to spend his life in giving to the Christian Telooongs a college. (2) My legitimate work occupies all of my time: hence I have no leisure to superintend any thing which other hands, that are both able and willing, can relieve me of, especially the erection of such extensive buildings as are required there. The college property which I turned over to Brother Loughridge cost Rs. 905.2.2, and is now worth *much more* money. This sum was provided for by the liberality of Brother Thomas Franklin and one or two others, and is a *bona-fide* gift to the Missionary Union.

"We fully expect Mr. Loughridge will make the Telooogo College such a success, that Jesus will be glorified through it, the Christian Telooongs elevated, the churches strengthened, and the Woman's Baptist Missionary Society honored. That society, for the money which they have forwarded for this object, have the *heartfelt* thanks of all our missionaries and of thousands of native Christians.

"I have travelled from place to place during the last year, as formerly. I thus spent about three months going from village to village on my pony, or in my tent.

"Since the middle of September last, much of my time has been spent in writing up the famine which is now upon us. Quires of paper were sent to the Madras newspapers and officials and friends during the last three months of 1876. God blessed my efforts, and Government waked up.

"Relief works have been started in different parts of this and Kurnool districts, and work has been commenced all along the East Coast Canal, which extends the entire length of the Nellore District, and rice has been imported by Government and private parties; so that it looks now as though the lives of most of our native Christians may be preserved, though cholera, brought on by privation in many cases, is carrying off many. God only can see the end; but we intend to fight on and pray on as long as there is any thing left of us, and the result will honor Jesus.

"I fully believe that when the famine is over, if not before, there will be such a turn-

ing to Jesus, such a casting-away of idols and Brahminism, as India has never before seen. Hence I am not discouraged : far from it.

The religious statistics of the church for the year 1876 are : Baptized, 656 ; received by experience, 2 ; restored, 4 ; died, 52 ; excluded, 28 ; present number, 3,407, residing in 287 different villages.

Ongole Baptist College.

The progress of the work on the new buildings for this projected institution is thus explained by Mr. Loughridge :—

"On the 30th of October last I received your letter informing me of the committee's vote assigning to me the duty of opening the Ongole College work. The collection of materials was commenced in July, and Sept. 9 the first stones were laid. From that date the work has gone steadily but slowly forward. The plan which was sent to the Rooms two years ago was abandoned as undesirable, since the quiet and privacy necessary for a home, especially in this climate, could not be secured by building schoolhouse and teacher's residence in close proximity. This plan of separate building was adopted by the committee in charge of the seminary work at Ramapatam, and experience has proved the course a wise one. The cost will not be greater. The style of building was unanimously indorsed by the brethren at a meeting in July last at Ramapatam.

"The Government of Madras is accustomed to make grants to such institutions equal to one-half of the whole cost. In accordance with this rule we made application to Government for a grant of Rs. 5,500 towards the college building. It was deemed best for me to go directly to Madras, and see the proper officers personally. This I did in February, and hope the visit will be successful in securing the grant, though it is impossible to state positively now. I found the director of public instruction a pleasant gentleman, and he was interested in our plans.

"This uncertainty has delayed my report, for I desired to lay the matter fully before you when I wrote, and I am sorry to be compelled to write now without that definite information which is desirable. If we receive this grant, the whole building can be completed now ; but if not, then only a part can be finished with our present means. The walls of the bungalow are now finished, and those of the college so far as we can build with present money will be raised by the time you receive this letter.

"The wide-spread famine which is now so seriously affecting the Presidencies of Madras and Bombay where the Governments are now feeding about 1,200,000 people on relief-works, will materially interfere with our building-operations. The ordinary wages of laborers (six cents a day for men, and four cents for women and boys) is sufficient to buy food in ordinary seasons ; but now that prices have risen from 200 to 400 per cent above usual rates, I have been compelled to increase wages in order that the workmen may buy sufficient food. This additional cost, with higher rates for materials and cartage, will make our buildings cost perhaps Rs. 1,000 more than would otherwise be required for their completion. This is the dark side of the picture. On the other hand, I have been able to give constant employment to a large number of poor Christians who would otherwise be in the greatest distress in their villages."

RAMAPATAM.

The past year has been a very trying one for this field. In consequence of repairs upon buildings, the changes of missionaries, and the famine distress, there was little progress in direct-mission work. Mr. Newhall writes :—

"In March Mr. Timpany and family took their departure for America, leaving the work in my hands only three months after my arrival upon the field. The difficulties of such a situation can be understood by those only who have experienced them. With very little understanding of Indian life and customs, not yet having become inured to the oppressive climate and strange food, having no command of the language, and with scarcely any opportunity for observation as to the usual methods of conducting mission-work, the situation was indeed trying. It is to be hoped, however, that the cause has suffered no more than would be inevitable anywhere under similar cir-

stances. For a time I was able to communicate with the people only through an interpreter. But this indirect and unsatisfactory method has gradually given place to the use of the vernacular, so that at the close of the year I find myself able to converse with the people, to a limited extent, in their own tongue. In my new work I derived valuable assistance from my associate missionary, Miss M. A. Wood, who came to the station early in the year to engage in school work, and who since the middle of the year last has been at my side, and is henceforth to be my constant companion and indispensable helper in every department of the work.

The Station.

"Most of the repairs and changes that were in progress or in contemplation when Mr. Timpany left were completed by Aug. 1. The chapel, which is also our school-house, is now in good condition for many years' service. Our bungalow, which was formerly in part Miss Peabody's schoolroom, has also been repaired so that it now affords a suitable protection from the hot winds and glare of the sun, which are so dangerous to Europeans in Southern India. Our accommodations for native people are by no means adequate; but, considering the large amount of money already expended on building-purposes, we feel disposed to put up with our present inconveniences. We always have in the station a few families who are employed as general mission helpers. Beside accommodations for these, we need a few extra houses for preachers and others who visit the station quarterly or oftener, coming from distances of five to seventy miles. But the majority of native people in the station are here to attend the schools.

"The mission school work is a very important part of the duty of the missionaries here in the station. It consists of two departments,—the general station school, which is a boarding department for boys, all of which is under the charge of Mrs. Newhall; and the girls' boarding-school, which is under the charge of our associate missionary, Miss L. Peabody.

"When Mr. Timpany left, Miss Peabody went with him to Madras, to take a course of medical study, leaving her school in charge of Miss Wood, who for seven months had charge of the entire school work of the station. Early in October, Miss Peabody returned to her work, with valuable acquisitions of medical knowledge, leaving Mrs. Newhall free to devote her whole attention to the boys' school and the schools in the villages.

"We regretted very much the interruption of the course of study in the boys' school, on account of the repairs upon the buildings. As soon as possible, however, the scattered fragments were brought together; and, through Mrs. Newhall's energies, something like systematic regularity has been restored. Very much more, however, needs to be done before this school will be what we ought to have to meet the demands of the field. Our means for this department of our work are exceedingly limited.

"Demands are frequently made upon us for a teacher in some village, with a promise to feed him; but the teacher is not forthcoming, and the request must be denied. We especially commend this subject to the attention of our brethren and sisters in America. The number enrolled during the past year is 31 boys and men, and 9 (married) women.

"The girls' boarding-school, supported by the Woman's Society of the West, has been in a prosperous condition throughout the year. The number enrolled has been 40.

The Field.

"The Christians distributed among eighty different villages, in numbers varying from one to fifty in each case, are all members of the Ramapatam church, except those in the vicinity of Kumbaldiny, where another church was formed a few years ago. We are sorry to say that they have not been very aggressive in their influence, nor have the labors of the preachers been so fruitful as we could desire. Realizing that the constant attention of the missionaries and frequent visits to the villages were the only

sure means of keeping things where they ought to be, we were looking forward with some impatience to the time when we could begin to travel.

"After waiting for the monsoon until December, we ventured out upon a short trip. We took men to draw our bandy, fearing that we could not feed the oxen. We visited eight villages to the north-west, in a circuit of about eighty-six miles. The bare fields, empty tanks, and dry wells, the houses made roofless to feed the surviving cattle with the thatch, and the gaunt and haggard looks of the people standing in daily fears of starvation on the one hand and cholera on the other, were enough to stir our sympathies to their very depths. But we were graciously preserved from the dangers all around us. The most difficult thing to manage was the urgent requests for assistance which met us everywhere. Of course we had to deny most of them, having nothing from which to draw for that purpose except our private funds.

"The Christians upon the field, as a whole, seem to be holding out well. Some have gone back to 'dead-meat' and the worship of idols, but many resist all temptations to leave their faith, saying, that if they die from famine, so much the better: they will go to heaven, and be delivered from all further suffering. A part of our preachers seem equal to the emergency, and succeed in keeping up the courage and faithfulness of their flocks. Our Bible-women supported by the Woman's Society are showing themselves a very efficient band of helpers, one or two of them doing the only preaching that the people hear.

"The village schools have suffered greatly from the famine, parents withdrawing their children to assist them in finding leaves for the cattle or food for themselves. The number of village schools is 12. Average attendance of boys, 58; of girls, 40; total, 98.

"The Kumbaldiny church is in good condition. Some are asking for baptism. In several other parts of the field, candidates are waiting for baptism, but cannot come in to receive it because they are unable to get food for the journey, or, what is worse, are too weak to walk such a distance.

"Statistics: Ramapatam church, baptized, 12; died, 7; present number, 653. Kumbaldiny church, baptisms, none; died, 2; present number, 115; total membership, 768."

THEOLOGICAL SEMINARY.

Rev. R. R. WILLIAMS, RUNGIAH and other native tutors.

"The past year has been one of very sad experience not only to me, but to the seminary also. Perhaps few have ever commenced a year's work with brighter prospects than we; but very soon a dark cloud arose, so dense that I felt that surely the night had come, that my hopes were all blasted. The first term was one of great success. The students had excellent health, and were full of enthusiasm. They passed such examinations at the close of the seminary year as to make us feel proud of them.

"Mrs. Williams gave all her time to the seminary, which was greatly appreciated by the students, and invaluable help to me. We felt that our days of darkness were past, and that we were now *ready* to do the work to which we had given our lives. But alas! the second term opened with great changes. That greatly beloved teacher's chair was vacant: her welcome voice was no longer heard. All felt sad and dejected, realizing to some extent the great loss which the seminary had sustained.

"The question was, Who will take her classes? I felt that my work was already too hard for me, in my poor health and deep affliction. We had more classes than ever before; for many new students were present, swelling our number to one hundred. We divided the work among the native teachers as far as we could, and I took the balance myself. God gave strength of body, and faith in his promise, to commence the work, and has sustained me in a most wonderful degree.

"I have taught, much of the time, six hours a day, in addition to preparing my lectures in Telooogoo, which required much hard work. I have also preached once every sabbath in our chapel. The many cares necessarily connected with the seminary have greatly increased my burdens, particularly in the last few months. In

sequence of the dreadful famine I have found it necessary to supply the students with grain, which has been much trouble, and sometimes has caused me much anxiety. But God has given strength for all. The seminary is prospering in every respect, and is financially sound. Prices are fearful,—more than four times the ordinary rates,—which makes the students' food very scanty. They have enjoyed most excellent health during the whole year. They have done much hard work, and made grand progress, as a whole.

"We have three faithful and efficient teachers. My helper, Rev. Rungiah, is one of the noblest Christian men I have ever known. I feel that God has blessed the seminary in giving such a man to mould the coming ministry. He is an able preacher, eminently godly, and has a model family. The other teachers are young men of superior ability and sterling piety.

"I wish the dear brethren in America could only see our teachers and students, and hear them for themselves. I am sure they would give more and more for this great work of educating the native ministry. They are really our only hope for extensive work. Missionaries come out, and soon have to return to their native land. Not so with these: they toil on, outliving three or four generations of missionaries.

"The teachers and students have done much preaching during the year. We have reason to believe that many have heard the word from their lips, and will swell the number who will praise the Redeemer forever.

"Finally, God has laid his hand upon us, but with the affliction he has given us grace. We are not discouraged, though sorrowful. Our faith and hope in God's promises were never greater. God will take care of the seminary, for it is his own work. The teachers and students are all his own."

SECUNDERABAD.

The health of Mr. and Mrs. Campbell has been good during the year, and they are doing the work well organized. The Committee deeply regret that they have not been able to appropriate money for a compound and the necessary buildings, which must be secured before the mission can be regarded as firmly established. In consequence of the strict regulations of the Anglo-Indian church in regard to consecrated burying-grounds, Mr. Campbell has accepted a grant of half an acre of ground, and added it in as a mission burying-ground.

"Although the Lord has blessed us, we have not been without our trials. During the latter part of the year our little church, while in its very germ, was tried and sifted. It could not be contented to see this branch planted without trying to sap its life. One thing after another came heaping up until the burden was one of great anxiety to the school and all shared in the conflict. Three were excluded, and one of these had previously thought would be our main helper. But the Lord disposeth, and we know he does all things well. It is safe to trust his guidance.

"In September the Telooogo missionaries commenced the publication of a bi-monthly periodical, called 'The Telooogo Baptist.' We have long felt the need of some such publication for our Telooogo Christians. We hope to make it a means for the advancement of the Lord's work here. While my time has been somewhat occupied with this, I have endeavored to have it interfere as little as possible with my other mission-work.

"The school has been continued during the year, with the exception of the vacations. In this Mrs. Campbell experiences some difficulty in the instability of the scholars. But it has already been blessed of God, by bringing forth fruit. This is Mrs. Campbell's work; and she will give her own report. She will also report the day-school work, of which she has charge.

"During the rainy season in July and August, I met my preachers daily for Bible instruction. We took up the Gospel of John, and went over about half of it.

"In the first part of the year, before the hot weather commenced, I made one tour which Mrs. Campbell accompanied me. After the cool season began, before the

close of the year, I made three tours of from ten to seventeen days each. On these tours my native preachers accompanied me. Besides these, they have been out two or three times by themselves.

"I will add one or two incidents, by which you will get a better idea of the work. On one occasion, when a large number were listening, one or two conceived the idea of breaking up the little gathering. This they did by going a little distance around a corner, and in an instant returning and calling one after another away. All left, one by one, except an old man, and they tried to get him away. After rebuking one of the young men, who was a little distance from us, for his folly, we went our way.

"On the other hand, there are incidents showing interest. One evening we had been talking to a large number, who had been listening well, until it was nearly dark. As we were going away, one of them kindly asked us if we did not want some one to show us the way. Such a question we seldom hear. One morning a man offered me a native cigar, lighted ready for use (nearly all smoke). I kindly said that I had no use for it. But he manifested his kindness. The people have much more frequently repeated after us the name of Jesus, this year than last. Sometimes they say, 'When we learn more we will believe.' These simple incidents will give you some idea of the spirit we meet among the people. Taking a general view of this part of the work, I see progress which is really encouraging.

"I have already written to you about the conversion of the first three from among the heathen. They did not come out without opposition from Satan. The *sudras* of their village told them that if they came to Secunderabad, the white folks would sacrifice them to the railway-cars to make them go fast. But these three said, 'If we die we die; if we live, we live: but we are going.' They did come; and may God help them always to overcome Satan! During the year, two scholars in Mrs. Campbell's boarding-school, and some from among the European soldiers and Eurasians, have been gathered in.

"We have at the close of the year, four native preachers, a male and a female school-teacher, and a colporteur. Two of the preachers joined us during the year. They are all good, faithful workers. They have been detained from work a little by illness, but have generally been at their post, and anxious for the salvation of souls. When not out in the district they work in Secunderabad and the surrounding villages. When here, they give me daily reports of their work. I have often been pleased with the answers they have been able to give the scoffers. The Lord has generally given them the victory.

"We love our field and our work. Pray with us for the blessing of the Lord to rest upon his cause here."

Statistics: Baptized, 12; received on experience, 2; received by letter, 1; excluded, 3; dismissed by letter, 2; present number, 27.

We give a brief account of the schools in Secunderabad. The *Day School* was continued until the holidays without interruption. Mrs. Campbell taught three hours a day, and the native teachers, without any absence because of sickness, did their work faithfully. All who could read among the boarding and day scholars were required to learn seven verses a week from the Bible; those who could not read, as many as they could learn by repeating them after the teacher, who repeated them over and over till the scholars could say them without help. Generally the heathen children do not object to learn from the Bible, especially those from the poorer classes. A few from caste people try to avoid it, and would do so if Mrs. Campbell did not require it of them. There are 51 day pupils; average attendance, about 30.

Boarding School.—Mrs. Campbell has charge of the buying of all the food for the boarding-pupils, and gives it out daily as is required; also of the buying, cutting, and making of their clothes. The girls and boys are learning to sew and do other kinds of useful work, and to keep themselves and the house neat and clean. Number of boarding pupils, 13, of whom two have been baptized. There are two native teachers.

Sabbath School.—The sabbath school consists principally of the boarding-scholar

and church-members. The preachers often go out early in the morning, and gather in as many heathen children as they can; but often they have some excuse, and will not come. The day scholars are urged to attend; but only a few of them ever come near the house on Sunday. The scholars recite the verses they have learned in the school during the week. Some repeat many verses. One little girl about six years old has learned 177 verses during the year. The teachers also learn a lesson; and, after all have recited, a few moments are spent in conversing about the lesson. Mrs. Campbell often asks them to tell her one thing they have learned that did them real good. It is interesting to hear them quote various passages, with a few of their own thoughts about the meaning.

KURNOOL.

Mr. Drake reached Kurnool on the 11th of August last, and immediately made the best arrangement he could for living and for the accommodation of his associates. The Committee was not able to provide funds for a house nor for a chapel, which are much needed. After reaching the field he expressed the belief that God has a great blessing in store for the people of Kurnool. "We should not entertain a doubt in regard to the success of the work. I have not come here to experiment. I feel that the Lord has brought me here to do a work for him, and I want to be found in my place."

Before the close of the year he was permitted to see the first fruits of the harvest he has gone forth to gather. He baptized twenty-two converts in December, and speaks of others who seem to be interested. "I think," he says, "there are many truly believing already, but I am waiting to see how they continue to manifest their interest. . . . I think there will be many who desire baptism in a few months. They ask for it now, but I fear they may be influenced by the hard times with the hope that some relief may come to them. Those already baptized show a real interest, and seem to be making good progress. They are much scattered, as they have to go a long distance to their villages to their relief works. The new station gives promise of much good."

The whole number of baptisms among the Telooagoos in 1876 was 724; and the total number of members in the churches, Dec. 31, was 4,394.

MISSIONS TO THE CHINESE.

BANGKOK (SIAM).—Rev. WILLIAM DEAN, D.D., and wife. 5 churches; 9 native preachers, 2 of whom are ordained.

SWATOW.—Rev. S. B. PARTRIDGE and wife, Rev. W. K. McKIBBEN and wife, Miss A. M. FIELDE, Miss MARY E. THOMPSON; Rev. WILLIAM ASHMORE, D.D., and wife, in the United States. 15 out-stations; 15 native preachers, 2 of whom are ordained; 20 Bible-women.

NINGPO.—Rev. J. R. GODDARD and wife, Rev. M. A. CHURCHILL, Rev. E. C. LORD, D.D., Dr. S. P. BARCHET and wife, Mrs. L. A. KNOWLTON in the United States. 9 churches; 23 native preachers; 3 colporters; 1 Bible-woman; 3 day schools for boys, 52 pupils; and 1 boarding-school for girls, pupils, 23.

ZOAHYING.—Rev. HORACE JENKINS, Mrs. JENKINS in the United States. 3 churches; 6 out-stations; 6 native preachers; 3 colporters.

BANGKOK.

Dr. Dean left Bangkok in April, 1876, and landed in this country in June. He spent about six months in his native land, was heard in many of our pulpits and in various religious gatherings; and, after being permitted to mingle with family and other dear friends, he embarked at San Francisco on his return Nov. 1. He reached Bangkok on the 19th of December, in good health and refreshed in spirit. During his absence Mrs. Dean was very ill of typhoid fever, but had recovered before his return. A few days after his return he says: "I find some of our flock scattered, as might be expected. Two of our members from Ku-Buang were in chains for a charge of evading the claims of the revenue officer; but, this charge not being proved, I had them liberated and sent home; and last sabbath, as I came out of the chapel at Wat-Koh, I found two servants of one of our members roped in a line of twenty Chinese, whom the officers had just taken up for neglecting to pay their triennial poll-tax. I became responsible that

the two men should appear at the office and pay their tax on Monday when they were untied and sent home. Once in three years each Chinaman in the kingdom is required to pay to the Government three dollars; and if they wait to be apprehended it costs them a tical more. Still many of the foolish men will wait, with the vain hope of evading the tax, and finally pay a premium for being apprehended by the officers and suffer the disgrace of being in chains for a night.

"The church at Ku-Buang is still suffering from the influence of the Roman Catholics; and the new church at Pak-Lin has not yet erected the chapel. They say there is some hitch about the Government permit for the ground, on the plea that it was a legal title to the pretended donor to the church. I give you these facts, that you may not think of us more highly than you ought to think. The cause is the Lord's work; the Lord knoweth them that are his, and his work is soon to prevail, however long it may be the trial to our faith and patience. 'The everlasting God Jehovah faileth not, neither is weary.' Therefore we need not faint; but if the old apostles had said to us, 'Lord, increase our faith,' we may well repeat the prayer; and the Master has occasion to say to us, 'If ye had faith like a grain of mustard-seed, ye might do for the salvation of the world. If we could throw ourselves on the arm of the Lord, we should be sustained; if we trust his word, the work will be done.'

"*Congregations in Bangkok.* — Since my return I have sent another preacher, Lengkia-Chu, and the young man who was a member of my Bible-class has gone to Ku-Buang. Our Sabbath congregations here in Bangkok are not as large as used to be, and there seems a falling-off in the pecuniary support of the churches. One of the old preachers has gone into secular employment, thus sympathizing with some of the churches and ministers in the United States."

In speaking of several funerals he had been called on to attend, he adds: "Some of the native members of the several churches of our mission, and some of the converts have fallen lower than into the grave. One of the members compares some of the converts to Moses when he came down from Mount Sinai with the tables of stone in his hands, and threw them down and brake them all at the foot of the mountain; i.e., they have broken all the commandments of the Lord together. I fear that the comparison is too true concerning some of them who profess to have been up the hill of God, to have seen his face, and heard his words. Others seem to hold on their way, and to grow stronger hands, and to grow stronger and stronger."

There are no statistics. The whole number reported last year was 317.

SOUTHERN CHINA MISSION.

SWATOW.

Mr. Partridge reports for this mission that all its members were greatly disappointed by the detention of Dr. Ashmore and Mrs. Ashmore in this country, but they were encouraged by the arrival of Miss Thompson in good health. He speaks gratefully of the good health of the members of the mission, though he has sometimes feared that he would be obliged to give up for a time, and seek rest. At the time of presenting his report he hoped he would be able to remain at his post a year longer.

He says that the school work in the compound has been successful. "A school-house for the boys has been built during the year. It is 91 feet x 28, one story, well built, comfortable and convenient for the purpose for which it is intended, has accommodations for twenty pupils; and this number can easily be obtained. The school is intended only for the children of Christian parents. The native teacher has been many years a member of the church. Miss Fielde has thus far had the supervision of the school; but I am happy to state that after the Chinese New Year (Feb. 13), Mrs. McKibben is to take charge of the school, thus relieving Miss Fielde of a portion of her too heavy burden. At our last church meeting here, at Kak (Feb. 13), three of the school-boys were applicants for baptism.

"The girls' school, under the supervision of Mrs. Partridge, has continued suc-

school, like that for the boys, is intended only for the children of Christians. The matron who has the care of the girls out of school hours is a Christian, and has for three years during which she has been employed given good action. The girls, under the guidance of the matron, do all the work connected with the school, such as the cooking, washing clothes, sweeping, &c. In addition to ordinary studies, the girls are instructed in sewing and in *cleanliness*. They are making very satisfactory progress in their studies, and once in two months pass table examinations. During the year, Mr. McKibben and Mrs. Partridge have directed the pupils in singing, with very marked success.

Miss Fielde has continued her work with Bible-women, having twenty employed. These women are sent out, two and two, to stations already established, or to villages in the vicinity of stations, where they rent rooms for two months or more, and teach these women the truths they have themselves learned. By this means very many, who it would be impossible to reach otherwise, now hear the gospel. The good results of this work among the women are already manifest, and the importance of the work cannot be over-rated.

A new out-station has been established this year, under the supervision of Mr. McKibben, in the market town of *Lai Pu Sua*, in the district of *Fio Peng*, about five miles northerly from Swatow. The people in that vicinity seem well-disposed, and are generally friendly in their relations with the preachers. Mr. McKibben has needed two young men there, and we hope through their efforts to extend our work farther in that direction. We had rented the house for one year for twelve dollars; but, as the owner wished to go to Singapore, he offered to sell it to us for \$60 additional, — sixty-two dollars in all, — and we accepted his offer. Since Mr. McKibben's departure to Singapore, his brother has made us some trouble, claiming that the sale was irregular. The matter has been referred to the authorities, and we hope to have peaceable possession of the premises.

Another station has been opened at *Ke'k K'oi*, in the district of *Kit Je*, the rent to be paid for one year from the contributions of the church-members. Several persons from that vicinity have been baptized during the year, and there are many who have applied for baptism, but have been advised to wait until they have a thorough knowledge of the truths they profess to believe.

We have thirteen out-stations where the gospel is regularly preached, besides the chapel at Swatow, and two additional stations occupied by Bible-women. There have been baptisms at every communion season during the year, here at Kak Chie; and on one occasion eight persons were baptized at one of the out-stations.

We have corrected the church roll during the year; and by formal vote excluded persons whose names have for years remained on the roll, but whose faces have never been seen in the Lord's house for two, three, or more years, and whose general conduct has been such as to prove that they were not of us.

In the district of *Kit Je* the Roman Catholics have done us harm, and have led some members of our flock. These members have been excluded. The number excluded is therefore greater than in previous years. Notwithstanding our losses, there has been an increase in our *numbers*, and, we trust, a still greater increase in strength and efficiency.

The out-stations have been visited by your missionaries more frequently than in former years. The necessity for such visits, and the good resulting therefrom, are becoming more and more manifest. We need to see the assistants at their work, and to see the church-members at their homes, in order that we may wisely guide and instruct.

We are not able to give you the exact amount of the sums contributed by the native church-members; but the chapel expenses, aside from the salaries of the preachers, are in nearly every instance, been paid by the Christians. At one station, the preacher supports himself by his labor during the week. At another, one dollar per month of the preacher's salary has been paid by the church-members.

I give below a table of our statistics for the year."

STATISTICS OF SOUTHERN CHINA MISSION FOR 1876.

1876.	Out-Stations.	Ordained Preachers.	Unordained Assistants.	Bible-Women.	Pupils in Boys' Schools.	Pupils in Girls' Schools.	Baptized.	Excluded.	Died.	Gain during year.	Present No. of Church Members.	REMARKS.
December 31.	15	2	13	20	20	12	49	18	4	27	354	The fifteen out-stations do not include the chapels at Kak Chie and Swatow.

EASTERN CHINA MISSION.

NINGPO.

Mr. Churchill has, at his own suggestion, been transferred to Hang-chow, and Mr. Goddard has been left with all the work of that branch of the Ningpo station on his hands. In consequence of the care of so many chapels devolving on him, he has discontinued his theological class, which was of the highest importance to the success of the mission. Mr Goddard thus dwells on the lights and shadows of his work:—

"Work is going on regularly at all the chapels; and I have spent much time going with one or two native preachers from village to village, where the gospel has seldom or never been preached. We are courteously received everywhere, and are able to preach freely; but we see few results. There are a few inquirers, some of whom we hope will prove true disciples; but my heart is pained, and I am often almost in despair, at the apathy of this people. They will not be saved, many of them, just because they are so wrapped up in worldliness, so engrossed in the struggle for food and raiment, that they will give no thought to any thing beyond.

"Yet we are not left wholly in despair. God has his chosen people here, and they give as strong evidence of thorough conversion as any elsewhere. They are, indeed, 'living epistles,' our 'joy and crown of rejoicing,'—few in numbers, indeed, yet precious as the first fruits of what shall be in time an abundant harvest. When tried and depressed by the indifference of the heathen, and the ignorance and the worldliness of many of the converts, I have been greatly refreshed by the strong, simple faith and consistent life of these humble and unlettered but sincere Christians."

Dr. Lord is mostly confined to the city, where he has charge of two chapels, and is aided by three native preachers. Dr. Barchet looks after the work in that department outside of the city. He gives the following account of his field and of his work:—

"You may have learned that I have endeavored to work inland, in a south-west direction from Ningpo, and that my stations are Nying-kong-gyiao, with its out-station Moh-K'ang, and Kong-k'eo with its out-station at Dong-ao. I also partly work the stations at Ningpo and Nen-meng-nga, making six stations in all.

"Beginning with Ningpo, I may state that the work has been prosperous. Our meetings have been fairly attended throughout the year. Souls have been added to the church; and there are several inquirers, who, if they continue well, may ere long be received as visible members of Christ's church. The work at the North Gate, Ningpo, is really in Dr. Lord's care, and he pays the native helpers connected with this church and at Nen-meng-nga. I have only taken charge of the outdoor work, and give here the statistics with our other churches to give you a connected view of the whole.

"The out-station at Nen-meng-nga I opened several years ago; but, as we were at first only able to rent and then to lease a house, we were shifted from one place to another. Last year I succeeded in buying suitable premises, which will, I doubt not, greatly help to make the work permanent. In connection with the Ningpo church were baptized last year, 10; deaths, 3; present number of members, 70; contributions, about \$18.

"*Nying-kong-gyiao*.—The work in connection with this church has not been marked

lately with any special success, but prospects are beginning to look brighter. There are at present three applicants for baptism. Besides preaching the gospel, a small day-school has been carried on, to enable the children of our native Christians to get a knowledge of Christian truths.

"Received last year, by baptism, 1; excluded, 3; present number of members, 26; contributions, \$12; schools, 1; pupils, 8.

"*Kong-k'eo*. — This little church manifests more spiritual life than that of Nying kong-gyiao. The native Christians are not ashamed to own the name of Jesus; and, as they are willing to do something for the cause of Christ, we cannot doubt but that God has blessings in store for them. We are encouraged by seeing an increasing spirit of inquiry and by a number of applicants for baptism.

"One of these applicants, a tailor by trade, I visited a little more than a fortnight ago, when I found him working with his needle, and reading at the same time a gospel tract to his neighbors who were standing round him. I was the more pleased to see this, as he could not possibly have known of my coming.

"I may mention another case of a widow woman, who has likewise given proof of her sincerity as a believer in Christ. Whilst recently laying the foundation of her new house, she, to the surprise of friends and relations, discarded all idolatrous ceremonies. In building a house, it is usual to choose a lucky day, and to ask the favor of the god of the ground. She decided to do neither, but invited instead our assistant from Kong K'eo to hold a service at her place, and to ask the blessing of God on her undertaking.

"Received at Kong K'eo, by baptism, 1; present number of members, 15; contributions, \$13.

"Altogether, then, we received last year, by baptism, 12; excluded, 3; died, 3; present number of members, 113; contributions, \$43.

"In order to stimulate our native Christians, and especially our native helpers, in the study of the Scriptures, I conduct a Bible-class every Monday. Besides this, we have a monthly association to which we expect all our native helpers to bring a written essay on some scriptural subject, selected at a previous meeting. We always invite discussion, and it is very gratifying to see on these occasions their growth in scriptural knowledge.

"The medical work has been steadily growing in extent, and I trust, in usefulness, gaining the good-will of the natives. I see patients Tuesdays and Thursdays. For fear of getting patients in greater numbers than my strength and means would allow, I did not put up any sign or advertisement, but thought only of relieving to some extent the sufferings of our native Christians and their friends. In spite of this precaution the work has been increasing; and it is now usual for me to have as many as fifty and sixty different people to prescribe for in a single forenoon.

"I have been training to some extent two native Christians. These young men are beginning to be of use to me in dispensing medicines, as well as in speaking to the people about the great Healer of souls. Dr. Lord's Bible-woman also comes in to speak to the women. Patients we get from many parts of the province; but the majority come from our own immediate neighborhood.

Mr. Churchill continued his residence in Ningpo till the close of 1876, and it is understood that he left that city for Hang-chow about the middle of January.

"I have felt the removal to Hang-chow keenly. It seems, on the whole, the path of duty; and loyalty to duty is the condition of the Divine blessing. Hang-chow is a stubborn field. I may be buried there a good many years before you hear from me; but I hope you will hear from me before my work is done.

"The needs of Ningpo cannot be met by the three whom I leave to go to Hang-chow. One is a consul, one a physician, and the third has too much on his hands to be teacher and evangelist at the same time. The field is well supplied with native evangelists; but the opinion seems to prevail among missionaries, as it does with you, that these evangelists must be led unto the work by the foreign teacher, and taught to reach by their zealous example, or they will accomplish but little. If such be the

truth, you must write Ningpo upon your list of places needing re-enforcement; for Mr. Goddard has not *time* to do this, though, as I know, his desire is to do so.

"Evidently, however, we ought to enter a wedge at Hang-chow into heathenism, and also, I may add, into what is erroneous in other forms of evangelization. I wish you had a better wedge.

"With reference to my past year in Ningpo, I would say that during the first of the year, I thought it the wiser course to give most of my time to the study of the language. My evangelistic work consisted in an endeavor to be present three or four afternoons in the week at the chapel in the city. The average attendance of hearers, such as listen for half an hour perhaps, may be placed at about thirty, for a preaching time of an hour or an hour and a half. In the summer, during Mr. Goddard's absence, I went to the chapel in the evening instead of the afternoon, averaging perhaps five nights in the week. I kept this up some six weeks, till the attendance dwindled down from eighty to below twenty, when the afternoon preaching was resumed.

"During the past two months I have spent much of my time in the country. With two preachers, I would visit villages within a radius of three or four miles around the chapel. The day's work might be summed up as consisting in trying to present the gospel to people of different villages, the sum total of listeners for half an hour during a day's preaching amounting to about one hundred and twenty-five. This of course includes many who would listen for an hour and over; we also distributed tracts to such as could read."

ZOAHYING.

Mr. Jenkins gives quite a lengthy account of his work at this place, from which we condense the following report:—

"In some respects the mission year 1876 has been one of peculiar trial. The finishing of the mission-house, work upon which was suspended for the want of funds in 1875, imposed upon me severe labors this year. But I am more than happy to say the building is completed, and I have a comfortable home. During the summer, I received funds from the Woman's Missionary Society to erect a school building for the accommodation of the boys of the native Christians, and for the training of assistants. It was desirable that the building be put up at once, as I wished to place several young men under immediate instruction, and several boys were waiting to enter the school; but I had not strength to superintend its erection in connection with work upon the mission-house; and, when free to undertake it, building-material could not be got together because of the drought. The foundations are laid, and the erection of the building will be proceeded with in March next.

"While looking after the temporal affairs of the mission, there has been no abatement in the work of evangelization. I have statedly visited all the out-stations, spending sufficient time to look after the disciples at their homes, and to preach to their neighbors.

"In the spring I made a journey to King-wa. At noon of the day after my arrival in the city, the house in which I was stopping was struck by lightning, somewhat damaging a portion of the building, but injuring none of the occupants. Immediately report was spread through the city that 'heaven and earth had united to kill the foreign devil,' drawing together an immense crowd which would not be controlled, and I barely escaped violence. The next day I walked through the principal streets, to let the people see that I still lived; but was obliged to beat a retreat to avoid stoning at the hands of the rabble. Quiet was restored in a day or two, when I had a fine opportunity for some days of preaching to the numbers who constantly thronged the premises of the old Christian Tsiang. I made it a special point to look up the leading men of the disbanded church, and found them all wedded to their idols. Their return to God must needs be through deep humiliation.

"The Christians and mission laborers in the Zông-pah district have been sorely tried by the excitement caused by the absurd report that foreigners were letting loose among the people legions of paper devils, which had the miraculous power of transforming themselves into toads, and crawling in upon the unwary sleeper at night,

nawing off his his queue; and death would follow in about ten days thereafter. Songs were beaten at night by men who went about crying, 'Kill the foreign devils,' thus exciting the people to hatred and deeds of violence. The chapel at Zông-pah was toned at night, and the day set for the total demolition of the chapel at Saen-gyiao-u; but the evil was averted by the timely visit of a Presbyterian missionary in the neighborhood, who procured the aid of the district magistrate against the exasperated populace. Notwithstanding these threatenings, the assistants kept open chapels, and the Christians remained firm.

"Zin-tsing is a new station opened the past summer. It is in the plain, sixteen miles to the west of Zoahying, situated on the main route of travel to Hang-chow. It is a village of three or four thousand inhabitants, forming a convenient centre for the delivery of country products to a densely populated district. There are no Christians living either in the village, nor within its immediate vicinity; yet I deemed it wise to cate an assistant there with the hope of success. Already he has found his way to villages at the foot of the hills which skirt the plain on the south, and he reports a few interested listeners.

"For the first time since the organization of the Zoahying church, it has been disordered this year by the ill conduct of a majority of its members. A brother, a shoemaker, got so entangled in an affair with a heathen of the same trade, as to be summoned before a petty magistrate. Matters grew worse till the brother was stripped of his small earnings, and he barely escaped imprisonment. The members in their sympathy besought me to intercede in his behalf before the district magistrate. But as the matter did not come under the treaty, not being a case of persecution, I refused to interfere. At this the assistant threw up his commission, and all the male members of the church deserted me. I confess this was a sore trial to the flesh; but in justice to the Master, who said his kingdom was not of this world, I could not do otherwise. True, I besought them to stand firm by their profession in Christ, and if they suffered wrongfully to bear it patiently; but interference by others in days gone by, in matters of this kind, induced them rather to look to the arm of flesh than to God. Suffice it to say, the storm at length passed over, but it left its track of evils. The assistant and the brethren unitedly made confession; but the little band, once so noticeably exemplary, now bears impatiently the restraints of Christianity. Oh that God would help them to draw closer to himself, and to stand firm in the purity and strength of the gospel of Christ, each for himself and his household, and unitedly for the salvation of this great heathen city, and the teeming population of the Zoahying plain!

"But, apparent as are our weaknesses, the gospel has prospered in our hands. Even for a week in the midst of our trial, the chapel has been open daily, to welcome both high and low, rich and poor, to a hearing of the glorious truth of salvation by the man Christ Jesus. And while the many but heedlessly heard the echo of free grace and full pardon to all, a few caught at the sounds as those of hope, and are to-day with us as the disciples of Jesus."

Statistics: Preaching-stations, 6; native preachers, 6; Bible-men, 3; churches, 2; baptized, 7; excluded, 2; restored, 1; present number, 40; contributions, \$31.30.

EASTERN CHINA MISSION.

MISSIONARIES IN CHARGE.	CHURCHES.	Chapels.	Preachers.	Colporters.	Bible-Women.	Theological Students.	ADDI- TIONS.			LOSSES.			Total Membership.	Contributions for Preachers.	Contri- butions, Miscellaneous.	Boys' Schools.			Girls' Schools.		
							Baptized.	Restored.	Received by Letter.	Died.	Excluded.	Dismissed by Letter.				Day.	Pupils.	Boarding.	Day.	Pupils.	Boarding.
E. C. Lord.....	Ningpo	2	3	1	1	10	1	1	1	3	1	1	70	7,000	12,510	1	1	1	1	1	1
	Zoahying.....	2	3	1	1	4	1	1	1	1	1	1	19	10,184	10,184						
H. Jenkins....	Zong-pah.....	2	2	2	1	3	1	1	1	1	1	1	21	5,200	5,140						
	Hang-chow*.....	1	1	1	1	1	1	1	1	1	1	1	1								
	King-wó.....	1	1	1	1	1	1	1	1	1	1	1	1								
S. P. Barchet.	Kong-k'eo.....	2	3	1	1	1	1	1	1	1	1	1	15	8,150	6,743						
	Nying-kong-gyiao.	2	3	1	1	1	1	1	1	3	1	1	26	8,150	5,746	1	8				
J. R. Goddard.	Ningpo.....	4	4	1	1	3	1	1	1	6	1	1	79	46,050	32,900	32	44				
	Chusan.....	3	2	1	1	1	1	1	1	3	1	1	31	12,000							
	Si-tu.....	1	1	1	1	1	1	1	1	3	1	1	12	8,000							
M. A. Churchill.	Jih-z-kong.....	2	2	1	1	1	1	1	1	1	1	1	37	8,100							
Total.....	Churches.....9	22	23	3	1	23	1	1	1	4	14	2	310	174,550	101,623	3	52			1	1

* Stations unconnected with any church.

† About \$64.

‡ About \$88.

§ One school under charge of Mr. Churchill.

MISSION TO THE JAPANESE.

YOKOHAMA. — Rev. N. BROWN, D.D., and wife, Rev. FRANK S. DOBBINS and wife, Miss CLARA A. SANDS. 3 native helpers; 1 school; 20 pupils.

TOKIO. — Rev. J. H. ARTHUR and wife, Miss ANNA H. KIDDER. 3 native helpers; 1 Bible-woman; 1 school; 12 pupils.

YOKOHAMA.

Mr. Dobbins was appointed a missionary of the Union soon after the last annual meeting; and he sailed, accompanied by his wife, on the 1st of last October for his destination. He reached Yokohama early in November, and was welcomed by the members of the mission. He has made a good beginning with the language, though Mrs. Dobbins's health has been very poor nearly all the time since her arrival.

Dr. Brown says, "We have been blessed with more accessions than in any previous year, although laboring under many discouragements. Here in Yokohama we have had some trouble, arising chiefly from a bad man who crept into the fold, and was the means of leading away several others for a time. His efforts to break up the church have given us a good deal of anxiety, but we trust his influence over the members is broken. Our native preacher has been a great deal of help to us in these difficulties. We hope to ordain him to the work of the ministry before long.

"We have gone on with the scripture printing at about the same rate as last year. Luke is now being printed at the expense of the Bible Translation Society in England." The issues from the press, including Scriptures, amounted last year to 464,000 pages. The mission is now in great want of funds for printing Scripture tracts, catechism, &c., which are only less important in mission-work than the circulation of the Scriptures.

Miss Sands has conducted a daily Bible-class consisting of 7 members, has continued her day school, and held a sabbath school with an average attendance of 15; Baptized, 8; dismissed, 5; present number, 22.

TOKIO.

The labors of Mr. Arthur have been much interrupted by ill health, and he has been obliged to spend many months away from the station. After struggling against the advance of disease in vain, he has at last decided to come to this country, to

progress can be checked. The necessity of his departure throws a gloom over prospects of the newly formed church in Tokio, and is a very bitter trial to him and his estimable wife. The work was opening very promisingly, the attention the people was beginning to be attracted to the gospel, when the servant of Christ is arrested in his career, and compelled to sit still.

Last autumn an order was issued by the government, which would have been likely to have driven the mission out of the city proper into what is known as the Foreign Enclave. The lands of the latter district, being held by what may be regarded as a speculative land company, are very high, and it is difficult to secure a proper site for a mission house and compound. What can be done with Miss Kidder's school when the mission vacates the premises heretofore occupied, is somewhat difficult to say. Her work is the only hold we shall have on the little church gathered in Tokio, and even this hold is so frail that it will not be of much avail.

The baptisms at the station in 1876 were 16, and the present number of communicants is 20.

EUROPEAN MISSIONS.

MISSION TO THE FRENCH.

The general aspect of the work in France continues hopeful. A bill relating to religious liberty has been introduced into the Chamber of Deputies, and there is little doubt that the Chamber will pass it. What its fate will be in the Senate is not so certain, but the best-informed men of the liberal party in France think there is hope of its becoming a law. We give the reports generally in the words of the pastors.

PARIS.

Rev. ALEXANDRE DEZ, Rev. VICTOR LEPOIDS, 2 evangelists.

The year has been marked by the usual vicissitudes. Some have fallen asleep, and entered into rest. One aged brother who for twenty years has maintained his Christian integrity, who often came more than twenty-five miles to attend Christian worship, died in the beginning of the year. Others have fallen out by the way; four having been separated from the church because, as they thought, their necessities compelled them to labor on the Lord's day. Two others have removed from Paris, and we shall miss their presence in the house of God.

But the changes have not all been of a trying nature. There has been a good degree of spiritual progress among the members of the church, and some hopeful accessions.

"At the beginning of the year, a married couple, renouncing Catholicism and all its errors, to accept cordially Jesus Christ and his gospel of truth and of life, joyfully professed their faith in Christ, and were unanimously received by the church. They have since walked with great faithfulness. Their children attend the Sunday school and also the week-day school. In August two women were baptized. One is a sister of one of our brethren, baptized in 1875, who has faithfully preached to her. Since her baptism she has persevered in living piety. The other woman, formerly a Catholic, has since her baptism become a faithful evangelist to all her relatives and friends.

"The Young Women's Christian Union was continued through the year, under the direction of Mlle. Sara Lepoids; we think many have received good from it. Our young men have unfortunately lost their beloved leader, and they suffer from the loss, still we see among them evident proofs of the fear of God, and of true piety.

"Our dear brother Dez has continued to give lessons in sacred music to our young people, and tries to aid the work as much as possible, in spite of his daily labor at the office of the Credit Foncier. Brethren Vignal and Vorniere also labor courageously, according to their talents and their strength. Our dear brother Lallement, a faithful member of the church, does the same in our meetings for the people.

"The school in Rue de Lille under the care of Mlle. Marie Lepoids gives her some encouragement. She began, you know, in May last, with five children. She has now about twenty pupils, whom she teaches with courage. We ask of God that this school may soon be filled up, and that the children and their friends may be brought to the Lord. I have visited several of the relatives of these children, who now attend our worship, and give us hope of their conversion. I am myself greatly interested in giving religious instruction every week in my daughter's school. Our Sunday school has also increased.

"But the most encouraging things to us are our popular meetings for working-men Paris. The hall in the populous district of Plaisance and Montrouge is almost always filled; on Sundays especially it is crowded, even to the door. We have also established a Sunday school, where we now have more than eighty pupils. We gave them by way of encouragement a Christmas tree, similar to that in our chapel: it succeeded perfectly, and gave an opportunity to preach the gospel. Many of the children have bought the New Testament, which we sell at a low price that they may carry it home, and there disseminate the light of truth. There are in this neighborhood some souls which have spiritual joy; some seem already to have found Christ; and we pray for many sincere and complete conversions.

"We seem, however, to perceive a movement toward the gospel. A man of some consideration has written a letter (published by our journals) to his Catholic bishop, declaring to him that he leaves the Papacy, of whose errors he is weary, to turn to Protestantism. This letter makes quite a sensation in France, and it seems that a number of intelligent French Catholics are coming together to ask if they may follow the example of this man. If this movement becomes serious, it will no longer be only the inferior classes of society who will turn to the gospel, but also some of the cultivated classes,—men of progress who fight against Jesuitism.

"Our statistics for the year 1876 are: Died, 1; resigned, 4; excluded, 1; removed from Paris, 2; received by baptism 4, by letter 4; 5 candidates for baptism; present number, 90."

ST. SAUVEUR.

Rev. F. LEMAIRE; A. VERON, evangelist.

"This year has been to us very like other years. It is little progress that we have made: yet there is progress, I bless the Lord for it.

"In October we received into the church a dear sister of 64 years; in December, 5 persons, a woman from Montigny near Chelles, whose husband formerly persecuted her, but finally brought her to be baptized, and more lately has said, 'If I should die, I wish M. Lemaire to attend my funeral.' The other person is a young man, 34 years of age, from St. Sauveur. He has three children; and his wife, formerly friendly, now comes to our worship. We hope this year to see several persons, hitherto indifferent, deciding to live for the Lord.

"I am led to hope for more conversions, because our church at St. Sauveur has just passed through a good experience. The Spirit of God has breathed upon us; we have humbled ourselves, weeping and confessing that we have not done enough for the Lord. We remained together till midnight on New Year's Eve, to make our vows; resolved before God to talk more, to distribute religious tracts, and to hold frequent prayer-meetings to implore the conversion of particular persons. We then resolved to set a people apart among the unconverted, taking no share in those things which the world loves. Now may God help us, and may he make his strength perfect in our weakness!

"Our Christmas festival for the children this year attracted many from curiosity; 50 or 300 persons came to our chapel, where we remained three hours. I hope, at least, that some good was done.

"Brother Veron has demanded of the prefect of L'Oise an authorization to act as porter: he is to begin the work this week. This will be a means of opening new doors, of making acquaintance with new persons, and of promoting the reign of God.

"In the region of Chelles there is little progress; yet two persons from there have been added to the church within the year. At Soissons, Morsain, there is always religious destitution. It is a pity that it is so far away, and that communication is so difficult: we cannot do there as we would like. Brother Veron has had charge of that work for the last season: this year we shall alternate.

"Moyenneville remains nearly stationary. Our audience is reduced to about twenty persons, but is nearly always the same. However, we cannot be discouraged.

"Here are the statistics for the last year: Received, 5; restored, 1; excluded, 1;

died, 1; left the country, 1; gain, 3. We have now 79 members, in 20 different places; but the great majority is at St. Sauveur and St. Martin.

"Our church — poor — has given for missions, 325.70 francs, the largest sum we have ever reached. These are the general expenses of the church: —

"Missions, 325.70 francs; worship, 201.70 francs; association for mutual aid, and for the poor, 421.40 francs; total, 948.80 francs."

CHAUNY, LAFERE.

Rev. AIME CADOT; Mr. FERRET, evangelist.

"The year just closed has not been to the church at Chauny as happy as some others. Since the departure of Brother Veron from Lafere, I have been obliged partly to neglect Chauny, in order to give a part of my time to the neighboring church left without a pastor; so that I have not labored as much here as I hope to do this year, when one of the brethren from Lyons shall have come to take Brother Boileau's place at Lafere.

"The Lord has not, however, left us without tokens of his favor. Notwithstanding our sorrows, we have had some conversions. We were to have baptized six at Christmas: unfortunately only three were baptized, one of the candidates having received an injury just before, and the two others being unable to present themselves to the church that day. If the Lord will, we shall baptize them soon.

"After we commenced our winter series of evening meetings in the village, and our brethren and sisters banded themselves together for the work of evangelization in a more active manner, we took new courage on seeing new persons, in quite large numbers, at our meetings. We hope therefore to reap a richer harvest in the coming year than in the last. Our dear brethren and sisters are encouraged by seeing each other do good: the fidelity of one excites that of another. Our missionary meeting was very good. Many active members of our working-force were there. Some of our sisters might be called *tract-women*. They delighted us much by their reports. One had distributed about 75 tracts in her own village and neighboring villages. Pious women have a singular power of persuasion: they know how to excite emotion, to touch hearts, by speaking of Jesus and of their conversion, till the mockers themselves are in tears.

"Certain brethren are also very useful instruments, in the hand of God, in doing good by humble means. One of these spends the Sundays, when he does not come three and a half leagues from his home to the chapel, in visiting peasants like himself, the sick, and the poor, with whom he reads the Bible, prays when he can, and leaves tracts. If I am not mistaken, a large number of persons in the place where he lives have now a respect for the Protestant religion, through his noble and beautiful example. Not long since, a man who was hostile to him, and had never been willing to know any thing about him, having fallen ill, this brother went to see him, and encouraged him, read to him, I believe, a good story, and, before leaving, asked and obtained permission to pray. On rising, as he took the invalid's hand before leaving, the latter said, 'Mr. B., I did not know what sort of man you were: I thank you for your visit and your prayer, and I hope you will come again to see me.' Others of our brethren imitate this one.

"Thanks to God and to a few of our sisters of the village of Mondescourt, many Catholics come to our evening service at the house of our sister Cotin, and compare the gospel and the teaching of the tracts which they read. If any one has failed to understand, one of the sisters explains the wrongly interpreted passage; and if people become discouraged, they try to arouse energy and love of truth and salvation in the hearts that waver because of opposition.

"We have meetings at Sinceny on Sunday evenings. The house where we assemble is crowded. People are very serious, and some appear deeply impressed by the truths which they hear. The brethren at whose house we meet are very faithful and praiseworthy, which is a good recommendation for the gospel. At Mandescourt the house

where we meet on Wednesday evenings is too small. At Abbecourt the number of hearers has increased at the two last meetings. At Bène, where we go from time to time on Friday evenings, there is an encouraging movement. Sisters of charity tear or burn our tracts when they can get them; but one of these ladies, who has left off the religious dress, is, as it seems, well-disposed; and, what is very strange, it is the wife of a wine-merchant who has done her good by lending her our tracts.

"Thus we have encouragements on almost every hand. But, as regards the evangelization of our people, the work grows always easier, because the priests are constantly losing their influence, according as we appear to gain the favor of the people. What a pity that this poor people has lost the consciousness of religious needs, under the guidance of the doctrines of Rome!

"Statistics for 1876: Excluded, 2; removed, 1; died, 1; baptized, 3; present number, 96. Received for the poor, 163.55 francs; for the Baptist chapel at Montbeliard, 264.15 francs; for the chapel here, 43.30 francs; missions, 370.80 francs; total, 841.80."

LAFÈRE.

"For some time the church in Lafère has given a good deal of encouragement. The brethren continue to meet regularly, and endeavor to make the Saviour known, although they are still without a pastor. I go there as often as I can, and Brother Lemaire goes about once a month when he can. Worship is held every Sunday, thanks to the help of our colporteur Ferrett, who takes my place here when I am at Lafère, and goes there when I am here.

"Unfortunately, many of the brethren of this church are old and live far away, so that they do not come regularly to the chapel in winter. However, the number who attend our meetings increases; and I trust that this church will soon give encouragement to our committee, when there shall be a resident pastor to hold an evening service here, at which the soldiers of the garrison will be present.

"Some of the brethren lately received into the church are substantial men, capable of doing good. They go and read the Bible and pray at the houses of the other brethren, for mutual benefit. The wife of one of them has just been converted, and has asked me to baptize her, which I shall no doubt do at Easter, when we shall baptize two or three others, if the Lord will.

"There is hope for the future in a new village, from which the friends whom I know come to the chapel at Lafère. I saw there last week two persons who seemed very near the kingdom of God. This is due, after the grace of God, to the labor of another new convert, not yet baptized. Her husband, who was well disposed, but not quite delivered from all his anxiety, seemed to me positively supported by Jesus. He is happy, and weeps for joy. Two others, their neighbors, were weeping over their sins. The wife is deeply moved in her soul. 'I cannot sleep, sir,' she said to me; and she sobbed over the remembrance of her forgetfulness of God. Her husband wept with her for the same reason. In a neighboring village, a man whose wife has just been baptized is beginning to read with interest, which he had absolutely refused to do till now. In another place, some are well-disposed. Thus the work of God at Lafère seems to promise well for the future.

"Number of members recorded last year, 75; number who have gone away, giving no account of themselves, 13; removed to another Baptist church, 2; baptized in 1876, 3; present number, 63. Gifts for the chapel and the poor, 391.90 francs; for missions, 219.45 francs; total, 611.35 francs."

DENAIN.

M. VINCENT, Rev. PAUL BESSON.

"Another year has passed away; and, like preceding ones, it has brought us encouragements and disappointments. None of the preaching-stations confided to our care have repaid us as we expected. But perhaps the Lord will this year allow us to reap abundant harvests. Meanwhile our thanks shall be to God for the success we have had, and for the souls he has saved.

"Among our laborers there are very few who do not know how to make some sacrifices in order to have the gospel preached ; and I dare to hope that they will all come to understand better the importance of making their Saviour known, and that their liberality will allow us to employ a larger number of persons in the moral and religious elevation of our country.

"Brother Besson and I, without difficulty and without authorization (except for Denain), preach Christ in thirteen different localities, of which eight are in the Province of the North, and five in the Pas-du-Calais. Everywhere we have audiences varying from twenty to one hundred, and two hundred or more at Denain. We think that in several of these stations, where the population is constantly changing, there are many souls which have found the Saviour, without being baptized ; and many others carry away the germ of the good seed, which in its time will bear fruit for eternal life.

"Denain, without being very productive, remains always our centre of operations. We speak there of good hopes. We have just had a good Christmas festival. Because of the crowd at the door of the chapel, all the doors were opened, so that our attentive audience extended as far as the street. May many souls soon celebrate with us the birth of their Deliverer !

"Tourcoing has given us seven new members this year. We greatly regret that we cannot go there oftener.

"Préseau, Orchies, and Fline, are not growing weaker : on the contrary, they are becoming established.

"The Pas-du-Calais, which we can visit but too rarely, would give us great advantage if we could place a laborer there ; but while cultivating it, we wait God's time.

"The statistics are : Baptized, 15 ; received by letter, 2 ; present number in Denain and Tourcoing, 142. Besides the expenses of the chapel, tracts, the poor Sunday schools, and 225 francs for Brother Boileau's chapel at Montbéliard, the church has given for our missionary society 1,045.60 francs."

MONTBELIARD.

Rev. H. BOILEAU ; M. BIELER, evangelist.

"The building of our new chapel has occupied me greatly, and I hoped to announce to you the opening, and communicate to you our joy. Unhappily we have met with unexpected delays and difficulties, so that we are less advanced than I thought, and we shall be obliged to wait some weeks longer before being able to open our place of worship.

"Although our work has not been as prosperous as we could desire, yet we have occasion to thank God, since during the year just ended we have seen some leave the world and sin, and enter upon the narrow way which leads to life. If our baptistery had been finished, we should have baptized at least ten persons who seem to us to have been born again. This will be soon, I hope.

"I was lately called to preside at the funeral of a brother whom I baptized about three years ago, and whose death caused a public mourning in the large Swiss village where he lived, about thirty-six miles from here. At this burial I spoke of the Christian faith to a great multitude of people, who listened earnestly to the word of life. Among the hearers was a man whose heart was touched. The death, so sudden and yet so calm, of this devoted and faithful Christian, whom he had known well, and the exhortations he heard on this solemn occasion, impressed him to such a degree that he resolved to give himself to God without delay. He was present, without speaking to any one of his new sentiments, at the meeting which I held at the close of the funeral service ; and, about fifteen days after, he came to my house, made known to me his situation, speaking of his faith and of his conversion, and asking for baptism. He remained a few days, while I obtained information concerning him, and assured myself in interviews with him of the reality of his piety. Then I baptized him in the presence of a few brethren, who were all edified by listening to his profession of faith. I have since learned that this man who came so far to receive baptism is by his words and his life glorifying the God in whose service he is engaged.

"In a village of the neighborhood, Brother Bieler asked of the mayor authority to hold a meeting in the schoolhouse. The authorization was granted, and on the day and hour appointed, our brother was there ready to preach the gospel to the numerous villagers assembled in the hall; but a crowd of opposers came, and made such a disturbance that our friend could not make himself heard, but was obliged to leave the place without saying any thing, passing through the crowd of madmen, who shouted all sorts of insults. Now, it happened that the two men who were the leaders of the disturbance, and who so strongly excited the people, were suddenly struck two days after, one by a disease from which he is not yet recovered, the other by death. He had just eaten a meal, and was preparing to set out on a journey, when suddenly he was seen to stagger and fall: he was dead. Let us hope that this striking occurrence will lead the people of the village to reflect.

"Our church numbers at the close of the year 58 members. It has given for the poor, 50 francs; for expenses of worship, &c., 450 francs."

LYONS, ST. DIDIER.

Rev. J. B. CRETIN, M. ANDRU.

"We should acknowledge at the commencement of our report of the last year's work at Lyons, that there are always difficulties here; and we need to labor with perseverance, and with faith in the promises of God. Our heavenly Father has not left us without tokens of his love. We have made progress during the year. The church is confirmed, and we are better known to those without. The prejudice against us is great: we must have time to conquer it.

"At St. Didier the work is becoming established, and our doctrines finally prevail. Those who tried to lead souls away from us have been unsuccessful. We hope this little church of fifteen members will grow, and become a light in this Catholic country. They are not rich, but have subscribed for their library and for missions.

"At Villefranche there has also been unsuccessful opposition to this work, and I think there is progress there. The older members are learning to understand better their spiritual state and the necessity of a complete renewal. Some who asked for baptism when we first went there now feel that they are not converted, and that we were wise in advising them to wait. We are able to visit some new Catholic families.

"We have been greatly deceived in thinking that a certain Catholic family was converted. They acknowledged that they were living in adultery, and separated; at this we were delighted. Alas! they fell, and returned to their former state.

"There are three persons who desire baptism, but we have as yet delayed, not being sure of their conversion. We must be the more prudent, as enemies accuse us of granting baptism too readily. I think these are serious ones to whom we are called to do good.

"At Coigny, a village four kilomètres from Villefranche, three young people are converted, and a fourth is coming with them. Several influential persons give their approval, and have bought and are reading the Bible; but, as the name of Protestant has already become a reproach, they are afraid to come and hear us. We have not yet been able to have meetings attended by the Catholics: we hope that will come when fear shall pass away. Doubtless these four young persons will do good in their neighborhood.

"At Lyons our meetings are a little larger. Brother Andru, who is to take my place there, is much liked. I hope that in time the work there will become important. Lyons is a great centre for the East, for Switzerland, for the South and West. A church here may exert an influence far and wide.

"We had four baptisms in 1876. One member was excluded; two have ceased to attend worship. We have been patient with them, because they are in difficult circumstances; but, if they persist, we must exclude them. Three members have left Lyons; but, as they have not yet united with any church, they keep their relation with us, and we have not erased their names.

"Our collections in 1876 were as follows: For missions, St. Didier, 20 francs; Ville franche, one person, 50 francs; Lyons, 336.75 francs; for the poor, 100 francs.

"We can say that in the midst of our difficulties God has given us encouragement. He calls us to redouble our zeal and our faith, and to wait his time, which will come for Lyons. May he continue his presence and blessing, for these alone can make the work effectual!"

ST. ETIENNE.

Rev. CH. AUG. RAMSEYER.

"We have to render thanks to God for the blessings with which he has loaded our church this year; not outward blessings only, — the vacancies made have soon been filled, and several new members have been granted us, — but also several troublesome attacks of the enemy, who wished to sow tares in our field, have been repelled, and wounds have been healed. Thus we may say with the Psalmist, 'Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities, who healeth all thy diseases, who crowneth thy life with his loving kindness and tender mercies.'

"In January we were afflicted by the recall of our Bible-woman, discharged for want of funds by Mme. Pearse. This vacancy was almost immediately filled in a certain degree by the arrival of a sister from Switzerland, who has been very useful to us in the Sunday school.

"Another affliction much felt by the church was the death of Brother Villard, one of the principal pillars of our church, and owner of our place of worship. This brother was known and appreciated by many. His funeral gave opportunity to Mr. Crétin of Lyons, Mr. Humbert of the Free Church, and myself, to preach the gospel to a large assembly in the yard of our chapel and in the cemetery.

"Some time after, we had the happiness of restoring to the church a sister excluded two years ago. In July we received four new members, of whom I have already written you.

"Various circumstances having interrupted the meetings on week-days, which I held in Rue St. Louis, I have established others in the Quarter St. Roch. Several Catholics, among others a young man who intended before the last war to become a priest, have been my attentive hearers. This young man perseveres, and gives us hope. Lately the young men of our church and their associates have formed a Christian union, and the young women intend to do the same soon: both hope to aid us more effectually in the work. Many brethren have distributed tracts with zeal. The contributions of the church this year are 481.50 francs.

"In view of the stagnation of business and labor, this is a tolerable sum for a little society of miners and armorers. Yet the mission treasury shows a deficit comparatively large, and the brethren have done their best to increase their contributions for this object.

"The following are the present statistics for the year: Baptized, 3; received by letter, 1; received on experience, 1; dismissed by letter, 1; died, 1; restored, 1; present number, 31."

MISSION TO THE GERMANS.

BERLIN. — Rev. G. W. LEHMANN, Rev. JOSEPH LEHMANN.
COPENHAGEN. — Rev. J. KÖBNER.
ST. PETERSBURG. — Rev. G. KARGEL.
BUDA-PEST. — Rev. H. MEYER.

The following clear résumé of the present state of the work in Germany has been kindly furnished by Rev. Joseph Lehmann of Berlin. We can commend it as presenting in a brief space a very comprehensive statement of the work in Germany and parts adjacent.

"The past year of the German mission will always be a memorable one, on account of the occurrence in it of the Triennial Conference of the Union (July, 1876), which was blessed by the Lord to the restoring of peace among the churches, and the com-

osing of differences that had troubled them much since the formation of the church at Altona in November, 1871. All difficulties, indeed, have not yet disappeared, nor is the church at Altona, although a reconciliation between it and that at Hamburg has been brought about, yet within the Union; nevertheless the work of the Conference has been great, as by it a threatening division has been averted, a new and better period of the Union, and a return to matters of consolidation and general good, has been inaugurated.

"Among the latter are to be mentioned, the resolution to amend the rules for the disbursement of the fund for the widows of deceased missionaries, as well as for the assistance of invalid workers; a renewal of the desire for a permanent college (the last course of instruction was given in the summer of 1874 to seventeen brethren); the decision to publish a new edition of the hymn-book in connection with the brethren of the German Union in America; the transferring of the Chinese mission funds to the work in Russia, the former having been abandoned in consequence of the failing wealth of the missionary of the German Union in Ningpo, and the latter urgently requiring help. There is good reason for the hope that the remaining differences in the Middle and South Association will be adjusted speedily, and that the Union will come out from the whole crisis, its youth renewed like the eagle's.

"The statistics of Jan. 1, 1876, were: 110 churches, holding 1,296 stations, with 12,504 members, 1,774 of whom were baptized in 1875; excluded, 512; restored, 276; children in the Sunday schools, 5,954; teachers, 421; contributions, 188,891 mks., 35 pfg.

"If these 22,504 members are distributed over the different countries in which they live, the following picture is presented: North-western Germany, 2,487; Prussia, 8,485; Middle and South Germany, 2,176; Holland, 136; Switzerland, 418; Denmark, 2,006; Poland, 1,657; Russia (including Courland and Livonia), 4,560; Turkey, 121; Africa, British Caffraria, 458.

"These numbers are significant, and give a very correct indication of the comparative strength of the different parts of the work. Prussia occupies the first place in point of numbers, and so it has continued to do in blessing and labor. Beginning at Berlin, which is still the largest church in the Union, and will probably form two groups of its stations into independent churches soon, blessings have been enjoyed along the whole line as far as the boundaries of Russia, but have been chiefly concentrated in East Prussia proper. Here Königsberg with its model chapel and its large influence is a centre of interest. Here sixteen ministers of neighboring churches held a meeting of their own in May last. New churches have been formed here as offshoots from old stems, and several new laborers have entered the field. New meeting-houses have been opened, and have been visited by representatives of the towns. Dansig has come forward also as a new church, and is very promising considering its mercantile and maritime importance.

"In Pomerania the church at Retz has celebrated its twenty-fifth anniversary, when no less than 195 guests were entertained from neighboring churches, and where 945 persons have been baptized since its formation. The Prussian Association has also carried on the work of itinerant preaching vigorously, and has employed no less than twenty-three ministerial brethren in this service last year.

"In the North-western Association the progress has not been so marked on the whole: yet a most remarkable shower of Divine influence has been vouchsafed to the church at Brome, in Hanover, in particular, where up to the Triennial Conference more than eighty persons were reported as converted to God. The churches of Hamburg and Altona are both prosperous, perhaps the latter even more than the former. The latter has almost doubled since its commencement, and numbers now 293 members. It is very busy in casting the net into the dense population around.

"In the middle and south the brethren, following the example of Abraham and Lot, are about forming two different associations, both of them within the Union, which was the compact made at Hamburg, and which will probably be the most advisable method of settling their differences. In the new association Cologne and Barmen will occupy a

prominent place, while the old one will consist chiefly of the brethren in Hesse. Barmen has seen its station at Essen largely increased. Essen is the place where the formidable Krupp-cannon are fabricated. One of Krupp's clerks is the leader of the 120 members there, who have a nice meeting place, a harmonium to support the singing, and other privileges. The cause in Hesse has been weakened largely by the loss of some of its leaders; M. Becker of Frouhausen having gone to the final home, and others having been laid aside.

"Some progress has been made in *Switzerland*.

"*Poland*, although officially part of the Prussian Association, is, in fact, quite a missionary field of its own. Under the leadership of Mr. Alf, its martyr of days gone by, it is developing very favorably: new churches have been formed, new laborers have been sent forth. The great event of the year has been the finishing of the collection tour of Brother Siebert, one of Mr. Alf's deacons, among all the churches of the Union, in order to raise a fund for the erection of much-needed chapels in Poland. The compact was, that if the Polish churches would collect a thousand thalers amongst themselves, and if their German brethren would contribute the same amount, a Christian friend who is not a Baptist would add the third thousand. This arrangement has been carried out on all sides; and three chapels are already in process of erection. Mr. Siebert has also published a history of the Polish mission, with authentic and detailed accounts of the persecutions endured, which is quite stirring, and more than the German portion can boast of yet.

"But a special interest attaches to Russia at present, from the place it seems destined to occupy in future. The blessings enjoyed here have been remarkable everywhere. The fifth part of all the members of the Union are inhabitants of this large empire. At *Riga*, in Livonia, there are two churches, a German and a Lithuanian; the latter consisting of three hundred and eleven members, seventy of whom have been baptized during the last year. A chapel is in course of erection. In *St. Petersburg* a new cause has been started under promising aspects. In the central parts a new church has been formed at Cholossea. In the south, the membership in and around Odessa has grown, within the last two or three years, from sixty-two to four hundred and nine. The gospel is preached at forty places. An assistant missionary was urgently needed there, and one entered the field last year. The truth has even entered the Orthodox Church, as was reported in the April number of the Magazine. The latest news is, that even in Russian Caucasia there are Baptists at several places, and that forty-nine believers have been baptized by a brother who was at Hamburg some time since, and who is a resident at Tiflis now. This brother undertook a missionary tour of four months in these parts, during which he held most interesting meetings, chiefly in the meeting-houses of the Malakan sect. At last he was seized by some official, his passport taken away, and he transported to Tiflis. When the war with Turkey was most threatening, and the Russian governor appealed publicly to the patriotism of the country, our brethren came forward with the offer of sending forth from their midst three brethren and two sisters to serve the army in tending the sick. Their offer was received by the governor very graciously, and the fact was ordered to be published by him in the paper, when the whole document in which the offer was made was printed; and the fact that there are Baptists in Tiflis has suddenly become a matter of notoriety.

"It may be mentioned that the cause in *Denmark* is rather stationary at present. In *Hungary*, new ground is being broken. There are hopes that religious liberty will soon become the law of the land. In *Africa*, the cause is flourishing exceedingly, and has even led to the formation of a mission among the Kaffirs.

"There are some dark features also, which must be set over against the bright side just passed in review. The new law, according to which Baptist churches may obtain rights of corporation, which was hailed with so much joy, has proved to be of no use whatever in the way it is explained by some departments of the government. All the applications have been rejected, even that of the church at Berlin, on the account of the poverty of the members, and the large districts they enclose. The law for religious

meetings held by dissenters is enforced more strictly than it had been done for a long time. Besides, Antinomian views of the most radical kind have penetrated some of the churches, and caused disturbances, partly in consequence of the visit of Pearsall to Germany. The church at Berlin has lost more than sixty members through this heresy, which throws overboard prayer, the Lord's Day, church organization, temperance, together with confession of sin, as no longer necessary for "the perfect Christian." But what is most to be lamented is the dismissal of no less than ten workers by the committee disbursing the contributions of English Christians, which had formerly been intrusted to the Rev. J. G. Oncken, and the diminution of the salaries of several other brethren, which were supplemented from the same source, a measure which was unavoidable in consequence of the fact that these contributions have diminished of late, in consequence of the inability of the venerable founder of the mission to visit Great Britain for the purpose of keeping alive an interest in the work. This falling-off will be felt all the more grievously in a time like the present, when there is already so much suffering on account of the bad state of business all over the country. It would be very timely indeed, if America were able and willing to supply this deficiency of English resources.

"The statistics for 1876 received from Hamburg are rather confused. All that is reliable is contained in the following items: Baptized during 1876 in Germany, 1,127; Denmark, 88; Holland, 19; Switzerland, 19; Poland, 173; Russia, 452; Turkey, 9; Africa, 9; making a total of 1,896. Number of members Jan. 1, 1877, in the whole mission, 23,735. Of these, if I am not mistaken, and I am certainly not *far* from the mark, there must be in Russia no less than 6,400. Churches in Germany, 79; Denmark, 1; Holland, 1; Switzerland, 3; Poland, 4; Russia, 10; Turkey, 1; Africa, 1; in all, 116."

MISSION TO THE SWEDES.

STOCKHOLM. — Rev. A. WIBERG, Rev. K. O. BROADY, Rev. A. DRAKE.
GOTHENBURG. — Rev. T. TRUVE.

The brethren in Sweden have not yet secured liberty to preach the gospel. A student of the Bethel Seminary, named Carl Palmblad, was taken from the seminary out the middle of September last, arraigned before the authorities of Norrköping, and imprisoned for preaching in that town against the prohibition of the parish council. He was imprisoned fifty-one days. On the 6th of December he was liberated, a large number of people having assembled to congratulate him. The same evening he preached in Norrköping to an assembly of more than six hundred people.

Notwithstanding the unfavorable laws of Sweden, and the readiness of some of the ecclesiastical authorities to use them for the persecution of our brethren, there are yet unmistakable indications that the day of deliverance draws near. The sympathy of so large a number with Mr. Palmblad, and their coming together to hear him on the very evening of his liberation from prison, proves that the popular sympathy is with the victims and not with the ministers of these laws. Mr. Wiberg, in speaking of the dedication of a chapel in Orcho, states that the place was crowded, hundreds standing outside in the yard, while many of the higher classes of people, including the mayor, were present at the service. And in the wonderful work which has been moving Sweden during the last winter, the ministers of the State Church have been working with Baptists and Methodists with the utmost harmony and zeal, — a thing that will soon exterminate all oppressive laws in favor of the State Church.

The revival which prevailed in Sweden during the last autumn seems to have begun efforts to promote temperance. Mr. Wiberg says, "While in England I became acquainted with Mr. Eli Johnson, the temperance lecturer from America. I invited him to extend his journey to Sweden, hoping that through him something might be done to stay the tide of intemperance which prevails fearfully in this country. He arrived at Gothenburg early in September, and held there several meetings. About the middle of the month he arrived in Stockholm, where he held several meetings, and excited a great deal of interest on the temperance question. On Sunday, Sept. 24,

one of the largest Lutheran churches was opened to him, and he addressed some three thousand persons.

"Having volunteered to be his interpreter, I spent about a month in travelling with him. Some of the principal towns in the middle, north, and south of Sweden, as Upsala, Orébro, Gefle, Sundsvall, Norrköping, and Jonköping, were visited, and everywhere great interest was manifested. At the last-named place Mr. Johnson addressed about three thousand five hundred in the Lutheran mission chapel, and a distinguished member of the Diet took a leading part in the meeting. One striking feature in Mr. Johnson's addresses was, that he went upon the gospel principle of accompanying effort with prayer, urging the Christians everywhere to establish prayer-meetings to pray specially for a blessing upon the temperance cause. Consequently temperance prayer-meetings have been held in different places where he has visited.

"This visit of Mr. Johnson has been attended with blessed results in more than one respect. It has not only given a new impetus to the temperance movement in Sweden, but also united the Christians of different denominations in laboring for the advancement of the good cause, and has been followed by a revival of religion. Thus a remarkable revival has commenced in Gefle as a result of temperance prayer-meetings. Our brother and Sunday-school missionary, L. J. Bergstrom, writes from Gefle, under date Dec. 12, —

"I did not intend to stay here over a night; but on my arrival I found that the Evangelical Temperance Society had agreed to have a week of prayer, alternating between the places of worship of the different denominations, their respective ministers to preside. There was no expectation of any great success, but a wish to present the desires of their hearts to the Lord. On my arrival the third meeting was going on, and I soon perceived that there was something unusual coming. I could not leave the town without attending one more meeting. I fancied myself at a meeting of Messrs. Moody and Sankey, though no one among us would venture to compare himself with those eminent Americans. Evening after evening, from seven till eleven o'clock, we continued, the whole week through. It was impossible to follow the printed programme of exercises. Thus, instead of changing the places of worship, we had always to use the large Lutheran mission-house, as our Baptist chapel was too small; and there was no time to think of asking the committee in charge of the meetings who should be permitted to speak, for before the leading men fairly awoke in the morning, they were called upon to repair to the house of prayer to meet hundreds of anxious souls. Yesterday evening, the converts who felt that they had cause to offer thanks to God for mercy received were requested to manifest it by rising. From a hundred and fifty to two hundred rose to their feet to signify that they were of the redeemed of the Lord. Then those who were anxious were requested to signify it by raising their hand. On seeing the hands raised one could, in imagination, compare it to a scene of drowning persons eagerly grasping for ropes and boards thrown out to them. As these inquirers were mostly from the Baptist and Lutheran Sunday schools, special prayer-meetings were held every evening. The scenes at those meetings may be more readily imagined than described."

Rev. A. Drake writes, of this wonderful movement, "Tidings of great joy are pouring in from all parts of our field of labor. It is even more than a shower of grace: it is like the mighty tide of God rolling over our country. It is not an excitement produced by some eloquent revivalist, making the round among the churches; but it is an evident answer to prayer. Christians have been stirred up to call on the Lord, and expect a gracious answer. Our Lutheran brethren have also felt this call as never before. In many places they have united with Baptists and Methodists to ask for a blessing; and the result has been a work of grace, unparalleled, I am bold to say, in the religious history of Sweden. Whether ordained ministers of the gospel (former and present pupils of our Bethel Seminary) have taken a large part in the work, laymen bearing testimony for their risen Saviour, Sunday-school teachers gently leading their tiny flock to the Good Shepherd, or only humble bands of praying men and women, Baptist or Lutheran, the Spirit of God is present, awakening sinners to a sense of their lost condition, and bringing them to the fold of Christ."

1. Stockholm all classes seem to have been moved, especially the soldiers of the 1 garrison. The First Baptist Church in that city has had more than seventy conversions by baptism.

2. The Bethel Seminary prospered, notwithstanding the absence of Mr. Broady in this country from early spring until autumn. Mr. Wiberg assumed a part of his duties, besides looking after the interests of the mission generally. He has secured between \$10,000 and \$13,000 towards the erection of the new chapel for the Second Church in Stockholm; and, though the amount is not sufficient for the object, it is still enough to insure its ultimate accomplishment.

3. Mr. Drake in a letter enclosing the statistical table appended to this notice of the Swedish mission takes occasion to explain some items in it, and to give a brief notice of the missionaries supported by the funds sent from this country. He begins by remarking of the table, —

It fully verifies the expectations raised by the unusual awakenings last year. The number baptized has kept at 800 as a medium during the present decade, ranging some years a little above, some years a little below. Now we have reported 1,342. Yet we have reason to expect still larger numbers this year, as the awakenings springing over our country are a great deal more common and thorough than those of last year. The contributions reported do not by far reach the actual amount, as I know of several churches having erected places of worship, but not reporting any contributions. \$30,000 in gold I estimate as nearer to the real sum. And yet this sum does not nearly cover the need of our 240 churches, scattered all over the coast, mostly in the most populated area. It is only with hard struggles they have been able to erect a few plain frame houses; only one church I know of having built of brick, last year. The churches have taken a good step towards supporting their own preachers. A few leading men at central points still need assistance from without, their work somewhat resembling that of your missionaries in Burmah, for instance.

In a special manner this holds good of Rev. I. Engstrom of Sundsvall, who exerts a strong influence in the North, yea even to Finland and Norway, and with the most striking results; but, being almost used up in a few years, he is struggling with want. The case is not very different with the rest of your laborers; the churches being occupied with the support of their local preachers, while at the same time necessarily needing an occasional visit of a more experienced pastor.

Halfway between Sundsvall and Stockholm, your laborer, Rev. E. Rosén, is stationed at the city of Gefle. He is a great worker, and has been allowed to witness an extensive revival, commencing in November last in the Sunday school, and still going on in the city at large, 'the Lord bringing souls into the liberty of the gospel.'

4. In the region nearest north of Stockholm, your committee aids three ministers of the gospel.

1. Rev. C. G. Lagergren, in the university town of Upsala. He has been permitted to receive 38 baptized believers into his church during the last year. The church is still struggling to pay off the debt on their chapel, built four or five years ago, but already it would be needed to be of double size.

2. Rev. L. J. Kallberg labors at Alunda, a populous country parish. During the present month he has been permitted to take part in a great work of grace. The whole populace seem to be roused. Hundreds profess a change of heart, among them most hard-faced infidels and scoffers. Wickedness hides its head. Religion is at present the only business the people can think of; meetings every night extending to a late hour. In day-time the young people brought to life seek out the unsaved in their homes, and converse with them. The Lutheran ministers, both of them being men, work together with Mr. Kallberg, conversing with inquirers, and often inviting him to preach in the schoolhouses. And yet they feel the need of assistance in this great work. The work commenced at the beginning of the year in a parish north of Alunda, and now begins to spread into two other parishes in a southern direction.

3. Rev. G. Liljeroth has started a new interest at the town of Sala. He has had

among his hearers even the most respectable citizens, and has a membership of twenty. He is about to build a house of worship for eight hundred people, and it is thought it will be filled.

"4. Rev. A. Fernholm has taken up the western province of Wermland. His own reports of the great and general work of grace going on there are confirmed by others.

"5. Rev. I. N. Anderson labors on the east coast from the town of Westervik as his central point. In one parish of this field there was a good work of grace during last year. At present there is progress, though nothing unusual. Mr. Anderson greatly feels the need of more laborers. 'Wherever I am not,' he says, 'I find I am missing, and the work lags.'

"In the South of Sweden your committee supports two laborers.

"6. Rev. S. Eklund labors at the city of Carlskrona, our first naval port, and in the surrounding country. God has blessed his self-sacrificing labors; but from overwork he has been repeatedly prostrated on a bed of great suffering during the past year.

"From the great mass of intelligence I only add, —

"7. Rev. E. Wingren has the charge of the work at the populous province of Skane, containing more than half a million of inhabitants. At the principal city of Malmo, he has succeeded to organize a church, now numbering 58 members. He is striking out to the towns of Lund and Trelleborg where there are no Baptists, but a great deal of high-churchism and wickedness. 'During the past year,' he writes, 'there have been indications of good in several parts of my field, and a goodly number have professed to find peace in believing. Results have proved that wherever they have continued labors, souls have been saved and added to the churches. But the want of men, and means to support them, is pressing hard upon us. When I remain in the city the work also revives; but, when I make a trip among the country churches, some of my hearers always drop, and never come back. On the other hand, if I remain for a long time in the city, the aggressive work in the country is stayed, no money flows into our missionary treasury, and we have no means to send laborers into the regions beyond.'

STATISTICAL TABLE OF ASSOCIATIONS OF BAPTIST CHURCHES IN SWEDEN. 1877.

ASSOCIATIONS.	Churches.	Churches Or- ganized, 1876.	Meeting-houses.	Baptized.	By Letter.	Restored.	Deceased.	Dismissed.	Excluded.	Members, 1877.	Sunday-School Scholars.	Teachers.	Day-School Scholars.	Contributions.
1. Norrbotten	5	.....	.....	2	2	.....	2	.....	.....	87	130	.....	.....	Rix D'rs. 102
2. Jemtland	14	.....	3	11	2	2	2	2	6	298	334	30	135	1,144
3. Sundsvall	38	3	11	277	56	22	21	86	45	1,938	2,704	322	436	11,008
4. Helsingland	17	.....	6	149	30	21	5	28	33	865	899	89	160	5,678
5. Dala	11	1	7	23	33	4	5	34	7	713	178	18	40	615
6. Stockholm	44	.....	15	306	103	28	18	108	48	2,401	3,433	308	103	40,605
7. Westmanland	9	.....	3	67	28	3	6	13	10	370	894	92	136	3,828
8. Nerike	45	6	18	287	135	18	27	198	61	2,754	5,171	414	353	29,039
9. Smaland	14	1	4	28	7	11	6	12	20	374	652	34	.....	3,519
10. Skane	32	2	14	171	30	13	18	38	31	1,405	1,704	176	199	6,917
11. Gotland	11	.....	2	21	10	2	6	6	19	313	434	39	105	2,435
Total	240	13	83	1,342	436	124	117	525	280	11,518	16,593	1,522	1,667	106,098

12 new places of worship erected. Contributions, at the rate of \$3.75, equal to 28,290 dollars in gold.

MISSION TO THE SPANIARDS.

MADRID. — Rev. M. DE CANENCIA.

ALICANTE. — Rev. G. S. BENOLIEL.

BARCELONA. — Rev. RICARDO P. CIFRE.

Mr. Knapp closed his labors in Spain, and took his leave of Madrid, on the 21st of November last. He had labored with zeal and industry to plant missions in various parts of the country; but owing to the unsettled state of the country, and the frivolous

character of the people, or on account of the inefficiency of the native preachers, one promising interest after another dropped out of sight. He had no other design than to open some living centres, and place them under the care of reliable native pastors, and then to leave them to work like leaven in the mass. Believing that he could safely leave the then important points now occupied, in the hands of the men who have been placed in charge of them, he resigned his connection with the Union, and permitted others to enter into his labors.

Mr. Canencia, who occupies Madrid, is going on without any opposition on the part of the authorities. He keeps up a day school besides the sabbath school, preaching service on the sabbath, and one or two meetings during the week. On the first Friday of each month he has a conference on doctrines, or controverted points, which he thinks is producing good results.

Mr. Benoliel was less fortunate during the earlier part of the year. His predecessor had relapsed to Romanism, after having led many of the church into Spiritualism; and a controversy arose on both points, which, for a time, gave Mr. Benoliel much annoyance, and was very mischievous in its effects on the people. In view of the existing state of things, he deemed it best to surrender the former chapel, and hire a hall which could be leased for a day school, and for chapel services on Sunday, with a view of spending his own time, except on the sabbath, in the other parts of the district. His itinerating seemed to awaken considerable interest, and, it is to be hoped, will result in lasting good.

In November last, he decided to locate his work again. He took a house fitted both for chapel and school, and every thing was prepared for opening it. But when the owner learned that it was to be used for a Protestant school and chapel, he became furious, and demanded that Mr. Benoliel should give it up, or use it only for ordinary purposes. As he could have enforced his demands without any remedy for Mr. Benoliel, the latter relinquished the place; and the year closed upon him without a local habitation or an organized work. Nevertheless he was all the while busy preaching the gospel at different points, and receiving the attentive hearing of large numbers. He has since obtained a good house, well suited to his purpose, and is going on with his work quite hopefully.

Mr. Cifré has remained at Hospitalet, three miles from Barcelona, in a building which he had some difficulty in securing. The next thing was to secure the confidence of the people, so that they would be willing to come to the sabbath service, that they might learn something of the despised Protestant religion. Soon a considerable number of pupils were gathered, both in the day and evening school, and at first a good number attended the sabbath service. But in a few weeks their curiosity was satisfied, and they turned away. While the schools have been well patronized from the first, it was a disappointment to Mr. Cifré that he could not secure a congregation to preach to; but before the close of the year there was an improvement, and the little room used for a chapel became too strait for the accommodation of the people.

He was providentially led to a man who had a large granary on the second floor of his house. The man agreed to fit the room up, and build a new flight of stairs, and lease it for chapel and school. The room forty-eight feet long, by nineteen feet wide, was opened with appropriate observances, the United States consul being present, as well as an American sea-captain. The people listened attentively. A few are anxious for their souls' salvation, and are firm believers in our faith, and have asked for baptism. May the Lord grant an abundant harvest!

MISSION TO GREECE.

ATHENS. — Rev. D. Z. SAKELLARIOS, Mrs. A. J. E. SAKELLARIOS; 1 colporteur.

Mr. and Mrs. Sakellarios reached Athens in November last, after having enjoyed many pleasant interviews, social and religious, with Christian friends in Scotland, England, and France. In many instances, likewise, they received substantial tokens of interest in their work in the form of subscriptions to the fund for the erection of

their proposed chapel in Athens. Strengthened in body, and refreshed in spirit, they have resumed their work among the people of Athens. They have secured a place for a school, and a teacher, and expected at last advices to open the school in a short time.

The sight of cities, villages, and towns plentifully supplied with churches, where all who will may hear the gospel, only intensified the longing of Mr. and Mrs. Sakellarios for a place of worship in Athens; and they make an earnest appeal to all who favor "church extension" to send them help for this purpose.

MISSION TO AFRICA.

The Committee provided in their last schedule only for the support of Mr. Vonbrunn at Vonbrunnville in the Bassa country. But in September last Mr. Vonbrunn died, which seemed to suspend our relations with Africa.

A letter has recently been received at the Rooms from Mrs. Vonbrunn, which indicates a hopeful state of things among the Bassas. The school is kept up, and the people are eager to learn. They also attend the Sunday school, and seem willing to study the word of God. A native Bassa preacher, J. Cooke, is preaching to the church, and the natives are interested to hear. Several conversions have occurred, and there seems to be considerable vitality in the mission.

GENERAL STATISTICAL TABLES.

ASIATIC MISSIONS.

MISSION STATIONS.	MISSIONARIES.	NATIVE PREACHERS.	CHURCHES.	BAPTIZED.	MEMBERS.
<i>Burmah.</i>					
.....	22	83	40	306	4,063
.....	15	23	18	114	1,201
.....	2	18	21	62	1,021
.....	9	137	84	618	7,300
.....	4	43	50	107	1,930
.....	4	15	21	57	816
.....	10	69	135	52	3,505
.....	2	4	3	14	244
.....	3	7	4	23	225
.....	3	3	4	..	....
.....	74	402	380	1,353	20,365
<i>Assam.</i>					
.....	3	12	1	38	148
.....	3	6	1	18	91
.....	3	4	1	11	105
.....	4	10	8	105	488
.....	2	..	..	..	...
.....	2	..	1	..	10
.....	17	32	12	172	842
<i>Telooquoos, India.</i>					
.....	5	4	2	22	312
.....	4	30	1	656	3,407
.....	4	10	2	12	1,421
.....	2	4	1	12	27
.....	..	..	..	22	....
.....	15	48	6	724	5,167
<i>Chinese.</i>					
.....	7	23	9	12	310
.....	2	6	2	7	40
.....	8	15	2	49	354
.....	2	9	5	..	317
.....	19	53	18	68	1,021
<i>Japan.</i>					
.....	5	3	1	8	22
.....	3	3	1	16	20
.....	8	6	2	24	42
.....	133	541	428	2,344	27,437

EUROPEAN MISSIONS.

.....	..	130	240	1,342	11,518
.....	..	270	116	1,806	23,735
.....	..	12	9	32	505
.....	3	3	3	....	250
.....	3	..	..	....	....
.....	5	415	368	3,260	36,008
nd total	138	956	796	5,604	63,445

figures in the text of the Report are those furnished up to October, 1876; and they have been used, in most cases, in the above table. But later communications from some of the fields bring the statistics up to January, 1877, and these are inserted in the table. That will account for the difference between the figures of the Report and those in this table.

* Carried on entirely by native agencies.

$$\text{Current expenses } \frac{226,600}{56,000} = 40$$

REPORT OF THE TREASURER.

EXPENDITURES OF THE AMERICAN BAPTIST MISSIONARY UNION FOR THE YEAR END MARCH 31, 1877.

Hawlmala Mission.

BURMAN DEPARTMENT.

Paid appropriations of the year,* viz:—	
For salary of Rev. J. R. Haswell	\$1,350 00
his mission work, including boys' school	1,612 50
for salary of Mrs. J. M. Haswell	562 50
her mission work	896 96
salary of W. H. S. Hascall	900 00
his mission work	225 00
Salary of Miss Susie E. Haswell	562 50
her school and other mission work	2,442 17
salary of Mrs. A. Estabrooks	562 50
her mission work	56 25
salary of Mrs. J. J. Longley five months	234 38
salary of Miss S. B. Barrows	562 50
her school	225 00
salary of Miss M. Sheldon ten months	468 74
her mission work	56 25
" passage	500 00
allowance in United States and passage of Miss M. E. Stetson in part	458 64
salary of Miss Lucy Magrath eighteen months	475 56
	<hr/>
	12,151 45
Less saved from appropriations of last year, including exchange	954 16
	<hr/>

\$11,197 29

KAREN DEPARTMENT.

Paid appropriations for the year, viz:—	
For salary of Miss S. J. Higby fifteen months	703 12
her school and mission work	565 26
" outfit and passage	750 00
allowance of Rev. S. B. Rand in United States	758 31
return passage of do. in part	432 67
	<hr/>
	\$3,209 36

Less saved from appropriations of last year, including exchange 183 30

\$3,026 06—142

Rangoon Mission.

BURMAN DEPARTMENT.

Paid appropriations of the year, viz:—	
For salary of Rev. A. T. Rose	\$1,350 00
his mission work	617 83
salary of Rev. E. A. Stevens, D.D., nine months	1,012 50
his mission work	306 82
salary of Miss A. R. Gage	562 50
salary of Mrs. M. C. Douglass	562 50
school and mission work, including local collections of Miss Gage and Mrs. Douglass	2,546 30
allowance of Rev. E. A. Stevens in United States	444 42
outfit and passage of do. and wife to Rangoon	1,110 49
allowance of Mrs. S. H. Knapp in United States	100 00

Thongual.

Salary of Mrs. M. B. Ingalls	\$675 00
her mission work	1,886 44
rebuilding her house in part	1,125 00
salary of Miss K. F. Evans	562 50
her mission work	374 20
return passage of Miss A. R. Gage	500 00
salary of Rev. C. Bennett	1,012 50
his mission expenses, including house-rent, travel, school, and native preachers	888 51
miscellaneous	366 25
	<hr/>

\$16,003 76

* Exchange is included in all payments abroad.

Report of the Treasurer.

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KAREN DEPARTMENT.

salary of Rev. W. H. Sloan, the balance being paid by the press	\$675 00
connected with the care of mission property	853 25
work under care of Rev. I. D. Colburn	675 00
Miss Emma A. Chace	562 50
on work	56 25
of Rev. J. B. Vinton in United States	861 00
assage of Mr. Vinton's family in part	468 88
Mrs. Craig	281 25
al work	168 75
Sgau Scriptures	704 55
	<u>\$5,306 52</u>

FWOS.

Rev. D. L. Brayton	\$1,012 50
on work	781 36
	<u>\$1,793 86</u>

Rangoon College.

Rev. John Packer	\$1,350 00
of college	1,041 41
	<u>\$3,291 41</u>

Rangoon Theological Seminary.

Rev. D. A. W. Smith ten months	\$1,125 00
on work and expenses of the seminary	2,115 26
penses of Rev. J. G. Binney, D.D., and wife	1,953 45
of do. in the United States	850 00
of Rev. D. A. W. Smith in the United States	555 55
passage of do. and family	1,331 49
Miss J. C. Bromley	250 00
	<u>8,180 75</u>

Total for the mission,

from appropriations of last year, including exchange	\$34,576 30
	5,188 91— 29,387 36

Tavoy Mission.

ropriations of the year, viz.:—	
Rev. H. Morrow ten months	\$937 50
on work, and medical outfit of Mrs. Morrow	649 76
Miss Emily H. Payne ten months	468 75
on work	56 25
passage of Mr. Morrow and wife	1,500 00
" " Miss E. H. Payne	750 00
	<u>\$4,362 26</u>

Total for the mission,

from appropriations for exchange last year	35 00— 4,327 26
--	-----------------

Bassein Mission.

BURMAN DEPARTMENT.

ropriations of the year, viz.:—	
Rev. M. Jameson	\$1,350 00
on work	506 25
ringing his babe to the United States	518 69
	<u>\$2,374 94</u>

KAREN DEPARTMENT.

Rev. C. H. Carpenter	\$1,350 00
on work, including local collections in part	1,211 95
Miss M. E. Walling	562 50
on work	168 75
Miss M. C. Manning	562 50
on work	204 05
Miss C. H. Rand	562 50
on work	435 96
Miss I. Watson	543 75
on work	268 75
ance in the United States	146 66
age to Bassein	536 41
of house occupied by Miss Lefevre	161 06
	<u>\$6,714 84</u>

FWOS.

Rev. S. T. Goodell	\$1,350 00
on work, including local collections, in part	700 56
	<u>\$2,110 56</u>

Total for the mission,

in appropriation for exchange last year	\$11,200 34
	818 00— 10,382 34

Prome Mission.

Paid appropriations of the year, viz.:—

For allowance of Rev. E. Kincaid in United States	\$600 00
allowance of Rev. E. O. Stevens in United States	1,000 00
mission work, including specific donations	445 00

Total for the mission,	\$2,045 00
Less saved in appropriations for exchange last year.	114 00— 1,931

Hemthada Mission.

Paid appropriations of the year, viz.:—

For salary of Rev. William George	\$1,350 00
his mission work, including local collections	750 07
new house (additional)	354 08
for chapel for Mrs. George	613 63
salary of Miss H. E. Watson	562 50
her school work, including local collections	1,600 26
salary of Mrs. C. B. Thomas	562 50
her mission work, including school	933 60
salary of Mrs. R. A. Bailey, ten months	468 75
her mission work, including boarding-school for girls	570 25
her passage to Burmah	500 00
allowance of Rev. H. M. Hopkinson in the United States	1,000 33
return passage of do., in part	253 19
allowance of Mrs. L. R. Crawley and children in America	608 20
mission work of the late Rev. A. R. R. Crawley, including specific donations, and passage and funeral expenses	2,134 51

Total for the mission,	\$12,505 77
Less saved in appropriations for exchange last year	959 00— 11,546

Toungoo Mission.**BURMAN DEPARTMENT.**

Paid appropriations of the year, viz.:—

For salary of Rev. F. H. Eveleth	\$1,275 00
his mission work and Mrs. Eveleth's school	658 06
	\$1,933 06

KAREN DEPARTMENT.

For salary of Rev. E. B. Cross, D.D., and arrears	\$1,540 67
his mission work, including local collections	1,339 14
salary of Rev. A. Bunker	1,350 00
his mission work, including local collections and rent	3,194 64
salary of Rev. B. P. Cross	1,275 00
his mission work	337 30
salary of Miss H. N. Eastman	562 50
her mission work	385 00
salary of Rev. A. V. Crumb, ten months	937 50
his rent and mission work	268 18
his outfit and passage	1,500 00
salary of Miss E. Lawrence	562 50
her mission work	534 03
	\$14,026 66

Total for the mission,	\$15,959 72
Less saved in appropriations last year, including exchange	991 31— 14,968

Shan Mission.

Paid appropriations of the year, viz.:—

For salary of Rev. J. N. Cushing, nine months	\$1,012 50
his mission work	1,168 43
his allowance in the United States	374 08
outfit and passage of himself and family to Burmah, including pundit	1,044 91

Total for the mission,	\$4,600 82
Less saved from appropriation for exchange	129 00— 4,471

Shwaygyeen Mission.**BURMAN DEPARTMENT.**

Paid appropriations of the year, viz.:—

For salary of Rev. H. W. Hale	\$1,125 00
his mission work, including local collections	1,032 59
	\$2,157 59

KAREN DEPARTMENT.

For allowance of Rev. N. Harris in the United States	\$563 88
his mission work	172 81
	\$1,135 69

Total for the mission,	\$3,293 28
Less saved from appropriations last year, and in exchange	1,468 55— 1,824

Assam Mission.

Disbursements of the year, viz.:—		
v. M. Bronson, D.D.	\$1,371	42
work	1,147	45
v. R. E. Neighbor	1,371	42
work, including local collections	2,318	28
v. E. W. Clark	1,371	42
work	716	88
v. A. K. Gurney	1,142	86
work and repairs	542	99
v. M. C. Mason	1,142	86
work, including local collections	1,307	29
v. E. G. Phillips	1,142	86
house, and mission work, including local collections	1,110	57
v. S. R. Ward	685	71
work	759	42
vs O. Keeler	571	43
work	407	14
vs A. M. Sweet	571	43
work	307	16
passage of Miss M. F. Lawrence	300	00
v. E. W. Clark	125	00
Rev. T. J. Keith in the United States	541	65
Total for the mission,	\$19,155	24
Appropriations last year, including exchange	2,862	80—16 298 44

Teleogoo Mission.

Disbursements of the year, viz.:—		
Rev. J. E. Clough	\$1,750	00
work, including local collections	2,515	73
ingole	2,402	50
v. A. Loughridge	1,125	00
work	171	55
oil	767	90
and building	2,250	00
v. D. Downie	1,568	18
work, including local collections	1,523	88
v. E. Bullard	1,350	00
work, including local collections	1,229	27
v. Martyn	306	81
work	112	50
v. A. A. Newhall	1,125	00
work, including local collections	2,401	32
v. R. R. Williams	1,287	48
work, including Theological Seminary	2,448	23
vs L. Peabody	562	50
work, including Female Seminary	1,203	81
v. D. H. Drake	1,125	00
work	775	00
v. W. W. Campbell	1,275	00
work	1,340	78
Rev. L. Jewett, D.D., in the United States, including outfit	1,250	00
Rev. A. V. Timpany in the United States	483	10
age of do., in part	675	12
v. M. M. Day	250	00
Total for the mission,	\$33,205	26
Appropriations last year, including exchange	2,711	89—30,583 37

Chinese Mission at Bangkok.

Disbursements of the year, viz.:—		
v. William Dean, D.D.	\$1,371	43
work	639	08
to the United States and return	1,121	30
Total for the mission,	\$3,131	81
Appropriations for exchange last year	86	73—3,045 08

Southern China Mission.

Disbursements of the year, viz.:—		
v. S. B. Partridge	\$1,371	42
work, including Mrs. Partridge's school and repairs	1,810	85
vs A. M. Fielde	685	70
work, including boys' school	1,760	87
v. W. K. McKibben	1,142	86
work and balance of passage	387	56
vs M. E. Thompson	476	18
teacher	85	70
passage	700	00
Rev. William Ashmore in United States, and expense in part	885	00—9,246 13

Eastern China Mission.

Paid appropriations of the year, viz.:—		
For salary of Rev. J. R. Goddard		\$1,400 00
his mission work		1,570 52
salary of Rev. H. Jenkins		1,400 00
completing house, and mission work, including local collections		2,108 69
salary of Rev. M. A. Churchill		1,166 67
his mission work		308 75
salary of Rev. S. B. Barchett, nineteen months		2,216 67
his mission work		466 67
mission work, care of Rev. E. C. Lord, D.D.		1,222 65
allowance of Mrs. L. A. Knowlton and child in United States		257 59
Total for the mission,		\$12,118 21
Less saved in appropriations of last year		1,900 00—

Japan Mission.

Paid appropriations of the year, viz.:—		
For salary of Rev. Nathan Brown, D.D.		\$1,714 29
his mission work, including house rent		1,031 86
salary of Rev. J. H. Arthur		1,600 00
his mission work, including house rent		1,084 00
salary of Miss C. A. Sands		571 43
her mission work		468 57
salary of Miss A. H. Kidder		571 43
her mission work		502 86
salary of Rev. F. S. Dobbins, ten months		952 38
his mission work, including house rent		685 70
outfit and passage of Mr. Dobbins and wife		1,361 31
Total for the mission,		\$10,543 83
Less saved in appropriations for last year, including exchange		2,275 00—

African Mission.

Paid appropriations of the year for sundry native preachers and school \$2,551 14

Mission to Sweden.

Paid appropriations of the year, viz.:—		
For salary of Rev. K. O. Broady		\$1,600 00
" " A. Wiberg		914 28
" " T. Truvé		914 28
" " A. Drake		685 71
preachers and evangelists		2,057 16
expenses of theological seminary		1,822 89
Bible distribution		1,000 00
Total for the mission,		\$8,994 32
Less saved from appropriations of last year		248 52—

Mission to France.

Paid appropriations of the year, viz.:—		
For salary of Rev. A. Dez		\$212 57
" " J. B. Crétin		637 71
" " V. Lepoids		637 71
" " H. Boileau		637 71
" " M. Andru		531 43
" " M. Vincent		531 43
" " F. Lemaire		531 43
" " C. M. Ramseyer		531 43
" " M. Besson		382 63
" " M. Vornière		318 86
" " M. Vignal		106 28
" " colporters		425 14
school and rents		722 75
mission work, received from rents and local collections		1,331 63—

Paris Chapel.

Paid on account of chapel, including interest

Mission to Germany.

Paid appropriations of the year, viz.:—		
For salary of Rev. G. W. Lehmann		\$675 00
" " J. Kühner		675 00
" " G. Kargel		450 00
" " H. Myer		225 00
" " Missionary assistants		3,037 50
Total for the mission,		\$5,062 50
Less saved in appropriations for last year		86 14—

Mission to Greece.

Paid appropriations of the year, viz.:—		
For salary of Rev. D. Z. Sakellarides		\$990 46
his mission work		228 37
travelling expenses from United States (specific)		200 00—

Mission to Spain.

Paid appropriations of the year, viz. :—

salary of Rev. W. I. Knapp one and two-thirds months, and return passage to United States	\$681 25
salary of Rev. R. P. Cifre	1,125 00
his mission work	504 23
salary of G. S. Benodiel	562 57
his mission work	450 00
salary of Rev. M. de Canencia	900 00
his mission work	450 00
additional for last year	126 03— \$4,799 01

Publications.

For 1,000 copies Sixty-second Annual Report, and extra expense of the July Magazine in consequence of containing it

300 copies of Magazine for file and distribution for 1874-1877	\$511 58
proportion of cost of Macedonian and Helping Hand for 1874-1877	763 17
abstracts of annual reports, tracts, leaflets, &c.	668 87
	244 34— 2,187 96

District Secretaries.

For salary of Rev. O. Dodge	\$2,000 00
his travelling expenses	203 47
salary of Rev. J. V. Ambler	2,000 00
his travelling expenses	203 42
salary of Rev. C. F. Tolman	2,000 00
his office and travelling expenses	705 26
salary of Rev. Thomas Allen	2,000 00
his travelling expenses	303 03
salary of Rev. G. H. Brigham	1,800 00
his travelling expenses	272 46
salary of Rev. W. S. McKenzie, D.D.	2,083 26
his travelling expenses	306 67
salary of Rev. S. M. Stimson, D.D.	1,500 00
his travelling expenses	346 78
salary of Rev. J. B. Simmons, D.D., three months	900 00
his travelling expenses	68 17
travelling expenses of returned missionaries in agency service	424 47
travelling expenses of Corresponding Secretary	115 31— 17,232 30

Executive Officers.

For salary of Rev. J. N. Murdock, D.D., Corresponding Secretary	\$3,000 00
Rev. G. W. Gardner, D.D., five months	1,250 00
Freeman A. Smith, Treasurer (of this amount, \$2,433 was paid by the income of the permanent fund for officers)	3,000 00
Clerk hire in the Secretary's department	716 70
For clerk hire in the Treasurer's department	2,095 70— 10,062 40

Annuities.

Paid sundry parties who have given money to the Union with the agreement that certain sums shall be paid them annually during their lives. Many of them request that their names shall not be published.	1,428 50
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Interest.

Balance of interest paid during the year	1,149 39
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Miscellaneous Expenses.

For rent of rooms, water, fuel, and lights	\$1,997 81
porter and care of rooms	196 39
alterations and repairs	251 40
postage, telegrams, and expressage	607 69
blank books and stationery	306 49
taxes and legal expenses	80 63
H. Life member certificates	41 53
foreign postage for three years on missionary magazines sent missionaries and others	296 06
travelling expenses of executive officers and others under direction of committee	134 12— 3,912 12

Balance against the Union, April 1, 1876	\$242,949 31
	30,136 17
	\$273,085 48

RECEIPTS OF THE AMERICAN BAPTIST MISSIONARY UNION FOR THE YEAR ENDING**MARCH 31, 1877.**

From Donations as acknowledged in the Missionary Magazine	\$142,424 40
Legacies	16,721 87
Centennial gifts	4,112 88
the Woman's Baptist Missionary Society	29,945 76
of the West	9,800 89
of the Pacific Coast	424 35
the American and Foreign Bible Society	500 00
the American Bible Society	1,000 00
the American Tract Society	200 00— 205,130 15

Income of sundry funds, viz. :—		
Permanent Fund for Officers		\$2,433 00
Brownson Teloogee Theological School Fund		1,658 39
Bachelor Fund		731 06
Swain		903 68
Roberts		350 00
Fisk		228 24
Warne		84 00
Wilson		102 89
Eastburn		13 01
Dean		99 95
Lewis		13 13
Putnam		81 26
Pierson		99 95
Pease		54 52
Richardson		85 09
Rowland		18 61
Sheldon		70 00
Tage		61 25
Tripp		113 51
Thompson		70 00
Bradford		60 00
Ham		5 64
Whiting		76 58
Axtell		18 66
Fund for native preachers		41 69
Judson scholarship		40 68
Price		40 62
Wade		201 29
Ambler		36 00
Kelley		36 00
Angus		25 00
B. Porter, legacy		71 20
O. J. Durand		140 00
P. Mitchell		60 00
Quincy		7 12— \$10,1
From sales and rent of mission property, government grants in aid, &c. :—		
Maulmain Mission		\$429 59
Rangoon		926 27
Toungoo		995 06
Henthada		960 27
Prome		121 44
Shwaygyeen		21 02
Assam		2,178 38
Teloogee		775 63
Chinese Bangkok		455 00
Southern China Mission		22 86
Eastern China		324 00
French		1,229 80
Magazines sold		1 93— 8,
Income of annuity funds		1,
Balance against the Union April 1, 1877		\$225,
		47,
In addition to the above, there has been received and added to the permanent funds \$13,053.18, making		\$273,
the entire receipts of the year		238,

FUNDS.

Fund for Officers.

Income of the Permanent Fund which is credited in general account, and the amount applied toward the salaries of the executive officers \$2,433 00

Brownson Teloogee Theological School Fund.

Balance reported last year 49,397 16
 Added during the year 744 30— 50,

Karen Theological School Book Fund.

Balance on hand last year 7,028 15
 Income for the year 431 68— 7,

Toungoo Karen Normal School Fund.

Balance on hand last year 2,445 00
 Added during the year, including income 577 20— 3,

Fund for Native Teachers.

Balance on hand last year 565 00
 Added during the year 200 00—

Report of the Treasurer.

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Funds created during the year by parties who do not wish their names published.

Alpha Fund,

ne of which is to be used by the givers for mission work during their lives, and afterwards the Missionary Union \$10,000 00

— Fund,

an annuity is to be paid the giver during his life 1,000 00

Angus Scholarship,

y Hon. Mr. Angus of Australia, the interest of which is to be paid annually for support pupil in the Rangoon Theological Seminary 500 00

Funds

there has been no change of amount the past year, and the income of which is credited in the receipts of the Union this year.

nt Fund	\$21,949 00
Bachelor Fund	10,325 00
Noble Swain Fund	10,000 00
C. Bucknell	10,000 00
Roberts	4,000 00
Fisk	2,404 78
Richardson	1,250 00
Tage	1,153 50
Whiting	1,100 00
rne	1,050 00
A. Pease	1,041 25
Putnam	1,000 00
pson	1,000 00
	1,000 00
Pierson	1,000 00
Dean	1,000 00
dford	1,000 00
Karen College	1,000 00
Wilson	940 00
Lewis	618 62
	348 43
E. Axtell	311 11
Eastburn	250 00
Quincy	95 00
Ham	94 00
olarship	1,665 00
ce	565 00
	566 00
elley	600 00
bier	600 00— \$77,921 64

Funds

on which interest is be paid to certain parties during their lives.

t Fund	\$10,000 00
Wiley	1,250 00
ichols	700 00
	2,000 00
	2,000 00
	300 00
	500 00
	1,500 00
	1,000 00
	5,000 00
	1,000 00
	10,000 00
	\$35,250 00

FREEMAN A. SMITH, *Treas. Am. Bap. Miss. Union.*

ROOMS, BOSTON, April 1, 1877.

g Committee of the American Baptist Missionary Union having examined the account of the Treasurer for the March 31, 1877, with the vouchers, hereby certify that they find the same correct, and that there was a balance of ousand three hundred and sixty-one dollars and fifty-one cents (\$47,361.51) against the Union on the first day of also examined the evidences of property belonging to said Union, and find that they agree with the statement on 's book.

GEORGE BROOKS, }
JOSEPH G. SHED, } *Auditing Committee.*

ROOMS, BOSTON, May 4, 1877.

OFFICERS OF THE AMERICAN BAPTIST MISSIONARY UNION.

President.

REV. E. G. ROBINSON, D.D., R.I.

Vice-Presidents.

REV. G. W. NORTHRUP, D.D., Ill.

PROF. J. L. LINCOLN, LL.D., R.I.

Recording Secretary.

REV. H. S. BURRAGE, Me.

Board of Managers.

REV. EDWARD BRIGHT, D.D., *Chairman.*

REV. W. H. EATON, D.D., *Recording Sec.*

CLASS I. TERM EXPIRES 1878.

Ministers.

M. B. Anderson, LL.D., Rochester, N.Y.
J. W. T. Boothe, Lafayette, Ind.
R. Jeffery, D.D., Brooklyn, N.Y.
W. W. Everts, D.D., Chicago, Ill.
D. C. Eddy, D.D., Boston, Mass.
C. W. Burnham, Hinsdale, N.H.
J. H. Griffith, D.D., Milwaukee, Minn.
S. W. Foljambe, Malden, Mass.
E. Bright, D.D., Yonkers, N.Y.
J. H. Castle, D.D., Toronto, Ont.
A. Owen, D.D., Detroit, Mich.
J. F. Brown, D.D., Stelton, N.J.
J. N. Webb, Ashland, Neb.
E. H. Hurlburt, San Francisco, Cal.

Laymen.

J. C. White, Bangor, Me.
George Callaghan, Philadelphia, Penn.
C. R. Blackall, Chicago, Ill.
Edward Olney, Ann Arbor, Mich.
Frederick Mott, Iowa City, Io.
George F. Davis, Cincinnati, O.
Jacob Estey, Brattleboro', Vt.
Gardner Colby, Newton, Mass.
Samuel Colgate, New York.
John Kenower, Huntingdon, Ind.
George Alling, New Haven, Conn.

CLASS II. TERM EXPIRES 1879.

Ministers.

D. G. Corey, D.D., Utica, N.Y.
R. S. McArthur, New York.
R. M. Luther, Bennington, Vt.
S. L. Caldwell, D.D., Newton Centre, Mass.
C. B. Crane, D.D., Hartford, Conn.
J. F. Elder, D.D., New York.
John Peddie, D.D., Philadelphia.
Edward Judson, Orange, N.J.
A. H. Burlingham, D.D., St. Louis, Mo.
G. S. Webb, D.D., New Brunswick, N.J.
M. H. Bixby, D.D., Providence, R.I.
F. M. Ellis, D.D., Denver, Col.
Daniel Read, D.D., Brooklyn, N.Y.

Laymen.

Mial Davis, Burlington, Vt.
R. O. Fuller, Cambridge, Mass.
William Wilson, Hallowell, Me.
E. Chase, Holyoke, Mass.
Nathan Bishop, LL.D., New York.
George Dawson, Albany, N.Y.
W. A. Gellatly, Orange, N.J.
William Bucknell, Philadelphia, Penn.
William H. Powell, Belleville, Ill.
Daniel Putnam, Ypsilanti, Mich.
J. B. Thresher, Dayton, O.
William A. Cauldwell, New York.

CLASS III. TERM EXPIRES 1880.

Ministers.

S. L. B. Chase, Rockland, Me.
W. H. Eaton, D.D., Keene, N.H.
D. B. Cheney, D.D., Chicago, Ill.
H. C. Fish, D.D., Newark, N.J.
A. J. Rowland, Philadelphia, Penn.
S. W. Duncan, D.D., Cincinnati, O.
George C. Baldwin, D.D., Troy, N.Y.
G. D. W. Bridgeman, D.D., Albany, N.Y.
H. C. Woods, Minneapolis, Minn.
M. G. Hodge, D.D., Kalamazoo, Mich.
R. J. Adams, D.D., Holyoke, Mass.
J. S. Gubelmann, Philadelphia, Penn.
G. W. Gardner, D.D., Cleveland, O.
Henry G. Weston, D.D., Chester, Penn.

Laymen.

Isaac G. Johnson, Yonkers, N.Y.
William A. Bowdlear, Boston, Mass.
James L. Howard, Hartford, Conn.
S. A. Crozer, Upland, Penn.
Edwin O. Sage, Rochester, N.Y.
J. R. Doolittle, Racine, Wis.
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NAMES.	TEXTS.	MEETINGS.	PLACES.	TIMES.
urman, D.D., S.C.	Matt. 28: 20.	Convention....	Philadelphia, Penn.	May, 1814
aldwin, D.D., Mass.	John 4: 35, 36.	"	"	April, 1817
wn, D.C.	"	"	"	1820
ughton, D.D., D.C.	Acts 28: 15.	"	Washington, D.C.	" 1823
er, Ga.	Matt. 28: 10.	"	New York City	" 1826
ates, India	"	Board	Boston, Mass.	" 1827
Brantley, Penn.	Phil. 2: 16.	"	New York City	" 1828
urp, D.D., Mass.	Mark 16: 15.	Convention....	Philadelphia, Penn.	" 1829
Sommers, N.Y.	An Address	Board	Hartford, Conn.	" 1830
Jun, Mass.	Ps. 67: 1, 3.	"	Providence, R.I.	" 1831
d, D.D., R.I.	Rom. 7: 13.	Convention....	New York City	" 1832
v, Mass.	1 John 2: 6.	Board	Salem, Mass.	" 1833
Williams, N.Y.	2 Cor. 10: 15, 16.	"	New York City	" 1834
N.Y.	Acts 9: 6.	Convention....	Richmond, Va.	" 1835
sha, N.Y.	Luke 10: 2.	Board	Hartford, Conn.	" 1836
Sommers, N.Y.	Ps. 72: 19.	"	Philadelphia, Penn.	" 1837
r, Mass.	Acts 12: 24.	Convention....	New York City	" 1838
Taylor, Va.	Luke 24: 46, 47.	Board	Philadelphia, Penn.	" 1839
h, D.D., N.Y.	John 3: 8.	"	New York City	" 1840
iler, D.D., S.C.	John 12: 32.	Convention....	Baltimore, Md.	" 1841
ison, D.D., R.I.	Ps. 87: 7.	Board	New York City	" 1842
Church, N.Y.	Col. 1: 21.	"	Albany, N.Y.	" 1843
d, D.D., Ohio	1 Cor. 1: 21.	Convention....	Philadelphia, Penn.	" 1844
Penn.	Isa. 40: 9.	Board	Providence, R.I.	" 1845
on, D.D., N.Y.	1 Tim. 1: 11.	Convention....	Brooklyn, N.Y.	May, 1846
r, D.D., Mass.	Matt. 27: 45, 51-53.	Union	Cincinnati, O.	" 1847
ger, R.I.	Gal. 2: 9.	"	Troy, N.Y.	" 1848
es, Del.	Phil. 2: 5.	"	Philadelphia, Penn.	" 1849
oon, N.Y.	Matt. 20: 26-28.	"	Buffalo, N.Y.	" 1850
ague, D.D., N.J.	Acts 13: 36.	"	Boston, Mass.	" 1851
Hotchkiss, N.Y.	2 Thessa. 3: 1.	"	Pittsburg, Penn.	" 1852
rnbull, D.D., Conn.	Isa. 32: 20.	"	Albany, N.Y.	" 1853
Robinson, D.D., N.Y.	John 14: 12.	"	Philadelphia, Penn.	" 1854
throp, D.D., N.Y.	{ Eph. 3: 8, and 2 }	"	Chicago, Ill.	" 1855
	{ Cor. 5: 14 }	"		
Cushman, D.D., Mass.	Heb. 12: 28, 29.	"	New York City	" 1856
Colver, Ohio	Col. 1: 28.	"	Boston, Mass.	" 1857
Shailer, D.D., Me.	Rom. 5: 3, 4.	"	Philadelphia, Penn.	" 1858
y, D.D., Ind.	John 4: 38.	"	New York City	" 1859
aylor, D.D., N.Y.	Acts 4: 32, 33.	"	Cincinnati, O.	" 1860
ps, D.D., Conn.	1 Pet. 2: 17.	"	Brooklyn, N.Y.	" 1861
aders, D.D., N.H.	1 Tim. 3: 16.	"	Providence, R.I.	" 1862
oughs, D.D., Ill.	Matt. 17: 16.	"	Cleveland, O.	" 1863
well, D.D., R.I.	Luke 16: 31.	"	Philadelphia, Penn.	" 1864
l, D.D., N.J.	Rev. 12: 16.	"	St. Louis, Mo.	" 1865
ston, D.D., N.Y.	2 Cor. 5: 14.	"	Boston, Mass.	" 1866
L.D., Ill.	Mark 9: 22, 23.	"	Chicago, Ill.	" 1867
re, D.D., N.Y.	Luke 24: 49.	"	New York City	" 1868
rdman, D.D., Penn.	Eph. 2: 21.	"	Boston, Mass.	" 1869
erts, D.D., Ill.	Matt. 19: 28.	"	Philadelphia, Penn.	" 1870
on, D.D., Mass.	{ 1 Cor. 1: 22, and }	"	Chicago, Ill.	" 1871
	{ Rom. 10: 14, 15 }	"		
naa, D.D., Ill.	Rev. 12: 11.	"	New York City	" 1872
D.D., N.Y.	1 Cor. 15: 25.	"	Albany, N.Y.	" 1873
throp, D.D., Ill.	1 Cor. 15: 25.	"	Washington, D.C.	" 1874
foyt, Mass.	Num. 23: 23.	"	Philadelphia, Penn.	" 1875
ssa, D.D., Ind.	John 10: 10.	"	Buffalo, N.Y.	" 1876
		"	Providence, R.I.	" 1877

HONORARY MEMBERS FOR LIFE OF THE A. B. M. UNION, BY THE PAYMENT OF ONE HUNDRED DOLLARS.

Constituted during the year ending March 31, 1877.

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|---|---|--|
| Allen, William H., Arlington, Mass. | Fossett, Deacon John, Westminster, Mass. | Paine, Nellie C., Fall River, Mass. |
| Anthony, Ruth A., Fall River, Mass. | Fisher, Rev. Spencer, Hamburg, N.Y. | Plummer, John, Fall River, Mass. |
| Allen, George S., Fall River, Mass. | French, Albert S., Fall River, Mass. | Pevear, John B., Lynn, Mass. |
| Abbott, John G., Antrim, N.H. | Foster, Seymour, Lansing, Mich. | Pevear, Mary Anna, Lynn, Mass. |
| Abbott, Charles S., Antrim, N.H. | Fisher, James B., Worcester, Mass. | Pinkham, Lucius M., Worcester, Mass. |
| Abbott, Harlan P., Antrim, N.H. | French, Jonathan C., Worcester, Mass. | Parker, Rev. Gilman, Harlan, Io. |
| Abbott, Mary J., Antrim, N.H. | Farley, John A., Worcester, Mass. | Perry, John, Cambridge, Mass. |
| Allen, Mrs. Sarah E., Worcester, Mass. | Fletcher, Rev. O. N., Madison, O. | Rose, Eben, Cambridge, Mass. |
| Adams, Mrs. George B., Marengo, Ill. | Fisher, Rev. I. O., Ashtabula, O. | Reid, James A., Cambridge, Mass. |
| Allison, George A., Cambridge, Mass. | Farrar, Rev. J. P., Ludlow, Vt. | Reid, Mrs. Louisa H., Cambridge, Mass. |
| Butler, Mrs. Sarah, Minneapolis, Minn. | Fiske, Rev. O. J., Indianapolis, Ind. | Ross, Rev. Walter, Kasson, Minn. |
| Benedict, Mrs. V. W., Croton Falls, N.Y. | Griffin, Charles P., Brooklyn, N.Y. | Regan, Elder William Whitney, Benson, Ill. |
| Bond, Hiram R., Milwaukee, Wis. | Gorham, Alfred, Cambridge, Mass. | Riddle, Hugh, Chicago, Ill. |
| Brown, Rev. Josiah B., Washburn, Ill. | Grover, Deacon William B., Medfield, Mass. | Read, Lydia H., Fall River, Mass. |
| Botts, Elder Joseph, Colmar, Ill. | Green, Harris R., Worcester, Mass. | Rhodes, Elisha H., Providence, R.I. |
| Buffinton, Eliza C., Fall River, Mass. | Green, Mrs. Maria A., Worcester, Mass. | Ray, Deacon Edward, Norwich, Conn. |
| Brown, Mehitabel, Fall River, Mass. | Hesseltine, Francis S., Melrose, Mass. | Richards, Burton A., Troy, N.Y. |
| Barrows, Rev. William, Pughtown, Pa. | Hesseltine, Rebecca M., Melrose, Mass. | Reynolds, Ellen C., Lockport, N.Y. |
| Barrows, Ann Maria, Providence, R.I. | Hovey, Mrs. M. E., Cambridge, Mass. | Richardson, Frederick A., Worcester, Mass. |
| Burdick, H. Livingston, New York, N.Y. | Higby, Miss Sarah J., Maulmain, Burmah. | Stearns, Charles H., Fitchburg, Mass. |
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| Burbank, Mrs. Gardner S., Fitchburg, Mass. | Hanchett, William H., Milwaukee, Wis. | Savage, W. B., Cambridge, Mass. |
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| Bacon, Leonard R., Cambridge, Mass. | Hiscox, Rev. Edwin T., Iowa City, Io. | Shaw, Joseph A., Providence, R.I. |
| Blake, John L., Cambridge, Mass. | Irving, Rev. John James, Chicago, Ill. | Spelman, Rev. William, New York, N.Y. |
| Bent, John, Cambridge, Mass. | Johnson, Hamlin, Seekonk, Mass. | Stimson, Mrs. Jane W., Torre Hunt, Ind. |
| Chandler, Lewis B., Cambridge, Mass. | Johnson, Susannah, Fall River, Mass. | Shaw, William, Troy, N.Y. |
| Cook, Miss Fannie E., Cambridge, Mass. | Jobbins, Miss Emily, Manayunk, Penn. | Sheppard, Rev. T. J., Newark, O. |
| Collins, Walter H., Cambridge, Mass. | King, Rufus T., Nashua, N.H. | Tolman, Edgar B., Chicago, Ill. |
| Carman, Rev. I. N., Indianapolis, Ind. | Keep, Albert, Chicago, Ill. | Tinkham, Anjanette E., Providence, R.I. |
| Carpenter, Willard M., Fall River, Mass. | Lyford, Oliver H., Cambridge, Mass. | Trull, Deacon Nathaniel, Tewksbury, Mass. |
| Calder, John B., Providence, R.I. | Love, Rev. John, jun., Chelsea, Mass. | Teale, Woodman H. W., Cambridge, Mass. |
| Calder, Anna M., Providence, R.I. | Love, Rev. George F., Croton, N.J. | Vinton, Rev. J. Brainard, Rangoon, Burmah. |
| Calder, Mrs. Edwin C., Providence, R.I. | Lewis, Ebenezer E., Sioux City, Io. | Welles, Samuel, Arlington, Mass. |
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| Coon, Rev. James M., Galva, Ill. | Munson, Mrs. George, Hastings, N.Y. | Wade, George F., Cambridge, Mass. |
| Carter, Miss Jessie M., Washington, D.C. | Mansfield, Joseph D., M.D., Wakefield, Mass. | Wright, George F., Cambridge, Mass. |
| Davies, Richard J., Cambridge, Mass. | McClelland, Rev. George H., Chester, Penn. | Wescott, Rev. E., Concord, Minn. |
| Dickinson, Rev. Fenner B., Cambridge, Mass. | Murdock, Rev. A., Painesville, O. | Wilson, Mrs. Dr. Rhoda J., New London, Io. |
| Dickinson, Clara H., Cambridge, Mass. | Mason, Emeline F., Fall River, Mass. | Warring, Rev. H. B., Mahopac Falls, N.Y. |
| Dickinson, Rev. Orville C., Twelve-Mile Grove, Ill. | Miller, Charles T., Philadelphia, Penn. | Wolfe, Marcus Aurelius, Canton, Ill. |
| Daggett, Rebecca E., Nashua, N.H. | Merrill, Daniel D., St. Paul, Minn. | Wegenseller, J. A., Germantown, Penn. |
| Dunlap, James, Erie, Penn. | Merrill, T. Gale, Lansing, Mich. | Ward, Langdon Lauriston, Boston, Mass. |
| Daniels, Mrs. Harriet C., Kalamazoo, Mich. | Maynard, Deacon George A., Somerville, Mass. | Ward, Nellie Spalding, Boston, Mass. |
| Dodge, Rev. Timothy S., Upper Alton, Ill. | May, Seymour, Waterloo, N.Y. | Wheelock, Mrs. Mary A., Worcester, Mass. |
| Donegan, Duncan S., Dover, Ill. | Merriam, Rev. James Foster, Mt. Pleasant, Io. | White, Rev. Austin Bacon, Marengo, Ill. |
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| Fuller, Miss Grace, Cambridge, Mass. | Patrick, Elias, Marengo, Ill. | |
| Freeman, Reuben G., Cambridge, Mass. | Patrick, Miss Ella O., Marengo, Ill. | |
| | Proper, Rev. D. D., Ames, Io. | |
| | Page, Eliza J., St. Louis, Mo. | |
| | Prescott, Nathan O., Nashua, N.H. | |
| | Post, David D., Milwaukee, Wis. | |
| | Paine, Sidney B., Fall River, Mass. | |

THE
BAPTIST
MISSIONARY MAGAZINE.

VOL. LVII.—AUGUST, 1877.—No. 8.

THE DEBT EXTINGUISHED.

It will be gratifying to the friends of the Missionary Union to learn, that the effort made at the anniversaries in Providence, or rather began in the generous offer of \$5,000 by a single individual some time previous to these meetings, to liquidate the debt of over \$47,000, has been at length brought to a successful conclusion. In this connection we desire to recognize the courage and persistency of Hon. Robert O. Fuller, who would not yield to any difficulties and discouragements in prosecuting this effort to its happy issue. All but about \$10,000 had either been paid or pledged before and during the anniversaries. Since then the whole amount has been made up by payments or pledges, and the grand consummation so earnestly desired, but anticipated by few if any, has been reached. The enthusiasm and generosity displayed by all who have participated in the effort to remove this debt must be acknowledged as very remarkable. Those who were in attendance at the meetings in Providence will not soon forget the scene that was there witnessed, when it seemed as if a great wave of missionary zeal suddenly broke upon the assembly. When in a few moments the remainder of the debt of \$17,000 accumulated the last year was pledged, and then some brother proposed the payment at once of the whole debt of over \$47,000, to which proposition there was an universal affirmative shout, a gentleman present said, "Well, that is either sublime faith or sublime audacity." Some fairly trembled with fear lest too much was undertaken; but fear speedily gave way to confidence and joy as the pledges came pouring in faster than they could be taken down.

About \$20,000 have already been paid to the Treasurer. The rest stands in pledges entirely reliable, and will no doubt be redeemed at an early day. Some who gave pledges asked for three months from the date of the annual meetings to pay them; but the Treasurer of the Union is ready to receive at any time the payment of all pledges, conditional and unconditional, as soon as payment can be conveniently made. It is very desirable that all the special donations made by *churches* for the same object on the last Sunday of June, in response to the appeal of the Secretary published in the *denominational periodicals*, should be forwarded without delay to the Mission Rooms, so that this obstacle may be moved out of the way of the current work.

Some of the special collections made by the churches in answer to the appeal for the liquidation of the debt were very generous ; notably that of the First Church in Salem, Mass., which gave \$1,000, with the assurance that this offering should not be allowed to interfere with the regular annual contributions to the work of the Union. So far as is at present known, but few churches comparatively took up collections for the debt at the time recommended in the appeal for that object. The removal of that burden has been accomplished mainly by individual gifts. Hence it may be confidently hoped that this special effort will not to any great extent diminish the contributions to the regular work of the current year. Now let every one see to it that his duty is done this year to *keep the Union out of debt*. The Executive Committee are determined to do all they can, without damage to the cause of foreign missions, to avoid the evil and the burden so much to be dreaded. If only each church and each member will do *something*, give a *little* if *much* is not possible, there will be enough and to spare. Let us all aim to have at the end of this year a balance on the Treasurer's account *in favor* of the Union.

IN MEMORIAM.

REV. JAMES R. HASWELL.

WHILE the recent anniversary meetings were going on in Providence, a cable telegram announced the sudden death, in Maulmain, Burmah, of Rev. James R. Haswell, of the Burman mission. He died on the evening of the 20th of May. In the morning of that day he was seized with cholera, and died at ten minutes of ten o'clock in the evening.

The announcement of this sad event, so wholly unexpected, gave a shock of surprise to those who were present at the anniversaries. Many were there who were intimately acquainted with Mr. Haswell, and to them the news of his death was startling and sad indeed. All were elated and rejoicing with great joy over the grand outburst of missionary zeal, as witnessed in the effort to liquidate the debt of \$47,000, when in a moment the wires flashed upon that joyful meeting the melancholy tidings that another missionary brother had been stricken down.

But a short time since—it is not yet one year—the devoted and honored father, Rev. James M. Haswell, D.D., while suffering severely, and fast sinking to the grave, committed to his loved and trusted son the work he was about surrendering for the rest of heaven. Only eight months elapse ere the son, too, is summoned from the field of missionary toil to join the sainted father in the heavenly glory. The Burman mission is sorely bereaved in the death of these two laborious and successful missionaries. But a wise and gracious God hath done this. To us it is very strange and mysterious that such workers are smitten down by the hand of death when and where they are so much needed.

Rev. James R. Haswell was born on the 4th of September, 1836, in Amherst, Burmah. His father, who was a master of the Burman language, took particular pains to familiarize his son with the Burmese, secretly cherishing the hope that he would, on reaching manhood, give himself to mission work in Burmah. When thirteen years of

age James came to this country with his parents. They returned to Burmah in 1852, leaving their son here to be educated. In 1853 young Haswell was matriculated at Madison University, at the age of seventeen. Soon after beginning his college course he was converted, and joined the Baptist church in Hamilton. He was graduated in 1857, and entered Hamilton Theological Seminary, where he spent two years pursuing studies preparatory to the gospel ministry. From the first, as soon as he was renewed by the grace of God, he was resolved to give himself to the work of missions in the land of his birth. Through all the years of his student life, in college and in the seminary, that was his strong and steadfast purpose. One who was intimate with Mr. Haswell writes: "The condition of the heathen was upon his mind constantly; and all his efforts were directed to the one controlling purpose of his life, to be with his father in British Burmah, preaching and working for those among whom he was born. Upon this work his heart was fixed: it was the inspiration of his life."

In 1859, immediately after closing his course of study in the Theological Seminary, Mr. Haswell married Miss Elizabeth S. Miller of Rome, N.Y.; and, in one month from the date of his marriage, he sailed from Boston (Sept. 26), in ship "Annie Bucknam," commanded by Capt. Potter, for Burmah. Soon after entering upon his mission labors, he was stricken down with disease, and so disabled for service that in 1863 he returned to America. Both his voice and hearing were seriously impaired; and but little hope was left him that he should ever be able to resume the mission work he so ardently loved. After a few years of rest from public speaking, and while employed in manual labor on a farm, he recovered his voice, but not his hearing. With what he had gained to fit him for mission work, he longed to be again in the foreign field, by the side of his father. The Missionary Union gave him a re-appointment, and he sailed again for Burmah in 1870. He never recovered his hearing, but his health was vigorous, and he worked earnestly, lovingly, and successfully in the Burman mission.

Mr. Haswell was thoroughly devoted to the work of missions in Burmah. After his return to this country, and while laboring on his farm in Western New York, having given up all hope of ever being able to resume the duties of a missionary, he once said to Rev. A. P. Mason, D.D., "Uncle, if God would restore my health, and give me the choice of returning to Burmah, and laboring with my dear father for the conversion of the heathen four years, and then die, or to remain here until I am threescore and ten years old, as I live, I would go back."

In his last letter to the Mission Rooms, dated May 9, only a few days before his death, he writes, "I want, desire, beyond my power of expression, to be more free to labor as an *evangelist*, in the sense that word is used in the United States. If I can trust the testimony of Burman *missionaries* without exception, and of natives wherever I have been, I can preach the gospel in Burmese acceptably; and all favor the idea of my spending a part of my time outside of this field, helping the brethren at other stations in special meetings both for Christians and heathen. Owing to my *free Burman tongue*, and not to any extraordinary gifts as a preacher, I believe there is, in this respect, a line of work in which I can do the most effective service for the cause of Christ of which I am capable. I shall never run before I am sent, or intrude myself where I am not wanted. I am such a fool as not to discern the feelings of others, or I do enjoy the love and confidence of my brethren in Burmah, old and young. I do not desire a formal order to take up this work, but to *feel free* to improve such opportunities and openings as the

Lord may please to give me. To really be free to leave the station from time there ought to be a missionary here, lest the interests of this field suffer."

One after another the familiar names in our Asiatic missions are disappearing the list of missionaries ; new names are being added ; and soon the aged among living in our churches will look in vain over that list they have so often consulted the names of those well known, ardently loved, and highly honored, as laborers in foreign field. But, while men fall on the field, the promise of the Lord faileth not. The cause is assured against failure. The work goes on. The friends of foreign missions are being multiplied. Other strong, devout, and noble workers are being called to the wide harvest-field, to seize the sickle that drops from the hands of the death-stricken reaper.

MEMORIES OF THREESCORE.

BY MRS. ETHEL S. CUSTAR.

SIXTY years ago, May was generally a bright, warm month. Changes have come to the seasons as well as to the inhabitants of the earth. About that time you might have heard little girls and boys inquiring, "What do they do at these big meetings?" "What *is* anniversaries?" For our societies, now so colossal in all their proportions, were then few and small: yet each year gathered their numbers, until the "annual meetings" made a stir among all classes, and quite as much rejoicing among the *children* in Baptist families as among the elders. I doubt if a tithe of the interest we little folks felt is shared now by the little ones of the Baptist flock.

For weeks beforehand we watched the preparation of making ready the guest-chambers, "doing up" all the household business which could be done, "so as mamma could have time to go to meeting." How careful we were that our white dresses, with no extra yards of trimming, and only a little full in the neck, should be kept folded and ready! and the promise of the red morocco shoes, and the little straw hat with its wreath of spring flowers, kept our young hearts on the alert to help all we could. Every day we peeped into the little silk bag which held our pennies and "fourpence-halfpennies," to see they were safe; and every day we saved from all that was given us, for no little boy or girl would have thought of going to meeting without putting in the mite when the box came round. We were carefully instructed concerning the purposes to which these moneys were to be applied, and were told

there would be some things we could not understand, but we must pay attention and remember, and after a while we would find it

What happy days were those! what grudging hospitalities, what warm greetings and welcomes! and how people tried to have as many as their beds and tables could possibly accommodate! I see the smiling faces, the pleasant talks. I mark the gathering of honored, heavenly-minded men and women within the social circles. The ministers of those days brought their wives: "the women" longed to the meeting as much as other people. It was said.

Then, when we gathered to "go up to the great feast," there were no weary ones behind to toil till the return. The food was excellent and abundant, and the tables all that were needed; but I remember no such carelessness and extravagance as housekeepers of the present feel bound to expend on their tables. The intellectual and the spiritual was the prominent element, the animal was only a secondary consideration. I question if it is not the aim to spread the most elegant tables and the most furnished rooms, and to have every thing in the modern *style*, which has made our anniversaries unwelcome gatherings in these later times. Is there no returning to the simplicity of free-hearted hospitality of the olden time? If a guest is a distinguished person, every exertion is made to receive and entertain him; but a plain sister whose conscience bids her dress plainly, and go to the meetings to see what is doing for the kingdom, must

r-off quarters with some poor family. a King's daughter has been denied a he coveted when the King's sons met, e she read in her Bible, "Be not con- to this world," and attired herself ac- ly.

it think any efforts will be made for a to the primitive ways. Christians seem d to have things as they are, to hold hip with fashion and style and useless itures. But if they would look more : solemn realities of eternity, and make ord their daily companion, our anniver- night become seasons of spiritual hap- once more. Perhaps they are hence- be regarded only as *business* meetings. the children will take no interest in nd the efforts for enlarging the king- the Redeemer must be presented in rms.

d the Baptists of the present day enjoy as enjoyed in the past, they would find iversaries the richest and most delight- Christian gatherings. Though but a remember the *universal love* which d all who attended, the rapt attention,

the earnest motion, the prayers, the *soul-sing- ing*, the solemnity, the devotion to the cause. Missions and missionaries, and all the kindred associations, seemed to be the theme of every tongue, the burden of every heart. How proudly we little folks watched till our elders put in their contributions, and the box came to us, and we saw our silver mites shining on the green floor of the long-handled box! We were not put forward to make a display: we never thought of it. We were satisfied to see and be seen quietly, to listen and reply when some good minister laid his hand on our heads, and asked, "Do you love God, little girls?" Would there had been photographers then! Then in the old First Church stood Dr. Wayland, Dr. Thorp, Dr. Baldwin, and others. The years went round; and from the roll of honored names one by one disappeared, while other and younger men filled their places. But these shadows fell not darkly on the annual feasts of these tabernacles. God still gave warm and holy men to carry on his work, still gave warm and holy women to open their doors and provide for the workers in the vineyard. He will do it still.

A PLEA FOR RANGOON COLLEGE.

BY REV. JOHN PACKER, PRESIDENT.

are now well into the seventh decade mission; and here we are, at this late t laying the foundations of a school of giate grade! Contrast this with what, mean time, we have done for the home the same direction; and is the contrast it bespeaks either our foresight or our ity?

need not be reminded that our oldest has, within that period, seen springing nd her, and most of them attaining to us maturity, that numerous and noble od of colleges, that, with herself, have potent in advancing our denomination esent high position among the Chris- ominations of America.

any one doubt, that, if the wealth and at have been devoted to the upbuilding one of these had been consecrated to e work in this land, the story of our ury enterprise here would read very ly? or that we should be immeasura-

bly nearer to that end toward which we should work as rapidly as possible in all our mis- sions; that is, to render them self-supporting? And, if we had done so, does any one believe that our denomination at home would be to- day one whit the poorer educationally? Must not every Christian who has broad and rational views of the means and agencies to the perma- nency and progress of our evangelical work in this land see in the results of our action in this matter another illustration of the truth of the proverb, "There is that withholdeth more than is meet, but it tendeth to poverty"?

Or, compare our supineness and backward- ness in this work with the zeal and forwardness of other evangelical Christians in all their missions, and is the comparison flattering to our denominational pride? By what strange inconsistency is it that while at home we have not been behind the very foremost of these in this important work, in all our missions we are the most backward? We have vied with them

in this work at home, not in the spirit of selfish rivalry, but in that of a noble emulation in beneficent works, and from a profound conviction that our denominational welfare and progress were vitally connected with the establishment and vigor of such schools. By what fatuity is it, then, that while at home, prompted by this conviction, we have been generously giving millions to render these schools as efficient denominational aids as possible, we have trusted that the Christianity which there in that kindly clime needs so great fostering care, will somehow, we know not how, when transplanted to these ungenial lands of heathen darkness, flourish without such aid? Sublime has been our faith; some may feel rather that sublime has been our presumption: I had almost said, perilously near to that tempting of God, for which our Lord rebuked the Tempter. We fly in the face of the history of the growth of Christianity, and so of God's method of conducting his work of saving the nations, if we expect from such a method any thing else but feebleness, decay, and death. There is nothing as rational as the growth and spread of Christianity; the growth and advancement of science are not more so. It is substantially the same in its means and agencies in all times and places. God does not change his way of working with change of latitude and longitude. Let us not, then, be looking any more here than at home for some strange and marvellous reversal of his methods. We can no more hope for miracles to further our work here than there. The only miracles we shall see, both here and there, are "the greater works" that Christ promised his disciples should attend their labors,—the renewal of individual souls. We can desire no richer blessing upon our labors.

There was a time when, perhaps, without immediate risk we could neglect and disregard this work; but that day is forever past. What we do must be done quickly and generously, or the ground already gained will be lost, irretrievably lost to us. Nay, we are already losing ground. We cannot therefore safely wait until you have provided for all the immediate and prospective wants of the home field in this respect. The urgency is just as great, just as instant, as at home; even more so, taking into the account the transition state of the peoples of this land. Largely through our own work *here hitherto*, but largely through potent influ-

ences over which we have had no control, the spirit of the West is abroad in this land, silently but pervasively moulding the life, specially the young. Much of the struggle, too, is upon us that you are in, and here as there it is a struggle for

Rome, believing with wise forethought that he who secures the education of the youth of the land secures therewith spiritual dominion over that land, is here in force with its army of indefatigable servants. Ritualism, *witnessing* Rome in this respect, has been making scarcely less strenuous efforts to accomplish the same end. And notwithstanding, with more favorable aspects towards Buddhism than towards Christianity, is neither pains nor money to secure the education of the youth of the land to a professedly secular culture.

Now I ask, can we safely—nay, I put it thus—can we heartlessly and really leave our own spiritual flesh and blood to speak,—the Christian youth of our own land,—to be trained under such influences as these? The thirst for knowledge is among them. If we do not satisfy this thirst, its satisfaction will be sought elsewhere, where but at these sources?

Brethren, the Centennial is past. To the plea that it should be made the basis of and inspiration for one strong, united effort to place our home institutions of learning upon a secure basis, we have refrained, hitherto, appealing to your benevolence in behalf of our work. We rejoice that you have given, and in most cases adequately, provided for the present and largely for the prospective needs of your home schools.¹ Having supplied your children with bread so bountifully, is it to ask that a few crumbs of your bounty fall to us, so distant? I fear that our cries for help are too often lost in the cries of those at home. Our wants are many and urgent. Through the noble generosity of one person we have an ample site, and soon have an excellent school building. Beyond this, there is almost an entire lack of everything needed in the equipment of a school. Our first want is for sufficient

¹ It is needless to say that President Patterson is mistaken in reference to the success of the national movement for the endowment of our institutions. It has been thought better, however, to appeal to the stand as he wrote it.

om. At present we have not much more ill properly accommodate the half of our

With the advance of our higher classes ill soon be greatly embarrassed by the fall appliances for the illustration of the es. We are even now in immediate of a complete equipment for classes in ing, and very soon shall be in need of tus for the practical illustration of the natural sciences. Scarcely less essen- in scientific appliances is an ample li-

Steps ought to be early taken for the l collection of this. I need hardly say, ver and above all, a permanent and ade- endowment is absolutely necessary to the usefulness of a school of this class. me then, brethren, lay this matter on

your hearts and consciences. Under God the future of this work is in your hands. As you now sow, you then shall reap. Remember that "he which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully." Having brought the work to this stage of advancement, shall we suffer it to languish for want of adequate means? Does not every consideration of loyalty to Christ, and of denominational self-respect, as well as the desire of an adequate return for the labor already bestowed, urge us to larger sacrifices to bring it to a successful completion? Two things are necessary to this, — consecrated wealth and consecrated lives. Shall we withhold either?

HINDOOS IN ASSAM.

BY REV. A. K. GURNEY.

Assamese are apparently unimpressi- reaching and talking seem to have no pon them. Some listen attentively and tfully to the words of the preacher, refuse to hear; some are full of argu- others say scarcely any thing; some e; many profess to be ignorant. A eks ago, I was talking with a Hindoo I met on the highway; I asked him means there were for salvation. He ed, "How can I say?" He was very t, and tried to hide himself behind his nce; he was ignorant indeed, but knew ough the need of salvation.

ways in which the Hindoos answer the er are various; the most frequent is to to all the preacher says, — to say, "Yes, l that is true," "Your honor speaks the

One said to me, "Christianity is true: ouldn't it be?" If I ask, "Why do t accept Christianity, then?" they will "Christianity is good for you, *sahbi*, t for me." To say "Yes, yes," to all ys, is with them a favorite expedient to of one.

one will admit that he really worships They do not worship the stone, but the the stone. The idol represents the r god worshipped, and the gods which

the idols represent are portions of Deity who has taken shape in them; for example, Krish- na is God, who has assumed a certain shape or form, or, as they say, "has come out of the universal spirit." It is not the stone itself, they say, which gives salvation to those who worship it, but the divinity that dwells within it. One man said to our preacher, "God: where is he? show him to me." He had not, or pretended not to have, an idea of what deity is. Deity, in our sense of the term, is unknown to Hindooism. Hindoos do not regard God as a personal, intelligent being, but as a universal substance, of which all things animate and inanimate, spiritual and material, form part. Gods and men have come forth from this universal substance or spirit, and return to it again. "Deity is suffused through all space: it is inside of every thing, and outside of every thing. It includes every thing, and is itself included by none. God exists in every thing, not as a distinct being, but as a part of the universal essence. From God every thing has proceeded and will proceed, and to him every thing will return. A man lights a lamp from another lamp, and from the second lamp lights a third. All those lamps owe the origin of their light to the first lamp, and the same substance is communicated

to each one of them. So all things have emanated from and are of the same substance as God."

This is the explanation of deity from the Hindoo's point of view, as given me by a Brahmin, the press pundit. It is pure pantheism, and agrees with the view of some people in a more civilized land. Of course it is only the learned Hindoos who think thus. The common people know only Krishna, Shiva, or Debi, with their attributes. They will say sometimes, "How can I worship the unseen God? I do not see God, how can I worship him?" Indeed, it seems like a matter of belief with them, that the formless God, as they term him, cannot be worshipped. He must assume form to be worshipped.

In controversy with Hindoos on Christianity, they will sometimes, after admitting what one says, object that they cannot embrace Christianity on account of their parents or relatives. In most cases this is merely an excuse made to get rid of the missionary; but some may be sincere. I am persuaded that there are some Hindoos at least who would become Christians were it not for relatives and caste. Those especially who have received an English education have come to look upon Hindooism as effete, and have lost reverence for it.

A while ago I had a conversation with one Bhógmon, a press-workman, who seemed to be sincere. I asked him why he was travelling in the Hindoo path? he replied, because his forefathers did: they travelled in it, and he could. I tried to show him that this was not the true reason: he was not very communicative. The next day I heard that he told one of our native Christians, "I understood well every thing the *sahib* said. I know Christianity is true; but I didn't dare tell the *sahib* so, for I was afraid he would ask me why I didn't embrace it. I could not have answered that question; so I kept still."

Very many Hindoos, I am persuaded, regard Christianity as true, but are as far as ever from embracing it. They regard Hindooism as equally true, and are disposed to cling to it.

In fact, they have an accommodating theory that *all* religions are true. "It is as you think it," they often say: "Christianity is true, so is Hindooism, so is Mohammedanism. I regard Hindooism as true, you regard Christianity as

true: Hindooism is true for me, Christ for you." "For the European," they say, "Christianity is good; for the Hindoo, Hindooism; for the Mussulman, Mohammedanism." With many this may be, and is, a subterfuge; but there is no objection regarding it as the real belief of many. In these cases I always endeavor to show that there can be but one true religion: there is but one God; and if these religions oppose each other, as they do, they cannot be true. They will sometimes admit this reasoning, but still bring up their accommodating theory.

It is most difficult to ascertain whether a Hindoo is sincere or not. If he asks for a tract or a New Testament, he will profess with the appearance of sincerity, that he wishes really to ascertain the truth; when in fact he wishes to get hold of a book out of which to teach his boy, or to obtain the Scriptures to ridicule them.

... Part of my work here is to study the Hindoo shasters. There is no better source of information concerning the history and character of Hindooism than the shasters. The statements found there may be taken *bonâ fide* Hindooism: what the natives say is not always to be depended on. ... The shasters contain many ideas which are good in themselves, but their application is absurd and ridiculous. For example:—

"He who dwells at the feet of the
World's lord (Krishna),
In him is the root of sin cut off."

This is the pundit's comment upon it: "It is like a tree, whose root is in the heart of the man. This tree flourishes and grows forth leaves and branches, and bears fruit. But, as soon as the root is cut off, the branches, foliage, blossoms, and fruit wither and fall. So, if the root of sin in the heart of man is cut off, sin perishes, and the effects of sin vanish. This takes place with him who worships Krishna." Alas for such a poor application of so good an idea! Think of sin perishing in the presence of the adulterous Krishna, whose life was a continual sin! So these people think. May the time come when they learn to dwell at the feet of Him by whom the root of sin is truly cut off!

THE GOSPEL MUST BE PREACHED TO EVERY CREATURE.

TO EVERY CREATURE.

is possible? and is it therefore our duty? The Christians of each age are to give the gospel to the people of that age. Every man is to tell the good news to as many as he can reach; Christians are collectively to do it as they can, to the *world*. What is the measure of our ability and duty? In ten or twenty years can repentance and remission of sin be preached through Christ to all nations? *If they can.* The Christians of the nineteenth century are more able to preach the gospel to the whole world than the Christians of the first century were to preach it to the world of their day. If so, the duty is binding, and the last command of our Lord is a summing up of a literal obedience from us all.

WE CAN DO IT.

Remember how largely our material facilities have increased. When Franklin, printer and statesman, wished to marry, his wife's mother objected to the marriage, because there were no printing presses in America, and she thought there was not room for a third. It is not a hundred years since, and there are now some thousands of printing-offices in this country; a tithe of them could print New Testaments for the world.

Twenty years ago, to cross from the Atlantic to the Pacific was a six-months' journey, and toilsome in the extreme: now it is easily done between Monday morning and Tuesday night. Any man who has to travel much will save eight weeks in every year, if he spend his life in travelling, the time of travel would practically multiply itself fivefold.

Half a century of travel a missionary can do as much as he could have done in thirty years, and a half a hundred years ago. The average income of England is five or six times larger than at the beginning of the century, and has doubled within thirty years. Some of the United States doubles, it is nearly five and twenty years. In printing and in facilities of travel, in material wealth,

the Church is incomparably stronger than it has ever been.

WHAT MORE IS NEEDED?

But what is it we need to fulfil this duty? With 50,000 missionaries at work for ten years, and with £15,000,000 a year for ten years to support them, it is demonstrable that the gospel might be preached, and preached repeatedly, to every man and woman and child on earth.

It seems a great company,—50,000 preachers; and yet the number is not one per cent of the members of evangelical churches in Christendom. There are three or four denominations in America, any one of which could supply all the preachers we need. England sent as many men to the Crimea to take a single fortress, and to keep up for a few years a Mohammedan despotism. Ten times the number of men fell on each side in the great American war. Five hundred years ago the crusades had cost more lives; and they sought to win from men well-nigh as chivalrous as the invaders an earthly Jerusalem and a temporal sovereignty. And cannot 50,000 redeemed men be found to win back the world to Jesus Christ? Have our hymns no meaning?

"Oh, send ten thousand heralds forth,
From east to west, from south to north,
To blow the trump of jubilee,
And peace proclaim from sea to sea!"

It seems a great sum,—£150,000,000 sterling (or \$750,000,000) in ten years; yet it is less than three pounds a year,—fifteen dollars,—from each member of evangelical churches in Europe and America. England alone spends as much as the whole £150,000,000, every two years, in intoxicating drinks. The Crimean war cost £100,000,000; the American war, ten times as much. An annual tax of seven pence in the pound on the income of Great Britain would yield the £150,000,000 we need. Nay, more. It would not be difficult to name ten thousand professing Christians who could give it all.

Looking only at men and money, is it not self-evident that it *can* be done?

NO INSURMOUNTABLE DIFFICULTIES.

I have not forgotten the difficulties of all kinds that surround this enterprise,—travel, sickness, new tongues, unknown regions, barbarous tribes, the great wrath of one who would soon perceive that his time is short. I know or can imagine them all. But I venture to say that, whatever these difficulties, they would be overcome if English national honor, or American progress, or the German Fatherland, or Swiss liberties, were at stake; if diamond-beds or gold-fields had been discovered; nay, if even a Nile were to be traced and mapped. Is there a part of the earth that English or German speaking people could not penetrate for a *consideration*? And shall Christ's commands and the world's needs fail to move? I repeat it; *it can be done!*

SUCCESS OF MISSIONS.

But ours is a practical age. Charity begins at home. We work for present results. We want them told upon the palm. The field of missions is distant, the process costly, the success small. Is it not truer economy and wiser philanthropy to work in our respective countries till they are evangelized and saved? My reply is, I plead for home also. Wherever men are found who have not heard the gospel often and earnestly proclaimed, there we are to preach it, as at first "in Jerusalem and Judæa, in Samaria, and to the very ends of the earth." Such is the divine order. Already, however, we have more devout men laboring for the evangelization of London than all Christians send for the evangelization of the world.

In New York there is a larger evangelical agency sustained by Christian people, than all the missionaries of all the foreign evangelical societies of America. Begin at home by all means, but do not end there. If the world is to wait for the gospel till London and New York are *converted*, till nothing more is needed here, the world will never get the gospel at all.

And, as to the smallness of the success of missions, I entirely deny the accuracy of the assertion. It is demonstrable that the success of the gospel in the last one hundred years is *greater* than the success it achieved in any

preceding hundred years; I may even say any preceding two hundred and fifty years. We look back fondly on the first ages, and sigh for the gift of tongues and for Pentecostal blessings; and yet in the last century more has been done to give the Bible to the heathen than was done in the first ten centuries of the Christian era. Twenty versions at most were made in the first one thousand years: in the last hundred years, a hundred and twenty versions have been made, in languages spoken by more than half the globe. There are more converts to Christianity from heathenism, in proportion to the number of our preachers, than at home. It costs more per man to convert a heathen in London or in New York than it costs in heathendom.

Even when Constantine proclaimed Christianity as the religion of the Roman Empire, there were but *nominal* Christians of the empire who were less than one-fifteenth of the population; and the *real* Christians were most numerous in the most remote ages, they never exceeded one hundredth of the population of the entire globe. Christians are now one-fifth. Each generation of the modern world consists of 30,000,000 children, and they have to be Christianized individually one by one. Of these 30,000,000, one-fifth, or 6,000,000, become *real* Christians, and a considerable proportion of them really Christians. In the old Roman Empire, there were not 3,000,000 of Christians out of every 30,000,000; in the whole world the nominal Christians only about half a million out of every 30,000,000. If any one wish for these facts in detail, he may find them in a sermon preached recently by the Rev. Henry Venn, and in an address delivered by Canon Lightfoot.

Had the results been different, it would stand the Master's command, the orders of the Church. But, in fact, obedience to that command is enforced by the promise of final victory,—as by victories already achieved. *We can* and God has encouraged us to proceed.

PREACHING: NOTHING MORE, NOTHING LESS.

The recommendations of some are so simple and so comprehensive—the preaching of the gospel and *nothing more* to every creature, and *nothing less*—are decisive.

First of all, it is God's own ordinance.

method of man's amelioration. The t of the foolishness of preaching has died out. Signs, miracles, sensations, are still deemed by some to be wisdom. Culture—educational, æsopolitical—is still sought for as the r of the gospel, or as its substitute. l's power and wisdom is still the story oss, delivered, as it ought to be, with nd tears. Some will not believe, but es will; and we shall have discharged cience, and have obeyed our Lord.

ow our work would simplify and ex- we confined it to this business of g the gospel! Many men would be f every class and of various social s, competent to do this work, but not nt to become pastors, and not caring pon them the business labors of many missionaries,—good plain men, full of of the Holy Ghost. Nay, might not : men,—our laymen and pastors,— young or old, be prepared to give five ten, or parts of every year, to this work, who are not prepared to become ries for life in the common meaning rm?

enormous anxieties would be spared nnection with mission buildings, and s, and schools,—the dead weight of xisting agencies! All these things ome in time, but they would come in- ntly of those who make it their busi- preach the gospel. Churches would ed by thousands; but they would be e New Testament, and to native pas- ag commended not selfishly, but from ed conviction, “to God, and to the his grace.” A freer Christian life : the result of such an arrangement; ife would be more true, more natural, elieve, more abiding.

t some such comprehensive plan moreover to strengthen the faith of ch, and to prove to the world that we what we profess? We say, indeed, gospel is God's remedy for man's is and misery: we say, besides, that honor and business of the Church to known. Every one sees, however, present agencies, with only their mil- a half a year for the evangelization of ooo of people, do not *mean business*; re is, in consequence, wide-spread in-

fidelity in relation to the gospel, and in rela tion to the sincerity of the Christian Church. If evangelical Christendom were to resolve in God's strength, to do as Christ bids her,— give the gospel right away to every creature,— it would be a confirmation of our faith, and the completest answer that could be given to papal infallibility and to rationalistic unbelief.

REV. DR. ANGUS,

Before the Evangelical Alliance.

AMONG THE KAH-CHINS.

IN a letter from Mr. Henry Soltan, of the Inland China Mission, to Mr. Rand, now in this country, he speaks of a six-weeks' visit among the Kah-Chins with Mr. Stevenson, and says they were warmly welcomed by all. Mr. Soltan writes: “Instead of finding raw savages as we had been led to expect, we found a people as civilized as the Burmans with the exception of having no written language. Their family ties seem far closer and more highly respected. In many respects they resemble the Karens, whom they claim as belonging to the same race, and being *brethren*.”

“We were invited in the first instance by the *Matten Psaubwa*, who wanted some medicines for his relatives and people. He received us most kindly into his large house, built of timber and bamboos. The houses are very long, from one hundred to one hundred and fifty feet, raised about three feet from the ground, but the roof comes down almost to the ground in many places. Down the centre of the house for the whole length is the passage, and on either side are little rooms divided off by bamboo partitions. In each room is a fireplace on which burns a wood fire all day. The room immediately inside the entrance door is the guest-room; but, not being screened off from the passage, the guests are subject to the scrutiny of the household all day and night, as every one has to pass through their room coming and going.

“The houses have no windows, for fear the *nats* will come in: at the farther end of the house is another door, but only the members of the household are allowed to use it, because it is the special door for the house *nats* to use. The houses are generally full of smoke and very dark. As a rule, no table or chairs are to be found in them; and the people themselves are decid-

edly *dirty*. They never wash their bodies, but do wash their faces and hands and heads. The sons marry, and bring home their wives to the family house; each married couple having a private room. All the unmarried girls occupy another room; and the men are kept, again, in another apartment. Polygamy is allowed, but not much practised, as it is too expensive; a wife being only obtainable on payment of a heavy dowry.

"Slavery exists, and forms a regular branch of barter and trade; but you never find the slaves badly treated or unhappy. Little boys and girls are sold at prices varying from twenty to one hundred rupees, and part of the dowry paid for a wife is one or more slaves. The slaves are allowed to marry, but the children become the property of the master.

"Nat worship is the only religion. Every sickness is caused by the nats, and they have therefore to be propitiated. Many times the question was asked me: 'Has my daughter a *nat* in her eye?' 'Is the *nat* in my stomach?' &c. The stethoscope was supposed to be an instrument for ascertaining whether there was a *nat* inside people or not.

"When a person is ill, the '*Doom-sa*' or priest is called in; and he has to announce what kind of spirit has entered the individual, and requires to be appeased. He then states what offering shall be made; and, when the time of offering is fixed, he proceeds to kill the animal, and say over the prayers, also pouring water on the ground. Sometimes a buffalo or pig is killed, but generally a fowl.

"At the time of a person's death they sacrifice buffaloes, and have great feasting, neighbors coming from all the surrounding villages to participate. The bodies are kept in the house in a strong coffin, made of a solid tree hollowed into, for a month, six weeks, or two months. When the funeral time approaches, more buffaloes are sacrificed, and death-dances are danced outside the house. Every night while the body remains in the house, a death-dance takes place. I attended one or two. It consists in marching in a peculiar manner, to the music of two or three gongs, up and down the main passage of the house.

"We went about without any revolvers or guns or knives, and nothing to fear. The people were most grateful for the medicines, and begged us to come again. The climate and

scenery were *lovely*; bracing winds and white frosts, and such splendid steep hills."

A COMPARISON AND A CONTRAST.

THE Bassein Sgau Karen churches supported, during the whole or part of the travelling season of 1876-7, five missionaries among the heathen in foreign fields (Bhamo and Prome), and fourteen among the heathen of their own district, at a total cost of Rs. 1,100. This in addition to the entire support of their own pastors and village schools, and very liberal donations to the Normal and Industrial Institute.

The conservatory was filled with a rare collection of tropical trees and plants. The owner was intelligent, as the times go; a truly hospitable, Christian gentleman. Yet he actually spent more thought and money in a year on that one banana-tree, the only use of which was to gratify the taste and curiosity of its owner and his friends, than he did to save from the eternal hell, a hundred millions of banana-eating men and women. His own Lord and Master cared enough for the banana-eaters to die for them on the cross; and on a momentous occasion he intimated that it would please him if his disciples would give them the gospel. Our friend of botanical tastes (he is dead now) rejoiced to be numbered among the disciples of the world-Saviour. He made a pet of his pastor, and gave a thousand dollars to upholster the church, and another thousand for the organ: yet to carry out his Lord's last command, and save the heathen, he contented himself with giving the price of half a box of Havanas exactly thirteen times, and then went peacefully to his reward.

C. H. C.

THE PRIMITIVE MISSIONARIES.

At the first promulgation of the gospel by the apostles and early Christians, the persecutions they met with were no mere contingencies unforeseen by the divine prescience; no inevitable necessity from which there was no escape, and which *had* therefore to be endured. On the contrary, the wisdom of God deliberately arranged that the followers of the meek and lowly Jesus, the crucified Nazarene, should be just in that position which rendered them most exposed to such treatment, and least able to escape from or

themselves Jews, — and as such hatred and contempt felt by the all the Jews, — they were, further, persecuted, and exposed to a hostility from people far exceeding that of

The religion they promulgated any loss of reputation, of possession, and even death itself. And yet it was by no honored death, but accused of the vilest of crimes, and martyred with every extremity. But, apart from the glorious sufferings secured to the persecutors themselves were the means of greatest success: they bore the Christian name and the Christian as otherwise they could not have and kept the Christian Church otherwise could not have been. It was the decline of persecutions, that the Church began; worldly prosperity, adversity, brought in spiritual life; it is lack of this element, — of real deep suffering for Christ's sake, that saps the energies of the Church and causes the limited success of her work.

What sustained the primitive Christians through these trials and persecutions? THE LIVING GOD, AND IN HIM they never thought of leaning on their own power; never raised doubts how they were going to be supported; they were to be protected. No question as to whether they were or not, or as to what would be the success of their mission. Commanded everywhere, they went everywhere; to preach the Word, they preached, accepted it, and they rejoiced greatly; they were persecuted, and they counted that their Master had counted on them to suffer for his sake. By sub-

mission they conquered; through weakness they became a power which none could overthrow. Driven from one place, they never thought of resisting, but surely gathered that God intended them to work elsewhere; and persecution only proved to them like mowing to the grass, or like the roller to the lawn. And yet they were men and women of like passions as ourselves; had no calling in which we do not share, no power which is refused to us, and no reward to which we may not attain.

In this course they were only following in the footsteps of their Master. God had used angelic messengers; but not as an angel did *he* come. If he had been born as a Roman citizen, he could not have been crucified; but Jesus became a Jew, and could therefore be subject to that death. Not at the feet of Gamaliel was *he* brought up, but as a carpenter in despised Nazareth was his early life spent. He repelled Satan by the word of God, using only the weapons with which we are provided. Without means of his own, he was dependent on charity for his support: "the foxes had holes, the birds of the air had nests," but he had not where to lay his head. When no hospitality was offered, —

"Cold mountains and the desert air
Witnessed the fervor of his prayer;"

and a night of devotion succeeded a day of toil. Hungry, he sought in vain for fruit at a wayside tree; faint and weary, he was fain to beg from Samaria's daughter a drop of cold water to refresh his parched frame. Not by resisting, but by dying, he overcame him who had the power of death, even the Devil. Such was the lesson taught in the life of the Lord Jesus: who wishes to learn it? "He that hath ears to hear, let him hear;" "for even hereunto were ye called." — *China's Millions*.

MISSIONARY CORRESPONDENCE.

Mission to the Burmans.

LETTER FROM MRS. BAILEY.

HENTHADA, March 19, 1877.

OF THE JUNGLE VILLAGES. — Last week one of the girls and an old preacher, and I visited the villages in the jungle. In the

first village we visited, we stopped during the heat of the day in a *zayat* in front of a priest's house. We unpacked our cooking-utensils, cooked our breakfast, and then had worship. One old man presented himself as an inquirer, to whom we talked and gave books.

VISITING A MONASTERY. — I then went to the monastery to see the priest. He was a very affable man, treated me with great courtesy, and talked intelligently on most subjects; but, when I approached the subject of religion, he put up his hand for me to stop, saying he knew all about our religion, that he had received a Bible from Mr. Crawley, and had read it thoroughly. "And do you not find it good?" — "Yes, some parts are very good, and, when I come to those parts, I cannot resist the temptation to worship the book; the words spoken by Christ himself are so good, I feel when I read them that they are none other than the words of God, and I prostrate myself before them; but I do not wish to change my religion, for, after all, the best part of our books are like yours, only we call things by different names." I told him I should like to read some of his good books, and he said he would give me one of their sacred books. I then gave him a copy of Miss Haswell's excellent tract, "Who is Man's Lord?" and begged him to read it, as I was sure he would be richly paid for the perusal. Then we talked on various subjects; and when I left he seemed so pleased with my visit that he gave me a beetle-box, the shape of a bird, which was a great compliment. He had said that it had been offered to him; that, when the laymen gave priests any thing, they did not call it a gift, but an offering. I laughingly said, "Then you make an offering to me, not a gift?" — "Why, yes." — "Very well; when your people make offerings to you, you say, 'Well done,' and wish them some good thing in their next state. So I say to you, 'Well done: may you have five hundred fairies to wait upon you!'" This caused a general burst of laughter from the crowd who sat around us; for they saw how ridiculous it was for a woman to be using to the priest the silly formula which the priests use when they receive presents. The priest laughed heartily too, and said, "Oh! the mamma knows the language of the priests." He then said that when he heard us sing, he told all his people to come and hear us; that he wanted to come too, but did not dare to, as I had some fine-looking girls with me, and he feared the temptation to look at them might prove too great.

A NIGHT IN A KAREN VILLAGE. — After some time spent with the people, we started on our way again, and spent the night at a Karen village, and were entertained by them right royally. They cooked rice and curry for the girls, and were surprised and delighted to see me eat with them.

CONTINUING THE JOURNEY. — The next morning we started at daylight, and travelled till noon, and stopped till evening. It was a very small village, and the best place we could find was an ox-shed. The people were nearly all away from home, so we had but a few people to talk to. It was *very hot*, and we were tired: so we spread some

mats on the ground, and went to sleep. As soon as it was cool enough, we started on our way, and reached Paing Yan Nan about sunset. The native preacher met us, and we were soon well established in the zayat which answers for a chapel. "Where is your cook, and what will you eat?" said the preacher to me. "I will eat whatever you have in the village, and my cook will be found among these girls." — "What! did you not bring a regular cook to do your cooking?" — "No: why should I? I have become a Burman. I can eat Burmese food, and sit on the floor: only give me enough, and I will not suffer." That made a wonderful impression on him. He went about the preparations at once, and cooked the food himself, and sent me quite a nice dinner, which I enjoyed very much. The next day I made some inquiries into the state of affairs, and found that the work had not only ceased to progress, but had actually declined until there was not one of the old Christians left.

THE PERPLEXITIES OF A MISSION STATION. — I was perplexed beyond expression to know what to do. Upon close examination I found that the station was opened some twelve or fifteen years ago. About twelve men were baptized the first year, and in a few years afterwards there were twenty-nine Christians. They had a preacher and teacher sent to them. The missionary also built a chapel for them, bought a house for the native preacher, and a boat for those who lived in the distance, so that the preacher might have no excuse for not visiting the neighboring villages on the stream.

At different times other new ones were baptized; but some moved away, others grew cold, and finally left off coming to chapel. The preacher himself got into trouble, was dismissed from the ministry, went into business. The school-teacher also went astray, took a second wife, was dismissed from the church; so affairs grew worse and worse. The few remaining Christians fell off; and last year, when Mr. C. made up the statistics, he found none in that village to record, so it was dropped from the minutes. In the mean time the preacher seemed penitent. Mr. C. put him on the preachers' list again; and there he was in that little village of eighteen houses, preaching on Sunday to an empty house, and doing on week-days I know not what. You will see how difficult it was for me to decide what to do; for here was a man esteemed by Mr. George as wholly unworthy of his salary, and yet promised a salary by Mr. Crawley. I had to examine into his case before I could have any opinion of my own; and that examination proved to me that I could not conscientiously pay him a salary to remain there, for the whole number of houses accessible by him was only about two hundred, according to his own showing. The people far and near knew of his trouble with Mr. George, and

the teacher's bad conduct. So I thought though the preacher might be ever so penitent and earnest, he ought to be removed from that place; and, as he was anxious to move to a larger village to the north of Henthaded that I would give him a trial there. Upon examining the men of the village, I did not wish a Christian school: so I regret I would not send them a teacher. So that village is given up for the present from Paung Yan Nan to Zalone, and Christians in a better condition. I called and ate with them, and think I did some

Mission to the Assamese.

LETTER FROM MR. PHILLIPS.

TURA, March 31, 1877.

RAGING NEWS FROM HOME. — Your Feb. 3 reached us just a few hours after I had been into Tura on the 21st inst. It was alarming and discouraging. You have our thanks for the words of sympathy and encouragement in your written letter; but we can hardly believe the contents of the circular in reference to the reduction of the treasury. When we already have work suffering for want of means, and are beginning to look forward to further reduction. My plans here are still so immature that I hardly anticipate what will be the effect; but the older part of the field, where Brother Phillips is in charge, we cannot now see that it is anything else than withholding the means from some asking for them, and withholding them from some places where they are felt, if not enjoyed. It means refusing Christian teachers to some heathen villages, asking for them, dismissing some now present, and lessening the number of those for the work. If the brethren and sisters refuse us the needed means for the work, or as well as they are able, we must do the best with what they send us. The outlook is a dark vision is not encouraging. Yet we trust that the work is the Lord's, that he is that in the end it shall not suffer.

AT LAST. — I am glad that we are here. We have been desiring to come for the years, and have been praying God, that, in accordance with his will, he would make it possible for us to come. He has made it possible, willing to accept the fact as a providential that we are in the right path. By and by we will set up our banner in the name of Christ. Pray for us, that we may never forget our strength lies; pray with us, that we may find willing hearers who shall soon follow the good way.

MISSION PREMISES. — I, too, am sorry that I could not go forward with the erection of the mission bungalow when I was here in November and December. But, had I persisted in carrying out my intention of doing so before bringing Mrs. Phillips here, it would have necessitated our remaining in Gwalpara until next cold season, and I can hardly think would have been greatly cheaper in the end. This little house that we are now living in will cost less than Rs. 200, and will be very easily made into a chapel by removing the temporary bamboo partitions. It is built also close to the road leading to the interior, in just the place where I shall want the chapel to stand.

April 1. SEED SOWING. — We have just had a religious service in our house to-day (Sunday) at which twenty Garos were present. Last Sunday, a goodly number were in; a few of these are Christians. Two of our Garo servants are Christians. I have a preacher with me, and there are several Christians from the Damra side here on business. Yet the majority are unconverted. Most of them are my Garo coolies. Last Sunday six from a heathen village near forty miles distant were present, and attentively heard the gospel for the first time. To-day two were passing at the time of service, and, attracted by the singing, came in and listened attentively. I am more and more persuaded that the location for a chapel is favorable. It may be that little of the seed thus sown in the hearts of those passing to and fro will bring fruit, yet we may pray and earnestly hope. It is a new word to them all.

A BAPTISM. — One of the men concerning whom I wrote you last, who was so interested, has since been baptized, with his wife, at one of our Christian villages. He has now returned to me with two of his brothers, heathen. I think it a great favor that I can have these, my Garo workmen, so under my immediate influence. I am expecting more will be baptized ere long. We are just beginning: I hope ere long to send you the news of souls saved. May God grant it! but, if not, may he give us grace to labor and wait.

Mission to the Teluguos.

LETTER FROM MR. CLOUGH.

ONGOLE, INDIA, April 10, 1877.

NO DELIVERANCE YET. — I see it stated, in some of our American papers, that rain has fallen, and hence the famine here is at an end. Would to God it were so! but such is far from being in accordance with the facts in the case. 'Tis true, that rain has come, and that some tanks are filled, and that, generally speaking, the fear of a water-famine, which was much dreaded, has pretty well passed away. Grass has also started up a little, and certain sorts of grain have been sown; and fodder enough to keep cattle from perishing will

be reaped, we hope. But no harvest of grain for man can be looked for until about the 1st of September next, five long months from this date. A month from now the south-west monsoon will be due, and the hot winds will dry and parch every thing before them.

✓ A FEARFUL WORK. — At the present time there are about sixty-eight thousand in the Nellore District employed on relief works; and seven thousand others of the poor, old, and blind, &c., are fed gratuitously. In the famine district of the Madras Presidency there are about eight hundred thousand employed on relief works, and a hundred thousand and upwards fed gratuitously daily. About Ongole and west of here, cholera and small-pox together with the famine have done a fearful work. Over a hundred Christians connected with this mission have died of these diseases since Christmas. The heathen have perished in some places near here so fast that the dead could not be buried; and whole villages are now deserted, all either having died or run away. Even *here* at the headquarters of the district, dead bodies by the road-side with dogs eating them, or crows picking away at the corpse, are not uncommon sights. No work of any consequence, except relief works established by government, is to be had: hence, of course, the great mass of the poor are either on these relief works, or are in sore distress. Many, I am sorry to say, and among them some Christians, hanging on to the old Brahminical doctrine of *fate*, choose rather to remain in their villages and probably die than seek relief at a distance.

✓ GOVERNMENT HAS DONE, AND IS DOING NOBLY. — I think that the history of the world shows no government more magnanimous in its policy to the poor and distressed than the Madras Presidency of India in this emergency. The number actually receiving aid now shows but a part of the good deeds done: the timely importation of rice in large quantities, and the keeping this in store to meet any necessity, keeps down the price of grain along all seaport towns, and has an influence far into the interior. By going fifty miles from almost any village, the poor starving coolies, or any one not too lazy or too proud to work, may have enough to eat to sustain life. But, as before said, *fatalism*, and the love of home and native villages, are working great mischief. The poorer ones are now trying to live on the fruit of the cactus, which is very plentiful almost everywhere, and on a small ground-nut, the botanical name of which is "*Cyperus rotundus*." Of course the mortality soon from dysentery, &c., will be fearful.

✓ THE CHRISTIANS IN THE FAMINE. — As for Christians, I do not know of any who have actually died of hunger, though probably many have been attacked with cholera brought on by improper food. The Lord has been very, very good to us

here. Though many have died and gone to though all have suffered from hunger, and abused by heathen, and told that they were cause of the famine, I have not yet heard single convert denying Jesus.

THE FAVOR OF GOD AND MAN. — God has not been withdrawn from us. Many have been baptized upon profession of faith in Jesus, and four. Friends have been raised up who have aided us nobly. F. R. W. Shar collector of Nellore formerly, but now of T has sent to me since Sept. 1, for pre "cholera evangelists," — men who travel from village to village where cholera is, give medicine and preach Jesus to the sick and for relief to those of our church in distress over Rs. 1,700, and thousands of cholera patients, &c., from his own private purse. recommendation also I have received a Rs. 1,000 from government to be re-loaned comparatively well-to-do Christians. They be paid on or before July, 1878, without interest.

A FAVORABLE CONTRACT. — Feb. 7, something further must be done, or bene or relief on a larger scale inaugurated, I the engineers (Lieut. Rowson, R. E., and Chambers, R. E.) in charge of the East Canal at Katapalam. The result was, that they have contracted to dig *three miles and three and a half furlongs* of the canal. The canal is about 100 feet wide at the surface, thirty feet at the bottom, and sixty feet deep on an average. The cost of the contract is about Rs. 60,000. I have been on very liberal terms indeed. (1) I am allowed to pay all coolies coming to the canal a certain amount enough to pay all expense from their village to the camp. (2) I am allowed to build a hut for each coolie, and charge the amount. I now have 100 hundred and fifty huts built. (3) To all the old blind, &c., and where a widow has several small children, I can give at my discretion subsistence allowance. (4) The sick are supplied with medicine and are attended by a native educated in the Madras Medical College, and have money given sufficient to diet them. (5) I have a bazaar camp, and grain sold at a reasonable rate. I re-let my contract to my native assistants among Christians, in tracts one hundred yards in length, at the same rate as I get of government. (6) The head men are furnished with tools by me, and receive of government free of charge. I advance to them money which has been advanced to me; and they re-let again the canal work to the villages or individuals, to suit all as far as possible. The head men retain about one pie (one-third of a cent) for each cubic yard excavated. I now have some thirteen hundred coolies under thirteen or fourteen of my evangelist teachers. This work will continue until

I hope all the coolies will be repaired homes. Thus, as matters now stand, that there is *no* famine at *my* camp. Cared for, the weak, old, and children pitiously; and the able-bodied, if they not only live, but lay up money every day. I notice also that I have got good appointments for some twelve assistants "captains of hundreds." One other is *pro tem.* in charge of the tools, in charge of the hospital as general overseer "dresser;" two others are campaign government employ until my command. Of course the appropriation for schools and village schools made to me this year would not last a month at present in the interior. Hence all who are able and those of a business turn, are on the same level as the older ones, those feeble in the country try to keep travelling as usual. But as we poor mortals can see, no one need die of hunger before July 1, rejoice and thank God. Before this I presume that I shall have four or five in my camp. They must come on the middle road. Oh that they may not get too weak to walk! Five or six are out now calling the disciples to follow, and live.") I have a large pendal leaves; and my tent has now been repaired, or near it, for two months. I spend about one-half of my time in the house all my work is gratuitously done, and I let out my contract as a whole to the laborers, and pocket ten per cent and not leave the mission-house. But my contract is God's plan to save life. Ongole: hence my camp is only about ten miles here. When the work on the canal closes, the Christians are waiting for the first crop. I shall have *hard times indeed*, — hard times, hard for the evangelists and hard for me. But we have been sustained; and I will not distrust God, and I am now about July.

Mission to the Chinese.

LETTER FROM MR. PARTRIDGE.

SWATOW, March 8, 1877.

MY OBSERVATION. — I took a trip to the coast. I am sure you would have enjoyed it to tell you about it. The German has, for fifteen years, had a station at Chong Lok, about a hundred miles from Swatow. Rev. J. C. Gibson, of the Mission here, wished to visit that station and their method of conducting their

schools; and I accompanied him. We left home in their mission boat on the afternoon of Wednesday, Jan. 10. A delightful sail carried us up the bay to the mouth of the Kit Ie River. From this point the boatmen rowed for four hours; and then we came to anchor for the night, three miles below the city of Kit Ie. Thus far the only incident that I recall occurred at supper-time. I had told our inexperienced cook to warm over the cold potatoes, by using a little lard in the frying-pan. He made the potatoes into balls, and attempted to fry them after the style of doughnuts. The result was a combination of about two parts of lard with one of potatoes, which was not altogether satisfactory, and which rendered a dose of "pain-killer" necessary the next day.

THE JOURNEY CONTINUED. — As early as the tide would admit on the morning of the 11th, we went up the river, landing just after noon at *Lie Lai Kang*, where we met burden-bearers previously engaged. A walk of ten miles took us to the large market town of *Mi Ow*, where the Presbyterians have a chapel in which we spent the night. We were then about fifty-five miles from home. Our own station at Hue Sua is but a few miles south of *Mi Ow*, and thus far I was on familiar ground. We here engaged chairs for the journey of twenty-five miles to Ho Po. Our two chairs, four burden-bearers, cook, and boy made a very respectable train. This day's journey (Friday, Jan. 12) was a delightful one. Our road led us over hills, through valleys, and across streams. The scenery in every direction was a marked contrast to that nearer the coast. The hills were covered with grass and ferns, and the streams were clear and sparkling. When we pleased, we sat in our chairs, but I suppose we walked more than half the time. At times our road was a very narrow one along the face of a steep mountain, the summit of which was far above us; and far below was the rocky bed of a stream, its banks lined with shrubs and forest-trees.

A RESTING-PLACE WITH GRATUITOUS REFRESHMENT. — Along in the afternoon we came to a village where there is an open resting-place, at which tea made of guava-leaves is furnished gratis to all who wish; some benevolent man years ago having left a sum of money, the interest of which provides for thirty travellers a refreshing drink. Here we reached the boundary of our dialect. Beyond this place we had to call our interpreters into service, the Hakka people speaking a dialect so diverse from ours, that we could not intelligibly ask the simplest question. Shortly after leaving this resting-place, we came to a temple on the border of a lakelet. The miniature lake, the miniature temple, and the overhanging trees, formed a picture too beautiful to be thus wholly given up to idolatry. We reached Ho Po an hour or more before sunset.

Our Presbyterian friends have a chapel here also, and are doing a very encouraging work among the Kakkas. We found here conveniences for a hot bath, which proved most refreshing after the long day's journey.

ANOTHER DAY'S TRAMP.—The next day was Saturday, and we had but ten miles to make in order to reach the village where we intended to spend the sabbath. Our road led us at times around the base of hills, and at times over their summits. Everywhere these hills were covered with ferns or shrubs, or with large forest-trees, many of which were unfamiliar.

The village of Ngo Hun Sang (Five Cloud Valley) was our destination, a hamlet in a broad valley. This was a genuine Hakka village, very different in appearance from the towns in the vicinity of Swatow. Lime is a luxury seldom indulged in. The houses are built of sun-dried bricks made of mud, into which a little chopped rice straw has been thoroughly worked. The mortar with which these bricks are laid up is simply mud, worked to a proper consistency by the feet of buffaloes. As a rule, the houses are but one story high; the tiles are laid on without cement of any kind, indicating that there are no heavy gales in that section. One blow such as we often have here near the coast would unroof the entire village. A few of the better class of houses are plastered on the outside with lime cement. The roofs project two or three feet beyond the line of the walls, and thus protect them from the heavy rains which otherwise would wash them down in a single season.

UNWALLED VILLAGES.—I was pleased with the appearance of security which this village, and indeed all the Hakka villages, indicated. There were no walls or barricades for the protection of the villages, and often we saw single houses on the hillsides reminding us of isolated farmhouses at home. We saw nothing like this in Tie Chin. There the villages are surrounded by strong walls, provided with heavy plank gates which are shut at night.

We did notice, however, that nearly every village contained one two-storied house, the upper story of which was pierced with loop-holes; for the villagers were not always as peaceful as they seem to be now, and clan-fights or village-fights were common not very long ago.

TERRACED HILLS.—We passed the night in a farm-house on a hillside, a mile or so beyond the village of Ngo Hun Tang, and some two hundred feet above the level of the valley. The valleys are so narrow that the hills are terraced to a wonderful height for the cultivation of rice. From the doorway of the house where we stopped, we counted eighty terraces in succession. Springs abound, and by a careful system of irrigation these terraces are made productive. There were two or three

mountain streams near by; and for the first time in many years I was lulled to sleep by the music of the waterfalls.

A SABBATH AND SERVICE.—On Sunday there was a congregation of one hundred and fifty persons gathered from several hamlets, not half a dozen of whom were church-members. We spoke to them through an interpreter. There were more than twenty applicants for admission to the church, who were examined as carefully as the time would allow. The evening at the farmhouse was cool, quiet, delightful, the only sound being the harmonious music of the brooklets.

JOURNEY RENEWED.—Early on Monday morning we started once more on our journey, the road leading up the hill on which was situated the hospitable farmhouse. In an hour and a half we ascended one thousand feet, and crossed the ridge. Terraced hillsides were visible in every direction. Occasionally we passed a village or a single house. The monotony of the journey was varied at one point. In attempting to turn around a sharp bend where the path was very narrow, my chair-bearers managed to spill me down the steep bank, which fortunately was not very high just there. We passed many places where I should have decidedly objected to such a method of breaking up the monotony of the journey. Just after noon we reached a kind of wayside inn, where we made a satisfactory tiffin as usual from the contents of our own baskets. During the afternoon our course lay along the line of a shallow stream which we forded several times. Just before sunset we crossed a broad river on a frail trestle bridge, and entered the market town of Brie Lim. It was market-day, and the streets were still full of people, who had seldom, if ever, seen a foreigner. They crowded about us, and gave our interpreter an opportunity to preach to many who never before heard the name of Jesus. We passed the night in a room rented by the German missionaries, for we had now reached the border of their field.

ANOTHER INTERESTING DAY'S JOURNEY.—On the following day, Tuesday, Jan. 15, we were off at daylight. This day's journey was if possible more interesting than any of the preceding. The hills were higher, and the ravines deeper and wilder. Our point of destination was the Basle mission station, at Nyen Hang Li, distant from Brie Lim some seventy-five miles. When a mile or two short of our destination, we were overtaken by a well-dressed Chinaman who spoke to us in very good English, with a German accent. I will tell you about him soon. With him for our guide, we proceeded. A walk of a few minutes brought us to a sharp bend in the road, and in full view of the mission houses on a hill across a narrow valley, and lower than our point of view.

SIGNS OF THE FOREIGNER.—The scene seemed

real. Had it been a new creation before it could hardly have affected us differently. Days we had travelled through a country without a mark of the foreigners' presence; without a warning, we looked down upon it, two-storied house and out-buildings so foreign in appearance. As we descended into the valley, our guide shouted across the opposite hill, announcing the approach of the missionaries; and, on arriving at the gateway, we received a most cordial welcome from Mr. Gussman, and, on entering the house, were introduced to Mrs. Gussman and their little twelve-year-old daughter. This is a station that you may be visiting. It is a hundred and fifty miles from Hong Kong, their base of supplies, and is reached by a single foreign family. There is no influence to interfere with the work of the missionaries, and no foreign community to take any part in the missionary's time.

BASEL MISSION.—The Basel Mission has stations in China,—one at Hong Kong, in charge of Mr. Lechler, who came to China twenty years ago; one on the main land between Hong Kong and Canton; this one at Nyen Hang, twelve miles beyond at Chong Tshun. **SCHOOL.**—Mr. Gussman has charge of a school, which was established some years ago in a most flourishing condition. The work performed in the compound is in accordance with this school, which at present contains eight pupils, divided into primary and intermediate departments. Boys nine years of age enter the primary department, where for a year they remain eight years, after which they enter the intermediate department, and in that course remain four years. They are then to enter the high school or seminary at Canton, between Hong Kong and Canton. The students do something each year towards the support of their children. The teaching is wholly in Chinese, except that the Roman letters are used in teaching Chinese, and the Arabic characters in teaching arithmetic. In addition to the study, the pupils are taught reading, geography, arithmetic, geometry, natural philosophy, music, and free-hand drawing. They are especially interested in the recitations of the intermediate class in geometry, and in physics. The drawing-books would attract attention at the best Boston schools. Mr. Gussman was an engraver, and has marked ability as an

ENDING SCENE.—On the evening of our visit we were suddenly startled by the sound of bells ringing a hymn, the language of which was remarkably Chinese, but the music as unmistakably belonged to the Continent of Europe. All were represented; and a harmonium

accompanied the voices. To our surprised inquiry, we received the quiet reply, "The boys at evening prayer." During our visit we had frequent opportunities for enjoying this singing. The proficiency of the boys in music is due to the skill of Mr. Gussman as a teacher. This singing might not compare favorably with that which you hear in America; but I doubt if it is excelled in China. Mr. Gussman's time and strength are devoted almost entirely to this school, with which he has twenty-four exercises each week.

THE NATIVE PASTOR.—The Chinaman who overtook us as we were approaching the mission station was Mr. Kong the native pastor. He was educated in these schools, and at the age of nineteen was sent to Germany, where he studied six or seven years. He is now thirty-one years of age. I was very greatly interested in all I saw at Nyen Hang Li, but I think I was more interested in Mr. Kong than in all else. At least, my acquaintance with him encouraged me to hope for more from the Chinese than all else I saw. He has a good German education, and speaks English very well. His dress is wholly Chinese; he is intelligent, modest, refined, and seems earnest and sincere in his work as pastor. Having seen one such Chinaman, I can hope that there are thousands who with equal advantages might become equally useful. I would that there were a thousand such to-day preaching Jesus to their countrymen.

VISITING ANOTHER STATION.—We went to the other station, and spent one night there. Mr. Ott, a single man, has charge of that station, and has associated with him an educated native pastor who speaks both German and English. Mr. Ott has charge of two schools, one for boys with twenty-four pupils, and one for girls with twenty-five pupils.

STRANGE HISTORY OF THE MISSION-HOUSE.—The mission-house at that station—Chong Tshun—has a curious history. Something more than twenty years ago, a native evangelist was sent to the vicinity of Chong Tshun, and succeeded in gathering a congregation of believers, who gave up their heathen customs, and met regularly on the sabbath for the worship of the true God. As the number of believers increased, they felt the need of a place of worship. At Chong Tshun there was a large house which had been built by a rich man, to be used both as a dwelling-house, and as a place for storing grain; but he had failed in some of his speculations, and, on consulting the *fung shui* (fortune-tellers), was informed that his ill luck was due to the fact that his house was not built in accordance with the laws of *fung shui*. Having full faith in these humbugs, he was anxious to dispose of the house. No heathen would take it at any price; but the Christians were willing to run the risk, and for fifty dollars bought a house

that had cost several hundred. It is situated high up among the hills, and its locality is as romantic as its history.

ANOTHER SABBATH SERVICE.—Sunday at Nyen Hang Li was a most interesting day. There were some four hundred persons present at the morning and afternoon services, the greater part of whom were church-members. After the afternoon service, the school-boys sang several hymns for our gratification. At the evening worship we spoke a few words of advice and encouragement to the boys, through Mr. Gussman as interpreter. The evening was spent with Mr. and Mrs. Gussman and Mr. Kong; and it was midnight before we could make up our minds to conclude our conversation.

HOMEWARD BOUND.—Early the next morning we bade our kind friends good-by, and turned our faces homeward, carrying in our hearts most kindly memories, and in our baskets substantial tokens of Mrs. Gussman's regard for our welfare by the way. Our route was mainly the one by which we had gone, but we travelled more rapidly, and reached home on the fourth day, refreshed in body, and strengthened in soul, encouraged by what we had seen and heard, and feeling a deeper interest than was possible before in the work which is going on in the territory adjoining our own field of labor. We were favored with most perfect weather, and carried out all of our fore arranged plans; and, to crown all, found all our friends well on our return home after an absence of sixteen days.

Mission to the French.

LETTER FROM MR. LEPOIDS.

PARIS, May 17, 1877.

VISIT TO MONTBELIARD.—I am happy to give you an account of my late journey to Montbeliard, where Brother Boileau is pastor, on the occasion of the opening of the new Baptist chapel there.

Montbeliard is twenty kilometres from Belfort, the last town on the eastern frontier of Germany, and twenty-four kilometres from Switzerland. All around this town are forest-covered hills, which present very picturesque views. On entering Montbeliard, one sees a strong old castle, which was formerly inhabited by princes of Wurtemberg. Above this castle rise two enormous towers, now used as barracks. The city contains about eight thousand inhabitants; it is a very busy commercial town, and the surrounding villages resemble it in this respect. The people are very intelligent and well-informed.

THE CHURCH AT MONTBELIARD.—Here our brother Boileau pitched his tent six years ago. There were then eight members in the church. Now, after nine years of labor, there are sixty, and also twelve candidates for baptism. These

members are scattered in sixteen different places around Montbeliard, of which the most distant is twenty kilometres away. Our brother has also a station at Tramelan, in the canton of Berne, Switzerland, where there are about thirty members, and an audience of nearly sixty persons. Everywhere the work seems likely to prosper, and presents a future full of hope—with the blessing of God, and faithfulness on the part of the church.

THE NEW CHAPEL.—Our brother has just built a chapel with the generous gifts of English brethren, collected by Mr. Andru, pastor at Lyons. This chapel is fourteen metres long and eight wide. It has a baptistery in front of the pulpit. The chapel is lighted with gas. It holds easily two hundred persons; but there were at least three hundred on the day of the opening, April 29. Above the chapel is a room which may be used as a vestry for the pastor. There is in front of the building a yard twenty metres long and ten wide; there is also a well and a pump to fill the baptistery, and to carry water to the vestry. Behind the chapel there is a piece of ground 11 metres by 8.90, on which the chapel may be enlarged in future.

THE FESTIVAL OF APRIL 29 was abundantly blessed. This date will long remain in the memory of the brethren, sisters, and friends of this church, who came from all directions to be present at the dedication.

PRESENTATION OF DELEGATES.—We had, on Sunday morning at ten o'clock, a meeting for prayer and mutual edification, conducted by Mr. Cadot of Chauny. Then followed the presentation of delegates from the churches at Mulhouse, Tramelan, Lyons, Chauny, and Paris. This was a good preparation for the festival.

SERVICE OF DEDICATION.—In the afternoon, at half-past one, a dense crowd pressed into the chapel enclosure and the surrounding space. Brother Boileau placed the Holy Bible upon the pulpit, and addressed a few serious words to the assembly. Mr. Cadot read the seventh chapter of second Chronicles. Mr. Lepoids offered the prayer of dedication. Mr. Andru preached a good sermon from 2 Tim. i. 7, which moved every conscience and heart. Mr. Charpiot, a minister of the Free Church of France, then offered a fervent prayer in behalf of the church and its pastor.

CELEBRATING THE LORD'S SUPPER.—After the service, all the Baptist brethren present met with joy to partake of the holy supper. What sweet, divine, fraternal communion it was! Before separating, the church received a new member by letter of recommendation,—a young man who is studying in order to prepare for evangelical labor in France. Perhaps he will in future be one of our laborers: may God bless him!

THE MEETINGS OF THE WEEK.—In the evening at eight o'clock was a meeting conducted by Mr.

who preached from Acts ii. 42-47, show-source of the prosperity of the church in us, as of every truly evangelical church. The meetings on Sunday the 29th, and those week following, at Montbeliard and the ring villages, were blessed. With what nt through a large part of Brother Boileau's labor, visiting, and preaching to souls eager t and for truth, conversing with old Chris-nfirmed and faithful, or with dear new-born All the warmth and happiness of their new All the week was spent in such work, until, rday, I set out for the canton of Berne, land, to visit the brethren at Tramelan my return, according to the wish of our

TO BERNE. — I was again very happy in sits: I had the privilege of seeing there a und faithful church. By the side of a few istians who have grown gray in the service st, I found lovely, pious youth, to whom I ed a special appeal for the work of Christ. led at three religious meetings, in which the of hearers increased each time, till at the hall was more than full. I visited after- from house to house and from hamlet to in the mountains of the Bernese Jura. The

dear brethren there, in their long isolation, have contracted some peculiar habits, and in their worship (although they are sincere Baptists) they have some Darbyish customs. However, they cordially love Brother Boileau as pastor, and are about to write, begging him to visit them oftener.

These brethren expressed much affection for me. I know that I love them fraternally. I promised to visit them when I go to Switzerland.

RETURN TO PARIS. — On my return to Paris, after fifteen days' absence, I found all my friends well in body and in soul. We still have encouragement in our work: after our seven baptisms in March last, we have seven more candidates whom we shall baptize soon, if the Lord will. Brother Dez, who sends greeting to you, has told me of your last letter, in which you mention the expectation of a large deficit at the close of your financial year. May the Lord give you peace and prosperity for your families, your churches, and your entire country, so that you may see better days, and receive the means to advance the kingdom of Christ!

ALAS! OUR FRANCE IS SHAKEN, not only by the Eastern war and its consequences in Europe, but also by our political parties; especially by ecclesiasticism and Jesuitism, which prey upon us. May God have pity on our dear country!

MISSIONARY OUTLOOK.

have heretofore referred to the "Indian nary Directory and Memorial Volume," Rev. B. H. Badley, an American Meth- missionary at Gondah, India. We have opportunity to examine the book for es. It is a very complete work, evident- ared with great care, and doubtless as e as it is possible to make a first under- of this kind. It was a wise thing to do, the historical sketch of each mission ety written, wherever it was possible, e competent member of it. The pio- missionaries to India were sent out by ly Danish Missionary Society, in 1706. ere Ziegenbalg and Putschau, students University of Halle. They established on at Tranquebar. In a little over three hey had gathered a Christian community persons, and Ziegenbalg had made con- le progress in translating the Old Tes- into Tamil. The mission was extend- r missionaries were added from time to eral contributions were received for port from England and elsewhere; and ished till near the close of the century,

when the stations were abandoned, or trans- ferred to the Society for the Propagation of the Gospel. The second missionary society to enter the field was the Baptist, of England, which was organized in 1792, and sent out William Carey in the following year. Mudna- hutty was the first station established; but other stations were soon occupied, and in 1801 the New Testament was published in Bengali. The Rev. N. Forsyth was sent to India in 1798, as the first missionary of the London Missionary Society, and labored in or near Calcutta. This society was the first to estab- lish a mission in Madras. The missions of the American Board are fourth in the order of time. The Board sent its first missionaries in 1812. They landed in Calcutta, but were not suffered to remain there; and two of them went to Bombay, where permission was given them in 1813 to carry on their work. This was the origin of the Marathi mission. In 1834 the Madura mission was established. The press and the school have been employed from the first in the Indian missions of the Board, and have been powerful auxiliaries to the mis-

sonary. As we cannot go further into detail, for lack of space, we will give the following table:—

Societies and Missions.	Began Work in India.	Foreign Missionaries.	Native Ord. Agents.	Native Christians.	Communicants.
Baptist Missionary Society....	1793	34	7	7,076	2,457
London " ".....	1798	47	25	43,488	3,058
American Board.....	1813	25	32	9,610	2,748
Church Missionary Society....	1814	106	801	75,177	16,059
Gospel Propagation ".....	1817	26	62	50,531	12,498
Wesleyan Missionary ".....	1817	27	8	1,115	643
General Baptist ".....	1822	7	9	2,490	827
Church Scotland Mission.....	1828	12	4	681	326
Free Ch. Scotland ".....	1828	23	10	1,669	803
Am. Presbyterian ".....	1834	36	13	1,576	716
Basle Missionary Society.....	1834	63	5	5,757	2,088
Am. Baptist Missionary Union....	1836	17	17	13,392	4,649
Am. Free Baptist Mission.....	1836	6	4	737	414
Gassner's Missionary Society....	1840	21	5	22,263	6,360
Leipsc ".....	1841	22	6	9,200	4,837
Irish Presbyterian Mission.....	1841	9	.....	709	184
Welsh Cal. Methodist ".....	1841	5	.....	1,526	848
Am. Lutheran ".....	1842	7	.....	2,470	731
Am. Reformed ".....	1853	7	2	2,452	773
Moravian ".....	1854	1	.....	17	8
Am. Union Presby. ".....	1855	6	1	393	155
Am. Meth. Episcopal ".....	1856	43	9	3,054	2,305
Un. Presb. (Scotland) ".....	1860	15	.....	437	187
Danish Lutheran ".....	1861	2	.....	89	49
Hermannsburg Miss'y Society....	1866	11	.....	334	60
Strict Baptist Mission.....	1866	1	1	104	50
Indian Home ".....	1867	3	2	6,000	2,100
German Ev. (U. S. A.) Society....	1868	3	.....	152	50
Assam and Cachar Mission....	1868	2	.....	61	.....
Private and other Missions....	.....	18	8	3,930	1,185
Total .....	.....	607	131	266,391	68,689

Each of these footings shows a large gain since 1871. Of foreign missionaries the increase is 119; of native ordained agents, 86; of native Christians, 42,133; of communicants, 15,873: from which it appears that the annual gain of communicants for the four years was 3,968, an average of $6\frac{1}{2}$ to each foreign missionary.—*Independent*.

INDIA.—At a Baptist missionary meeting in Calcutta, Mr. Hobbs stated that he expected shortly to leave India, and expressed his thankfulness that he had been permitted to be a missionary for seventeen years. Deducting the time he spent in learning the Bengali language, and that he had spent in England, he reckoned that he had given twelve years of active service; in which time, as the result of his own labors and those of his native brethren, he had baptized 57 persons, 50 of whom had proved themselves sincere believers. Mr. Martin went to Burrisaul 22 years ago. There were then twenty-two churches, with 500 mem-

bers: now there are thirty-one churches, with 1,211 members. Then the Christian community numbered 1,211 persons: now it contains 4,258. During the last three years, this Christian community has increased 509. This year 64 persons have been baptized.—*The Foreign Missionary*.

MISSIONARY EFFORT IN SIAM.—The Siamese first heard of Christianity through the Romish Church, and not through Protestant effort. The Romish missionaries appeared about the middle of the sixteenth century; but they have done little for the spiritual elevation of the people, and their influence has been slight. The first Protestant evangelists were Messrs. Gutzlaff and Tomlin, who landed Aug. 23, 1828, at Bangkok, and received permission to labor among the Chinese. The Jesuits sought their expulsion, but were thwarted. Their visit was a short one, and but little was accomplished. In 1833 the Baptists (Americans) began mission work at Bangkok for both Siamese and Chinese, and for years this double work was continued. The latter, being more successful, gradually resumed the pre-eminence, and in time the other was abandoned, so that now the mission is wholly for the Chinese.

The American Board entered the field in 1834; and after some years of toil they transferred their work to the American Missionary Association, and this organization has also given up the field.

In 1838 the Rev. W. Orr (Presbyterian) visited Siam with special reference to the Chinese. The authorities received him kindly. After communicating with the Board, it was agreed that a station for the Chinese should be established at Bangkok; and in 1840 Rev. W. P. Buell and wife sailed for that city. They were followed by James C. Hepburn, M.D., and his wife; but they were detained at Singapore on their way thither, and from this point they were transferred to China. Rev. Richard Q. Way was sent to re-enforce this mission in 1843; but when Mrs. Buell was stricken with paralysis, and her husband was obliged to return that year to the United States, Mr. Way joined the Ningpo mission; and thus the first effort to gain a foothold in Siam failed.

The mission was only suspended, and not abandoned. Its character was, however, changed: China was open, and all labor for

nese could be expended in their own . In March, 1847, Rev. Stephen Mat-
id his wife, and Samuel R. House,
a licentiate preacher, arrived at Bang-
l commenced labor among the Siamese;
may be regarded as the beginning of
rk, which has been maintained ever
- *The Foreign Missionary (Presbyte-*

DOMINGO. — The following is taken
periodical published in Jacksonville,
"Among the arrivals of small crafts
itioned in the marine list, was a little
he 'Morning Light,' of nineteen feet
es keel, six feet nine inches breadth of
nd three feet six inches depth of hold,
rrived here yesterday morning from
omingo, and anchored just off Jones's
use. This boat left the port of Samana
14th of last month, with a gentleman,
;, and six children, — one about two
f age, — on board; they having been
by a variety of circumstances to leave.
tleman in question, Mr. Peter Hansen,
t out from New York as a Bible agent,
ile in San Domingo, built this boat to
long the shore, and sell or give away
sles. But the constant guerrilla-like
, and the poverty of the people, forced
er a three years' trial of it, to give up;
h his family as above stated, he started
United States. During the passage
r. Hansen was taken ill with a fever;
nearly twenty-four hours, while almost
was blowing, the boat was permitted
at the mercy of wind and wave. It is
e that Mr. Hansen and family will
here for some little time."

etter sent by Mr. Hansen to the Mis-
ions he says, "I send two dollars to
Magazine and *Helping Hand*. If it is
ugh, please tell me. I wish I were able
you more. It has pleased the good
heaven and earth to withdraw me from
t, the society not having funds to keep
e. A good foundation is already laid
the Spanish population of San Do-
Some three hundred copies of Scrip-
re been sold, with twenty-two thousand
f tracts, a third of which sold in the
76, in spite of priestcraft and revolu-
four different administrations having
d the country in the same year. Oh,

how the poor of the land are thirsting for the
gospel, — poor perishing souls for whom
Christ died, and left us to tell them of it!"

HAITI. — I must venture to add, in conclu-
sion, that gospel work among the long and
sadly neglected mountaineers of Haiti is be-
coming more and more a specialty of our mis-
sionary operations here, without our having
put forth any particular efforts in that direc-
tion. We have been sought out and drawn
along, as it were, by those who hunger and
thirst after the word of life in the mountain
fastnesses of Haiti. It is a blessed privilege,
a goodly heritage. Surely the lot has fallen to
us in pleasant places. May God always give
us grace to go forth in faith, and occupy all
such openings! — *Bishop Holly in "Spirit of
Missions."*

LETTER OF PROF. MAX MÜLLER to Rev.
Norman MacLeod shortly before the latter left
home in 1867, on an official visit to the mis-
sions of the Church of Scotland in Hindostan.

"I hope your visit to India will give a new
impetus to the missionary work in India, by
showing how much more has really been
achieved than is commonly supposed. One
cannot measure the success of a missionary by
the number of converts he has made; and it
does not seem to me likely that Christianity
will, for some time to come, spread in India
chiefly by means of direct conversions. Its in-
fluence, however, is felt everywhere; and even
the formation of new religious societies appar-
ently hostile to Christianity, like to the Brahma
Somaj, is due indirectly to the preaching and
teaching of Christian missionaries. From what
I know of the Hindoos, they seem to me riper
for Christianity than any nation that ever ac-
cepted the gospel. It does not follow that the
Christianity of India will be the Christianity of
England; but that the new religion of India
will embrace all the essential elements of Chris-
tianity, I have no doubt; and that is surely
something worth fighting for. If people had
only to go to India, and preach, and make hun-
dreds and thousands of converts, why, who
would not be a missionary then?" — *Memoir
of Norman MacLeod*, vol. ii. p. 257.

CALLING LAGGARD CHURCHES TO AN AC-
COUNT. — (The following is from a Presbyterian
source.) The Rev. Mr. Lewis offered a reso-

lution, which he proposed as an amendment to the report, as follows:

Resolved, That the presbyteries be instructed to require of each non-contributing church a written reason for the omission of the foreign mission contribution, and that the reason given be written on the records of the presbytery.

He told of two churches, one large and the other small, to which the question of contributing to foreign missions was submitted. The first declined to subscribe, and devoted all its efforts to its own work, while the smaller one contributed according to its means. Twenty-four hours ago he learned that the latter had held a jubilee on the occasion of wiping out its debt, and was proceeding to hold a revival, while the other was about to sell its church edifice. It was always so; and when a church neglected the foreign missionary cause the dry-rot got into it. He wished to see the holy flag of foreign missions unfurled; and he did not believe that, if the resolution were adopted, any Presbyterian pastor would dare to assign any reason for the neglect of his church to subscribe and work for this great cause.

THE REV. MR. HOFFMAN

felt appalled at the fact that 2,273 churches were so callous as to neglect this cause. He found on reference to the report of the Home Mission Board, that no less than 1,802 churches failed to contribute to that work. The fault, in his opinion, lay with the pastors and sessions of the churches. He could not understand such Christianity, and what answer could they make to an infidel if such a person should point out these terrible figures? What sacrifices had they made for the missionary cause? Why, they had put an old cast-off garment or so in the missionary box, and that was about all. He trusted the resolution would be adopted, and would have liked it a little stronger.

SHOULD Carey and Thomas visit to-day the scene of their life-labors, it would seem to them a stranger land than when, in 1793, they first touched its shores. Her sacred Ganges is ploughed by government steamers, while twelve thousand miles of wire carry messages for her people. Then the whole interior was

sealed, and its roads almost impassable; it is all open, and surveyors are everywhere. Then a whisper against sacred customs through the mission press sent a panic through India and England: now the re-marriage of widows and the suppression of cruelties in feuds, with other changes more radical than the missionaries dared dream of, are discussed weekly in native newspapers. Then it was with difficulty that children could be induced to attend Christian schools: now stanch Hindus contribute to the support of these schools. Then, if natives could be induced to read Christian books as a gift, the missionaries rejoiced in his success: books are now sold everywhere. Then the education of women was looked upon with terror or utter contempt: to-day the education of the girls of India receives more attention than did that of the boys thirty years ago. In Calcutta eight hundred women are regularly taught in their zenanas by the efforts of the Woman's Union Missionary Society, and many a young Brahmin secretly imparts to his wife what he learns at the schools. It is not fifty years since the high-caste widow in India coveted the funeral pile as the only escape from a fate infinitely more terrible than death; now, though at very long intervals we hear of attempts at suttee, its condemnation is almost universal, while the most intelligent look upon it as we do upon the human sacrifices of the Druids. It is not sixty years since an order was issued by the Indian government that missionaries must not preach to natives, nor allow native converts to do so: now officers of the government vie with each other in praise of the work done by missions, and the modern leader of the Somaj holds up every missionary at whom the edict was aimed to the everlasting gratitude of the natives. And the change wrought, or working, is greater even than these outward signs indicate. It is no mere intellectual satisfaction that we feel, when we find Euclid, Copernicus, Blackstone, perhaps with the skin of the sacred cow used in their binding, resting on the tables of cultivated Brahmins; for by this we know that we have clasped hands with our Eastern cousins,—that for the Indian of to-day every thing is possible. Already, in our own day, we see not afar off the time when between us and them "there shall be no sea."—*now Witness.*

FROM OUR LETTER-FILE.

ROTHER enclosing his check for \$500, in Providence towards the debt, "Though it seems a little in the line of denial to take \$500 out of my business purpose, when borrowing money, I feel the Master's work requires it, and should therefore send it forward cheer-

fully, whether doing business in New York, a reader of the "Magazine," and deeply indebted for the payment of the debt of the writes: "There are many extravaganzas in our large and wealthy churches, curtailed, would turn the scales, and no cripple the work of preaching Christ to the nations." Very true. Who shall apply the remedy?

Her writes: "I rejoice at the tidings of Providence, and I am thankful to God for the result of the meetings. But *thank-offerings* should accompany *thanksgivings*; and \$10 towards lifting the rest of the debt, \$1,000. Surely there are among us one or two who are not only able and willing, but will even *contend*, and that *earnestly*, to be excluded from the privilege of participating in the luxury of liquidation; and, if the balance of indebtedness be already furnished, these fragments may be in the treasury 'egg' to invite more abundant deposits."

The following extract of a letter from a passer-by in Maine is interesting reading: "Last morning," writes our brother, "an elderly woman was set down at my door by a hack. She was about eighty years of age. I asked her to give her name. Had rode fifteen miles in the cars; and wanted to give me \$45 for my work of missions, to be divided as I thought best, or where I thought it would be for the glory of God. She said it was for her husband's, now dead, that they had should go to missions. She came mysteriously as she came. I have concluded that foreign missions ought to have the funds of the whole sum: I therefore send you."

Her writes as follows: "Though a poor

and mostly unrequited home missionary, laboring at four stations in a grasshopper-ravaged territory, and losing within three years more than we are now worth, yet precious wife and I long months ago resolved that when we should receive any funds from which it would be consistent to subtract, we would send and consecrate five dollars to the cause of foreign missions. For months we have been obliged to either omit writing to the most precious friends, or borrow the postage money. But last week, after travelling miles and attending a funeral service, the poor mourning friends tried persistently to express their gratitude by forcing upon me the amount of five dollars; and we agree that *this* must be the answer to our prayer. People, sympathizing friends, who would gladly help us if they could, think us *very* poor, and often wonder how we get along, and we ourselves wonder how we get along: yet we fear it would not be even true economy to try to get along without sharing our little substance with the great Proprietor. We notice with heartfelt gratitude the inverted F (Free) on the wrapper of our peerless 'Magazine.' Hope we may never be compelled to do without it, especially on account of our three dear boys, who enjoy reading it as well as some of the brethren. If the enclosed five dollars are not needed to go on our 'Magazine' account, please accept it as an offering for foreign missions, to be used where the executive committee feel it is most needed. May the Lord gather, from this humble offering out of our poverty, large and precious fruits; and may he incline all hearts to give as the Lord hath prospered, is the prayer of your servant."

Read what a brother seventy-four years of age, fifty-nine years a Christian, with a good record of forty-nine years in the ministry, says, as he sends along the money to redeem a pledge he made in Providence: "I send you the \$50 I promised at Providence for the debt. A few years ago I made a small bequest to several of our societies; and I intend, if God spares my life and health, to pay them myself, lest if I should live long I may not leave enough to pay them, or my executors might fail to do it. If I did not deny myself the lux-

uries of wine, tea, coffee, and tobacco, and do most of my travelling on foot, I should not have the luxury of giving this little to preach the gospel of the kingdom to all nations. I will hope that some one who is a good soldier of the cross will preach to the heathen for me. I wish I was able to sustain a missionary."

That aged servant of the Lord walks to the house of worship on Sundays, a distance of about four miles, and back again, making a total distance of about eight miles, in-order that he may save something to give to the cause of missions.

EDITORIAL PARAGRAPHS.

CONGRATULATIONS are coming in from every quarter over the payment of the debt of the Union; but some rejoice with trembling lest the payment of that debt may seriously affect the regular receipts for the current year. Let each one not only "hope for the best," but strive, both by himself and with others whom he can influence, to secure the treasury of the Union against another deficiency.

GOOD NEWS FROM RANGOON. — Rev. Dr. Stevens writes to the Treasurer, under date of April 12, that seventeen converts have been baptized since the 1st of January in the baptistery of the new Lammadau chapel. Of these nine were from the Girls' Boarding School, under the care of Miss Gage and Mrs. Douglass. Of the whole number, twelve were Burmans, three were Karens, and two were Shans.

THE thanks of the Missionary Union are due to Messrs. J. Estey & Co., of Brattleboro', Vt., for another of their practical and generous expressions of interest in the cause of foreign missions. They have just made a contribution of one of their organs to the mission school in Bassein, Burmah, — a gift that will be most heartily appreciated by the teachers and pupils in that school.

REV. S. J. SMITH of the Siamese mission at Bangkok sailed on his return to Siam, in "The Parthia," from Boston, May 5. Mr. Smith expects to reach Bangkok about the 1st of July next. He and his devoted wife are doing a good work for the Siamese at their own charges. Mrs. Smith has a flourishing school, which is supported in part by fees of the pupils, the balance being provided by Mr. Smith from the avails of his own purse.

QUESTION FOR A QUESTION. — It is often asked, even by those who profess to be Christians, "Will the heathen be saved if we do not send them missionaries to preach among them the gospel?" Mr. Spurgeon, some time since, gave a very pertinent and significant answer to that question by asking another, "Will *you* be saved if you do nothing to send missionaries to the heathen?" That reply ought to awaken serious thought in the minds of those who are neither giving nor praying for the cause of missions in heathen lands. The *great commission* is as plain and as binding as any command in the word of God.

REV. E. O. STEVENS of Burmah, in one of his addresses at the State convention, in Maine, referred to the missionary concert as observed by the missionaries at Maulmain in his boyhood, when his father, Judson, Simon, and other missionaries were present. The burden of their prayers was, "Lord, give us fields," "Lord, turn the heart of the king of Burmah." Judson died before these prayers were answered. Now Burmah is open to the missionaries; and our prayer to-day is, "Lord, give us men, and furnish us with the means, to carry on the work."

READERS who find their own missionary zeal quickened by the contents of the *Missionary Magazine*, and desire to do more towards helping on the cause they love, can do an effective service in that direction by bringing this periodical under the notice of those who do not take and read it. Many a subscriber has been thus procured, increasing the circulation of the *Magazine*, and consequently contributing to the progress of missions.

DONATIONS RECEIVED IN MAY, 1877.

MAINE, \$71.50.		NEW JERSEY, 152.12.	
ch., mon. con. coll.,	\$20 00	Coll. per Rev. J. V. Ambler, Dist. Sec., Cape May,	
: Eden, ch., 1.50; Rockland, Ce-	41 50	2d ch., 15; Cohansy, ch., bal., 1; West Creek,	
Buckfield, ch., 12; Monson, ch., 16,	9 40	ch., 5; Camden, 4th-st. ch., for Mounq Kyau,	\$56 00
Cole,	60	care Rev. J. R. Haswell, 35.	
/ S. McKenzie, Dist. Sec., Nor-		Coll. per Rev. O. Dodge, Dist. Sec., North N.J.	
las P. and Susan Somes,		Asso., Schooleys Mountain, ch., 15.50; Rose-	
		ville, ch., 14.28; Mount Pleasant, ch., 15; Bloom-	69 78
EW HAMPSHIRE, \$14.25.		field ch., 25.	
12; New Ipswich, ch., 2; Chester,	14 25	East N. J. Asso., Samptown, ch., 3.70; Perth	26 33
		Amboy, ch., 10.53; Kelsey Hastings, 2.10; a	
		friend, 10,	
VERMONT, \$211.00.		PENNSYLVANIA, \$321.06.	
1 Sanborn, 200; Weston, ch., 6,	206 00	Allegheny, Saml. Briggs, per Rev. Dr. Bright,	5 00
member,	5 00	Phila. 5th ch., per Wm. E. Burk, 1; Lower Dub-	
		lin, ch., 84.06; 1st German ch., 30, per Rev.	115 06
MASSACHUSETTS, \$369.76.		J. B. Simmons,	
awrence, 1st ch., 50; Weston, ch.,		Coll. per Rev. J. V. Ambler, Dist. Sec., Pittsburg,	
1st ch. S. S., H. W. Waite, tr.,		4th-ave. ch., 9.12; Peter's Creek, ch., 2; Alle-	
Asso., H. Haddock, tr., Danvers,		gheny City, Nixon-st. ch., bal., 10; Harlansburg,	
	152 10	Mrs. Clutton, 18; Carbondale, ch., 13; Roches-	
on-st. ch., a friend, 5; Mrs. C. F.		ter, ch., 8; Wilkesbarre, ch., 10; Johnstown, ch.,	118 69
Lawmuit-ave. ch., mon. con. coll., C.		2.60; Mt. Pleasant, ch., 39.47; Tunkhannock,	
Tr., 11.55,	23 55	ch., 16.50;	
J. B. Bardwell, tr., 6.10; Newton,		Coatsville, ch., 11.86; Blockley, ch., 35; Rev. T. A.	
Sem., 1; Chicopee, Central ch.,		Gill, U.S.N., 5; Phila. Messiah Bible Sch., 13;	
Geo. H. Allen (2.50 gold), 2.67;		friend, 1; Hepzibah, ch., 4.45; East Nantmeal,	
Amesbury, ch., 55,	71 77	ch., bal., 50; Pughtown, ch. (of wh. 2.50 is for	82 31
3; Winchester, Mrs. W. S. Fretch,		S. S.), 8.50; Phila., Miss Jane Dungan, 2,	
1st ch., 18.91; West Springfield, 1st			
		OHIO, \$352.51.	
RHODE ISLAND, \$30.		122 34	Cleveland, Thomas Hobart, 50; Munroeville, ch.,
wn-st. ch., G. D. Wilcox, M.D.,	30 00	11.50,	61 50
		Coll. per Rev. Thos. Allen, Dist. Sec., Ashtabula	
CONNECTICUT, \$61.09.		Asso., Kirkland, ch.,	3 01
., 19; Meriden, Grace M. Hall, 5;		Cleveland Asso., Chester Cross Roads, ch.,	11 17
ch., per Rev. E. S. Hill, 15.50;		Clinton Asso., New Vienna S. S.,	14 13
C. Stillman, 10; Groton, 1st ch.,		Columbus Asso., Granville, ch., 175.59; Johnstown,	
		Mrs. Seth Philbrook, 2,	177 59
NEW YORK, \$703.58.		Huron Asso., Auburn, ch.,	23 15
nacle ch., H. E. Drake, tr.,		Marietta Asso., New Harmony S. S.,	3 00
rd of missions, tow. sup. of nat. pr.		Miami Union Asso., Piqua, 1st ch., 8.10; Spring	
W. W. Campbell, \$37.50; Buffalo,		Creek, ch., 5.08; Springfield, Calvary ch., bal.,	13 93
(of wh. 3 is fr. S. S.), 13.50; Gil-		75,	
7,	58 00	Miami Asso., Columbia, ch., 18.30; Cincinnati,	
h Bap. ch., A. Demarest, tr.,	7 00	Ninth-st. ch., N. Goldsmith, 10; 3d ch. 11.90;	45 03
Weedsport, O. Moorhouse, 2;		Milford, Rev. T. J. Melish, 5;	
1.61,	49 61		
off's S. S. class, 5; Troy, 5th-st.		INDIANA, \$181.00.	
orham, Mrs. David Pickett, 5;		Coll. per Rev. S. M. Stimson, Dist. Sec., Indian-	
dents of Theol. Sem., for sup. of		apolis Asso., Indianapolis, 1st ch., 1.50; Frank-	
are Rev. A. A. Newhall, 35.42,		lin College students, for support of Garo boy in	175 00
: Buffalo, a sister in Washington-		sch. in Assam, 25;	6 00
5 is for use of Rev. J. B. Vinton,		Sand Creek Asso., Little Sand Creek, ch.,	
of Rev. J. N. Cushing), 10; Glov-	64 73		
Miss'y Soc., for sup. nat. Karen		ILLINOIS, \$316 76.	
C. B. Thomas, 53.50,		Coll. per Rev. S. M. Stimson, Dist. Sec., Spring-	
Dodge, Dist. Sec., Hudson River		field Asso., Springfield, North ch., 21.30; 1st ch.,	
Saugerties, ch.,	83 50	11.36;	32 66
Mrs. C. C. Walling, 50; C. P.	6 00	Quincy Asso., Greggsville, ch.,	2 00
Mrs. Parker, 5;		Payson, ch., tow. sup. Sardoka P. Kay, Serampore	25 00
Dover Plains, ch.,	155 00	College, India,	
a, Brooklyn, Central ch., bal.,	22 68	Coll. per Rev. C. F. Tolman, Dist. Sec., Chicago	
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sen, ch.,	20 00	S. S., 5.90; Nordisk Bap. Tabernacle, 1;	11 90
H. Brigham, Dist. Sec., Black	10 00	Fox River Asso., Sandwich, S. S., quar. paym't for	12 50
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Cortland, ch.,	61 20	Ottawa Asso., Amboy, Mrs. Fisher, 5; Granville,	
o, Sinclairville, ch.,	1 33	ch. (of wh. 7.45 is fr. S. S., and 5 fr. Mrs.	
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MISSOURI, \$3.60.

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Mission Creek, ch.,

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 6 00 Sutton, Mass., Hattie Waters, per Nathan Waters, 27
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 Cheviot, O., Dea. Richard Gaines, per D. T. Stathe, Exr., 9
 12 50 Covington, O., John Wallace, Chas. Morris, Troy, O., Exr., per Rev. Thos. Allen, in pt., 29
 9 50 \$1.74
 4.00 \$4.86
 36 70 Donations and Legacies from April 1, 1877, to May 1, 1877, 3.11
 Donations and Legacies from April 1, 1877, to June 1, 1877, \$7.97

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Auburn, from an old lady 80 years old, per Rev. F. W. Bakeman,
 Lewiston, a lady, per Rev. S. Boothby,
 Hallowell, ch., for mission work, care Rev. A. Bunker,

NEW HAMPSHIRE, \$18.50.

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VERMONT, \$50.00.

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RHODE ISLAND, \$123.72.

Wanskuck, Roger Williams ch., 19.12; Providence, students in Brown University (of wh. 30 is for building-fund, care Rev. S. T. Goodell, 5 being fr. Dr. D. C. Wiggan, and 44.70 for mission work, care Rev. D. Downie, 10 being fr. Prof. Poland), 74.60; Brown-st. ch., G. D. Wilcox, M.D., 30,

CONNECTICUT, \$283.83.

Bristol, Mrs. L. F. Gowdy, 1; Fair Haven, Grand-st. ch., 18; Deep River, ch., 157.38; Putnam, ch., 102.15; Plainfield, ch., 5.30;

NEW YORK, \$1,091.00.

Holley, Wom. Miss. Soc., for sup. of Bible-woman, care of Miss A. M. Fielde, Swatow, China, Mrs. Helen J. Partridge, tr., 20; Sandy Hill, ch., 78;
 Hamilton, L. Cronkhite, 2; Marcellus, ch., 10;
 Morris, ch., 3.92; East N.Y., 1st ch., per Rev. J. B. Simmons, 14, \$25
 Rhinebeck, ch., 100; Nicholville, ch., St. Lawrence Asso., 10.67; N. Hebron, ch., 18.10; Galway, ch., 7; Potsdam S. S., for the school under care of Mrs. Partridge, 25;
 50 00 Waverley, S. S., for sup. Waverley Depny nat. pr. care of Rev. E. Bullard, 105.50; Greenfield, ch., 2;
 Worcester Asso., D. W. Warner, tr., Leesville, 3.25; Maryland, ch., .85; Richmondville and Fulton, ch., 5.50; Schenevus, ch., 1.90; Summit, 1st ch., 3.50; Rev. J. Smith, 5; Dea. M. Hanar, 5; Mrs. J. B. Witbeck, 2; D. W. Warner, 5; Mrs. M. Sprungsted, 5; coll. at semi-annual meeting, 4.28;
 Brooklyn, bal. fr. class of little workers of late Clinton-ave. S. S., for education of a Burmese girl, care of Mrs. M. B. Ingalls, 3
 Dutchess Asso., Amenia, ch., per Rev. O. Dodge, 4
 Hudson River, Central Asso., Peekskill, ch., Rev. O. Dodge,
 Coll. per Rev. G. H. Brigham, Dist. Sec., Alleghany Asso., Andover, ch., 1
 Black River Asso., Mannsville, ch. (of wh. 10.92 is fr. S. S.), 34.40; Belleville, ch., 27; Adams Village, ch., 44;
 132 72 Genesee Asso., Batavia, ch., 51.25; Batavia and Pembroke, ch., 7.60; Castile, ch., 44.30; Darien, ch., 20; La Grange, ch., 25; Pavilion, ch., 45;
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 283 83

Donations.

291

r North Asso., Hoosick, ch., 9; Scho-
a lady, 2;
3, Cazenovia, ch., 12; Fenner, ch. (of
S. S.), 6.25; Chittenango, ch., 6.85;
ch., 11;
Clarence, ch.,
Medina, ch.,
Springfield, ch., 5; Cooperstown,
Edmeston, 2d ch., S. S., 17; New Lis-
a. 16; Plainfield, ch., 5.50; Warren,
ry A. Burgess, 2.50;

NEW JERSEY, \$470.36.

Asso., Bloomfield S. S., per Rev. O.

J. V. Ambler, Dist. Sec., Alloways-
o. 36; Hopewell, ch., 1; Hightstown,
30; New Brunswick, 1st ch., in pt.,
ston, ch., 4;

PENNSYLVANIA, \$225.56.

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t Smithfield, ch., 27.80; Canton, ch.
78 is fr. S. S.), 19.78; Burlington,

10., Soldiers' Run, ch., .50; Westover,
n, ch., 1; coll. at asso., 1.04;
n Asso., Brandywine, ch., 7; Wind-
143; Phoenixville, ch. (of wh. 20 is fr.
5;
Asso., Hepzibah, ch., 2; Tabernacle,
al. for sup. Shway Au, Karen pr.,
Thomas, 16; Germantown, 3d ch. in

10., Mansfield, ch., 2; Loyallhanna,
ra Hill, ch., 5; Greensboro', ch., 5;
ch., 2;
Mrs. E. Clutton, 20; Ebensburg,
Evans, 5; Three Springs, S. S., 5.50;
1.25; miscellaneous, 4;

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WEST VIRGINIA, \$19.50.

r. Thos. Allen, Dist. Sec., Morgan-
7; Simpson's Creek, ch., 1.50;
Asso., for sup. Nga Sah, nat. pr., care
Williamstown, ch., 6; New England

OHIO, \$323.33.

r. Thos. Allen, Dist. Sec., Ashtabula
ison, S. S.,
10., Cleveland, Cottage ch., 8; Taber-
7; 3d ch., 18.65; Euclid, Miss M. E.
Painesville, M. E. Grey, 25; Medina,
Seville, ch., 54.12; Kansom's Cor-
05; Shiloh, ch., 1;
1, Caesar's Creek, ch., 2; Cowan's
1.20; Jonah's Run, ch., 13.20;
Olona, S. S., 3; Peru, S. S., 5;
Camden, S. S., 5; Elyria, ch., 5;
1, Marietta, ch., 50; Newport, S. S., 5;
Asso., West Dayton, Mission S. S.,
reck, S. S., 5; Sidney, S. S., 3; Pi-
bal, 3.75;
Asso., Bladenburg, ch., 6.25; Owl
S., for sup. of San, student, care of
inker, 25;
1, Pettisville, S. S.,
1880, for sup. of San Kadah, nat. pr.,
r. A. Bunker, Portsmouth, ch., 11.26;
S. S., 5; Rockville, S. S., 3.50; coll.
Dear Fork, S. S.,

INDIANA, \$33 69.

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o, Oswego, ch.,
Asso., Clayton, ch.,
Valley Asso., Richmond, ch.,
n Indiana Asso., Orland, ch., 10;
ake, ch., 3.84; Wolcottville, ch., .50;
ch., 3;

ILLINOIS, \$124.48.

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care of Rev. J. E. Clough;
36 10 Fox River Asso., Hinkley, ch., 8.30; Morris, ch.,
62 60 16.50; Norman, J. L. Haymond for stu. Garo
45 07 Nor Sch., 5; Plainfield, ch., 3.25; Somonauk,
ch., 30; Twelve Mile Grove, ch., 5;
Ottawa Asso., Marseille, ch., tow. sup. R. R. Wil-
liams,
51 58 Rock Island Asso., Aledo, ch., 12.50; Cambridge,
Mrs. Whitman, 1.70;
Salem Asso., Fall Creek, ch.,
25 00 IOWA, \$22.00.
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Coll. per Rev. C. F. Tolman, Dist. Sec., Daven-
port Asso., Clinton, J. H. Dunham,
445 36 Keokuk Asso., Denmark, ch. and S. S.,

MINNESOTA, \$23.00.

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Coll. per Rev. C. F. Tolman, Dist. Sec., Zumbro
Asso., Lake City, ch., 1.25; coll. at asso., 10.75;
48 58 MICHIGAN, \$151.10.
St. Johns, ch.,
6 54 Coll. per Rev. S. M. Stimson, Dist. Sec., Lenawee
Asso., Tecumseh, ch., 14.35; Rome, 2d ch., 4;
Washtenaw Asso., Ann Arbor, ch., 38.34; Saline,
ch., 13.50; Moravia, ch., 1;
60 28 St. Joseph's River Asso., coll. at do.,
Jackson Asso., Charlotte, ch., 5.13; Eaton Rapids,
ch., 7.25; Albion, ch., 10; Rives, ch., 6.20; Aure-
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ch., 3.20; Rev. P. C. Hassett, 5;
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Asso., Cedar Lake, W. James, of wh. 125 is fund
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5 00 Dodge Asso., Lowville, ch. and S. S., 13; New
Lisbon, ch., for Garo Nor. Sch., 1.25; Otsego,
ch., 5.85; Rio, G. Palmer, .61;
8 50 La Crosse Asso., Augusta, ch., 15.25; Bangor,
ch., 3.80;
11 00 La Fayette Asso., Bloomington, ch., aged sister,
Lake Shore Asso., Merton, S. S. for Ongole Nor-
mal School,
St. Croix Valley Asso., Chippeway Falls, ch., 3.50;
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from S. S.), 2.60;
5 00 MISSOURI, \$5.00.
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Park, Methuen,
145.32 NEBRASKA, \$5.00.
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J. B. Evans,
16 40 CALIFORNIA, \$10.00.
8 00 San Francisco, 1st ch., for Mrs. Bailey's miss. work,
10 00 Salinas City, Rev. Joseph Beaven,
55 00

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14 75 Utica, N.Y., Elizabeth Howell, per W.
H. Scranton, Exr., bal., \$121 34
31 25 Farmington, N.Y., Betsy P. Arnold, per
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per John A. Schultz, Exr., 50 00
29 76 Miss Miriam Harwood, per Rev. S. M.
Stimson, 221 00
6 50 692 34
\$4,148 88
Donations and legacies from April 1, 1877, to June
1, 1877, 7,972 84
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1, 1877, \$12,121 72
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THE
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BAPTISTS IN RUSSIA.

THE gratifying fact that our German Baptist Mission is pushing on with a remarkable access into the vast empire of Russia is known, we presume, to very few in this country. The recent and very valuable English work on the "STATISTICS OF PROTESTANT MISSIONARY SOCIETIES" says, "No *foreign* missionaries are tolerated in the Russian Empire ; but the AMERICAN BAPTIST MISSIONARY UNION reports a self-supporting Baptist congregation and minister at Aydunepellen, and that there are three thousand Baptists in the country." That statement is rather indefinite and unsatisfactory. Since its publication important changes have taken place ; and, for the information of those who may wish to bring before the monthly missionary concert of prayer later and more definite matter relating to our work in Russia, we quote a brief paragraph from the last annual report of the Union. The facts are furnished by Rev. Joseph Lehmann of Berlin. Mr. Lehmann writes :—

"Special interest attaches to Russia at present, from the place it seems destined to occupy in future. The blessings enjoyed here have been remarkable everywhere. The fifth part of all the members of the Union¹ are inhabitants of this large empire. At *Riga*, in Livonia, there are two churches, a German and a Lithuanian ; the latter consisting of three hundred and eleven members, seventy of whom have been baptized during the last year. A chapel is in course of erection. In *St. Petersburg* a new cause has been started under promising aspects. In the central parts a new church has been formed at Cholossea. In the south, the membership in and around Odessa has grown, within the last two or three years, from twenty-two to four hundred and nine. The gospel is preached at forty places. An assistant missionary is urgently needed there, and one entered the field last year. The truth has even entered the Orthodox Church, as was reported in the April number of the Magazine. The latest news is, that even in Russian Caucasia there are Baptists at several places, and that forty-nine believers have been baptized. A brother who was at Hamburg some time since, and who is a resident at Tiflis now. This brother undertook a missionary tour of four months in these parts, during which he held most interesting meetings, chiefly in the meeting-houses of the Malakan sect. At last he was seized by some official, his passport taken away, and he transported to Tiflis. When the war with Turkey was most threatening, and the Russian governor appealed publicly to the patriotism of the country, our brethren came forward with the offer of sending forth from their midst three brethren and two sisters to serve the army in tending the sick. Their offer was received by the governor very graciously, and the fact was ordered to be published by him in the paper, when the whole document in which the offer was made was printed ; and the fact that there are Baptists in Tiflis has suddenly become a matter of notoriety."

¹ The German Union, a Baptist foreign missionary society, supported by the German Baptists.

The following are the religious statistics of the Russian Empire, published in the volume above cited :—

Population, 82,172,022, of which 11,000,000 are in Asia. The Greek Church claims 54,093,310; the Roman Catholics, 7,210,000, chiefly in Poland. There are 2,565,345 Protestants, chiefly in Finland and in the other German Baltic provinces. The Jews number 2,612,000; the Mohammedans, 2,360,000, besides Pagans in Siberia, Tartary, &c. 1. *The Greek Church* is ruled by 64 archbishops, and about 70,000 priests, but reckoning the monks 254,000, and 550 convents; the "Holy Synod" is the administrative body. There are many dissenters in the Russian Greek Church. "*The Old Believers*" are said to be one-half of the population; and there are many other sects, with wild and fanatical doctrines,—one consequence of the absence of religious freedom. 2. *The Roman Catholic Church* has 15 bishops. 3. *The Evangelical Lutheran Church* has 431 parishes, with 566 clergy, chiefly in the Baltic provinces and Finland. It has a Finland Missionary Society, which sends missionaries to South Africa. 4. *The Reformed Church* has congregations in most of the leading towns. 5. *The Moravians* have a settlement with 15 home missionaries, and 18 ministers. The evangelical German colonies in Russia have their worship according to the manner of their respective churches. The *Baptists* are increasing in Courland, and in other of the German Baltic provinces, and in Finland; and there are many Protestants in the southern provinces, especially those bordering upon Asiatic Turkey. 6. *The Holy Synod* of the Roman Church is printing and distributing the Bible and portions of it through the empire. About 11 per cent of the population of Russia can read. In Finland all the population can read. The Baltic German provinces are far in advance of Russia Proper and Poland as to education.

FIFTY MISSIONARY SERMONS; OR, THREE DAYS' WORK FOR MISSIONS.

BY A PASTOR.

I WAS at Providence. I said my church would give a hundred dollars towards the debt. I came home and reported. I called for no more than a dollar from any one person. Sixty dollars, after a little time, from as many individuals, were pledged. There the self-moved offerings stopped. No more dollars volunteered to come in. I longed and waited, hinted and waited still. What was to be done? My word was out, my church was pledged. Repudiation could not be. The wheels of missions were clogged; the obstruction must be removed. Paralysis was likely to strike at the Rooms; the danger must be averted. The cry for help came to my ear from the toilers among the heathen, and from the heathen themselves. I could not refuse to hear. Retrenchment must ensue unless the debt be paid,—that were poor economy, withholding more than meet, and would tend to poverty. The clarion voice of the Master rang, "Go forward." If heeded at the Rooms, it must be by the pastors and the churches.

It was hot and dusty, and the missionary spirit did not rise readily. Heavy-headed and

foot-sore I should be, I knew, if I tramped under such a July sun for the missing dollars. The field was not promising. More could have been obtained from the sixty easier than a dollar each from forty who had not responded of their own accord to the challenge. But because they did not volunteer to give was just the reason why they should be directly forced to place their names on the hundred dollar roll. These forty, for their own good, should be induced to buy an interest in the enterprise. In addition to a question of dollars, it was a question of hearts. The dollars could have been gained elsewhere. Eight of the sixty could have given each five dollars more. The merchant or the banker, large-hearted and Christ-like, could have paid the forty dollars. The doctor, intelligent as to missions and responsive to Jesus, could have done the same; so could more than one ready-hearted woman. But this was not so well. Such an expedient, though easier, would have lost for the cause forty hearts. Get forty dollars from forty persons I must, but not any more for the reason that the times are hard, than as a wise measure

nary education on a field where such was needed. Forty sermons, at least, preached, and at each service but one r. So I started out as a travelling y preacher. Paul preached different from mine, and better, but he was not eful to take a collection at every ser- was I.

about I preached: in the market- n the corners of the streets, in the the store, at the farmhouse, in the oom of the city home. I preached late, — at seven in the morning and ight. I preached every hour be- id often oftener. I preached fifty passed the hat myself every time for n. Ten times the hat came back but I got my hat, and was thankful — and forty times it came back with a it, and every time a different dollar. e three days to make this missionary hen my meetings were all over, and l *Amen* the last time, and had a hun- ars to send to the Treasurer in Bos- d, "*There, I am glad.*"

I came to philosophize about my glad- und several reasons for its existence.

I was glad because I was *through*.
D. I was glad because *my pledge med.*

I was glad because the *Missionary*

Union was better off by a hundred dollars by my effort.

FOURTH. I was glad because the money for this special object was given in *such small sums as not to interfere with regular contri- butions for the cause of missions.*

FIFTH. I was glad because the dollar prin- ciple I adopted gave me an *opportunity to do a needed work with the heads and hearts of many who otherwise might have remained for a long time untouched by the spirit of mis- sions.*

SIXTH. I was glad because, as a pastor, I was able to lay the fruits of a *small personal service at the feet of my Master.*

SEVENTH. I could not have been happy, indeed I should have been smitten with a sense of meanness, to be the pastor of a church, that, through my neglect, would have failed to be on the honored list that helped on this transcendent achievement of paying the crushing debt; and therefore am I glad.

When necessary, I will prepare fifty more missionary sermons to be preached to individ- uals; expecting, as in this case, that at least four-fifths of them will be paying ones.

It has just occurred to me, and I venture to whisper it, that if pastors would work up their churches member by member, as well as by heavy appeals, much more would be done for missions.

MONTHLY CONCERT OF PRAYER FOR MISSIONS IN MAUL- MAIN IN 1844.

BY REV. E. O. STEVENS, BURMAH.

THREE years ago the missionaries in held the monthly concert of prayer of the first Monday in the month, dy of the old Burman chapel. The gure in the group was Dr. Judson. t that time engaged in work on his es, and on the revision of his last n of the Scriptures into Burmese. I in him this peculiarity, that in prayer nt to stand facing the wall. I have recollection of seeing him in his y-gown, his hair combed back from : forehead, with eyes wide open, n his accustomed place, and of hear-

ing his voice in fervent supplication to the eternal God.

Mr. Howard also used to attend, who was occupied with the superintendence of the Anglo-vernacular schools; and Mr. Simons, who was very successful in labors on behalf of the European soldiery, and of the East In- dians, who form a large class in the seaport towns of Hindostan and Farther India. Mr. Vinton represented the Sgau Karen depart- ment, and Mr. Osgood the mission press. My father was devoting himself to the instruction of the Burman preachers, as well as to the direct preaching of the word, whether in the

wayside zayat, or from house to house and from village to village.

Well do I remember seeing in that goodly company Sarah B. Judson and Mr. Vinton, authors of some of the sweetest Christian lyrics in the Karen and Burmese languages. Others must also have been present from time to time, some of whom have long since rested from their toils.

Though I was but a mere child, I can recall the effect on my mind of hearing in that room the singing of those grand old missionary hymns, "From Greenland's icy mountains;" "Onward, onward, men of heaven;" "Men of God, go take your stations;" "Go preach my gospel, saith the Lord."

But I was more particularly moved by the fervor of the prayers offered up in that room, hallowed by such precious memories. As I knelt at the settee, among the missionaries' children, and listened to those pleadings with God, I could not help feeling that those prayers came from the heart, and that, if the Bible were true, there could be no cause so noble and glorious as the missionary enterprise.

What must have been the burden of those prayers? and what was the burden of the prayers of such among the Baptists of America as loved the cause of foreign missions thirty and thirty-five years ago? Was it not, "Lord, break down the barriers to the entrance of the gospel into China"? or, "Lord, turn thou the heart of the king of Burmah, as the rivers of waters are turned"?

The answer to the prayer, that the word of the Lord might have free course and be glorified in Burmah Proper, seemed to be long delayed. Of the names which I have mentioned, both Dr. and Mrs. Judson and Mrs. Simons sickened "and died without the sight." Mr. and Mrs. Howard were compelled by failing health to leave the work they loved, and return home; but they were spared to receive from afar the tidings they longed to hear. Mr. and Mrs. Vinton and Mrs. Simons had the unspeakable privilege of entering upon the broad and inviting fields thrown open to their occupation by annexation to British dominion of the province of Pegu, and of accomplishing much for the evangelization of Karens and Burmans in the Rangoon and Prome districts. There they labored, and there they laid down their lives; and thence they have gone to their reward. My own father and mother are still

living to testify of the grace of God to the Burmans of the city of Rangoon.

Now, then, what shall we say to these things? What is to be the effect upon our minds of the hearing of the enlargement of the borders of Zion; of the great success which of late years has attended the preaching of the gospel in the cross in distant lands? We have no longer occasion to pray, "Lord, open up new fields," for more fields are at the present inviting occupation than we are able to enter. It is even asserted by some, that the interest in foreign missions is not so much as it was thirty or forty years ago. The great difficulty for some time past has been to find the necessary means for sending out new men, for sustaining the laborers now on heathen shores, and for bringing back those missionaries in this country who are anxious to return to the scenes of their former labors.

In health we often hear of the *duty* of praying earnestly for the advancement of the interests of the Redeemer's kingdom; but when sickness overtakes us, and prolongs our confinement upon us, *then* how the heart of the Christian goes out in earnest desires to be suffered to engage actively in answering the call of duty! Then it is not the *duty* but the *privilege* of being able to serve the Master that lies uppermost in the mind.

Let us call to mind the vows made by the Lord upon beds of pain and languish, when health and strength are restored, and we should move forward with alacrity to the performance of those active duties which were to us objects of longing desire when disabled by sickness. It is a great privilege to be permitted to contribute, whether of money or of vital energy, to the discipling of the nations, because thus admitted to fellowship with Christ, we are made co-workers with God.

This is true, whether we see the fruits of our labors or not; but the Lord, when he harvests, not only commands his laborers, saying, "Go work to-day in my vineyard," but also is pleased to vouchsafe unto them tokens of his regard. The signs of his precious approval have been displayed, in our country, but also in distant lands. The truth of this statement has been manifest since the dawn of the modern era of missions; but more especially within

of a century have the signs of eminent been multiplied in the foreign

therefore reflect, more than we have not to do, upon the greatness of the of having some share in sending the the heathen. The greater our opportunities, the greater our responsibility and accountability with reference to the use

made of those opportunities. If the professed believers in Christ were only actuated by a more earnest purpose to obey their Lord's last great command, not only would far more be accomplished in every department of missionary labor on the other side of the globe, but they would themselves, in greater measure, receive the blessing of the divine Spirit, which "maketh rich, and addeth no sorrow with it."

A MISLEADING COMPARISON.

ip the following from the editorial column of a recent issue of "The Examiner and Reviewer." The utterances are very timely, forcible. Says the editor:—

sometimes hear men speak slightlying words to the heathen, as compared with the work of the evangelizing work to be done

Then we hear home mission representatives eloquently setting it forth as a fact, the best way to help the mission work is to do our utmost for the mission at home. Again we hear it said, that so our Missionary Union expends as much as does our Home Mission Society, notwithstanding complain that the work of foreign missions is undervalued. No man in his senses can cease to bestow his practical benevolence on the home missionary work. It is a difficult and necessary work, and must be sustained. But it is a glaring and dangerous fallacy to measure what we ought to do in foreign missions, by what is done for that which is well known as home missions. The comparison is misleading and deceptive. Near a dollar we contribute for the evangel-

ization of the foreign world, with its thousand millions of people, is expended by our ONE Missionary Union. But such are the manifold agencies by which the work of home evangelization is promoted, that the expenditures of our Home Mission Society are only as a drop in the bucket in comparison to the whole aggregate of such expenditures. The fallacy is scarcely less glaring which urges giving to home missions as the best means of helping foreign missions. It amounts to an indefinite postponement of foreign missionary contributions that are needed NOW, to help mission stations in a PRESENT WORK that is suffering from the want of relief, and to make 'the glad tidings' known to a PRESENT GENERATION of heathen.

"No, the only true wisdom for this generation of Christians, in giving the gospel to the heathen world, is to place the work of doing it where the like work was placed by the men who acted under the direct and everywhere present inspiration of God. What they did, it will be safe for us of this day to aim to do."

FROM BUDDHISM TO CHRISTIANITY.

BY A CONVERTED BUDDHIST PRIEST.

Following narrative is a translation by Mrs. Ingalls, of a story told by a Buddhist priest, of Burmah. Our readers will remember that Mrs. Ingalls, in a previous correspondence, published in the *Examiner and Reviewer*, an account of this remarkable conversion. It will be interesting to hear the convert tell his own story.]

I am now forty-five years old. I was born near Mandalay, and have had eight brothers and sisters. My father was a land cultivator. I was a Buddhist monk in a monastery when I was ten years of age. At the end of my first year a Bur-

man appeared on the frontier with pretensions to the throne of the Golden-footed. The king had drowned his son according to the royal way of punishment. But this man appeared with evidences of his being the heir; and many of the rulers of Lower Burmah gathered about him. I and my relatives followed with others. But while we were collecting our army the king sent his generals, and we were all arrest-

ed. They bored holes in the hands of the pretender, and took him to the Golden City, where he was crucified with those who had aided him. The women, and many of the relatives, were blown up in the powder-house. We gave ourselves up at once, so we were not punished.

After a feast of great pomp I was again put into a monastery, and under a priest of the first degree. It was the most beautiful monastery in Lower Burmah, and the priest was a very learned man: so I was satisfied with my position. I studied two years, and was then lazy, and so cast off the sacred cloth, and went to my home.

In a few weeks there was another revolt, and we fled to Dullah. There I became troubled about my future, and took vows and went into the priesthood. About that time my father died; but I thought I would be a god, and so did not go to care for my mother. Not long after this I left the priesthood, and took up the study of astrology. But I soon put on the robes again, and the people called me a god. I was very proud. I attended funerals, and consecrated idols, and gave orders to priests, and preached the law with great diligence, and believed I was much better than many of our order. Though I called myself happy, I was never really at rest; and so I went into Upper Burmah, where the king supported all of the great priests. In a little while we had a general revolt. The king and I came back to this district to live in the monastery.

My mother was old, and I wished to get merit by giving her a handsome funeral; and so I helped other priests in their meritorious deeds, and when my mother died they returned my kindness. I could not touch her when she was sick, or after she was dead; but I made her a grand funeral, which cost two thousand rupees, and I thought many of my big sins would be overbalanced by this work.

About that time a priest whom you (Mrs. Ingalls) know gave me three paper books, an Arithmetic, Land Measure, and a Digest of God's Book. I had heard about this religion, but I did not understand it, for the words had gone into one ear and out at the other. As I did not have much to occupy my time, I read the Digest out of curiosity, and very soon I began to dislike the doctrine of annihilation. I wanted to believe that I would be some great person in my next state. I knew that I had

some sins, and I expected to serve the merit of these; but I still believed the great merit, and I should have reward of my states. I came to your house, had seen you at Shway Doh, and you gave me a tract telling about creation. I did not read a book, but accepted it, as I wished to give it to you. After I went to my monastery I read it out of mere curiosity, and to pass the hours. Sometimes I was a little troubled about our way, but as our law forbids I did not dare to think very much about a new way. One day while I was absent from my monastery, a play-actor came into my house and left one of your books which he had given to him, as he did not care for it. I read that tract, and it seemed very clear. I remembered that I must not have any money, and so I continued to preach and believe the Buddhist doctrines. Though I did not believe the new law, I had a respect for my heart began to say that it was the right way; and I was greatly impressed by the earnest talk of some of the Christians. I knew our way, and had left it for another, and they said it was the right one.

I met preachers, and came to your house, and talked, and read; but I did not really believe one of your doctrines. I believed that animals had been human beings in a state; and I often told the people that they would be dogs, or cattle, or tigers, like the animals about us.

But the great time came,—the great change of my life. Last year I called the people to my house, and we began to regild our big marble idol. It was nearly done, I heard a cry of sorrow. And when I turned, behold! the hands of the idol had fallen. It was like a dagger in my heart; and I left the men, and went into my monastery, and did not speak to any one. I was then really convinced that my idol was no power. And I said, "God, the eternal, has shown his power and done this." I read your books, and from that time I have believed in idols. I felt that your way was the right one, and I must enter into it. I came to your house, and talked with you and Mr. Evans; and, before I knew it, I liked the way of Jesus. I saw that I had been a great sinner, and I prayed for mercy; and ere long I found peace in trusting in the blood of Jesus.

All the way of Buddhism seems very good to me now; but before the hand of

I was sincere, and thought that way was the which would take me to some good

My mind is now at rest, and I have been. I long to have a good understanding of the Scriptures; and I wish to tell the people of this land about Jesus Christ, the Son of God, the real Saviour for sinners.

I will meditate on all the doctrines of the Bible, and never get confused; and when I feel sure that God hears me. When I hear more about the Scriptures, I wish to discuss with my friends of the priest. They will hear me, and God may make me believe our doctrines.

Ingalls, in communicating the above interesting narrative, adds: "This is the history of this priest, who was baptized three years ago. I have had some pleasure in going over a few points of his history; and it has given me new courage to sow beside all water, and to expect that God will use various means to bring these laborers into his fold. A priest is presented with three

books. The seed did not find good ground there, but it went to Oo Shaw Mah. A play-actor took a book. The seed did not find good soil, but it went to Oo Shaw Mah. He was impressed with the earnestness of the Christians. The meaning of the name Jesus was given to him and his followers; but his followers heeded it not. To him it was a surety of salvation, and he was saved. Oh, pray for the seed we sow! The one who first received the new tract may not be blessed; but the book, and the word, and the example, will find some good soil, and God's promise will be verified. This new convert has been taken up by a Christian friend; and each morning he sits in our market stall, — the once proud priest, now a disciple of Jesus, and a preacher of Bible doctrines. Once he was too proud and scornful to take a book from a woman: now he is her most earnest and most humble pupil. Let the name of our God be praised. The stone which the builders refused is become the headstone of the corner."

MISSIONARY COLLECTIONS. — A PRACTICAL QUESTION.

BY PROFESSOR NORMAN FOX, NEW YORK.

The question is this: When a church has twenty or twenty-five members, shall the pastor preach a missionary sermon, and ask a contribution for missions? As we have hundreds of such churches, this question will naturally arise.

Or the sermon, let it be preached by all

The fact that the church members are poor is no reason why they should be kept informed regarding our great mission. If they cannot give, they can pray, and the prayers of small and poor churches should be asked as well as those of rich and wealthy congregations. Nay, from the little church may be called forth some man or woman to give a whole life of service in the mission-field.

Missionary sermons are an educating

Our benevolent operations are affairs of common magnitude. They are broadly spread and far-extended campaigns, embracing continents and long centuries in their

It expands the minds of the hearer to

have these plans and movements explained to him. That congregation which has become familiar with our missionary operations has obtained an amount of instruction in history, in geography, in ethnology, and in social science, which cannot fail to impart to it a more elevated tone of thought. It is an education and an inspiration to be kept in sympathy with our great denominational benevolent work; and this is often especially needed in churches which, being small and poor, are prone to become discouraged, and dried up in heart.

It does not cost any thing to tell people about missions. What though there be a debt on the meeting-house? what though it has been "a hard year?" the monthly concert can still be held; the people can still be told what is being done in the kingdom, how God is blessing the labors of his servants, what promising fields are still unoccupied because the treasury lacks money. In the smallest, poorest church, there is no reason why the

people should not be regularly preached to and kept informed about our mission work; asked continually to pray for, and to feel an interest in it.

And, even in a small church, why not take up a collection? A missionary contribution is a voluntary matter. No man need give who is unable or unwilling to give. But in the smallest church will there not be two or three at least who will give a nickel or a dime apiece? and why should not their gifts be taken? Shall they have no chance to contribute because they are few, and can give but little? It surely cannot injure those who do not give, if we collect the offerings of those who will give. No man can complain of there being "so many collections," so long as he is not himself obliged to put any thing on the plate.

Those who do give to missions will feel more of an interest in them, and pray more for their success. This is in accordance with the laws of human nature.

Again, the church that is small now may be large by and by. The members who are poor now may be rich by and by. The small contributions should be asked now, for the sake of the large ones that should come by and by. Liberality is a matter of cultivation. Our large givers do not become such in a day. Large gifts are preceded by small ones. Wait till a man is fifty years old before you teach him the alphabet, and will never become much of a scholar. Wait till he is worth a hundred thousand before you ask him for a contribution, and he will never be much of a giver. The man that does not give something when he is poor will not give much when he gets rich. The church that gives nothing when it is small will give but little when it gets to be large. The poorest member and the smallest church should be asked to give something, if it be merely as a matter of training for future giving.

The church that is led to contribute regularly to missions will be more liberal in provid-

ing for home expenses. Forbearing to ask people to give to missions trains them to be penurious, and to neglect home affairs. Many a pastor has dried up the sources of his own support, by refusing to present to his people general objects of benevolence. By giving out that they were unable to contribute to missions, he has taught them to feel poor, and to be stingy; and at last they have come to think they cannot give money to missions, nor to their own pastor, either. Every dollar that a church is led to give to missions is a training to be more liberal in home affairs, and to give a better support to their own pastor.

Our people are not so very poor, after all. Each one has something for tobacco or some other indulgence. Nor are they stingy and mean-spirited. They give liberally to things outside the church. They will give liberally to missions if the matter is rightly presented to them. The trouble is not with the people, but with us pastors, that more churches do not contribute. We too often lack the moral courage to ask them to make their gifts. In nine cases out of ten the people are more willing to give than the pastor is to ask them. Often and often, when he has thought of the poverty of his church, and shrunk from taking up a collection, when at last he has stated to them the case of the missions, the people have come forward with a right noble contribution, which astonished the good man who thought he knew them. If we ask the people to give, they will give more than we have courage to expect.

Our small churches are so many in number that the regular collecting agents of the missionary societies can visit but few of them. The collections therefore must be made by the pastors themselves. But this is the principle on which we should go: no church so small and poor that it should not be kept in acquaintance and sympathy with our great missionary work, — none which should not be asked to contribute toward carrying on that work.

THE MISSION TO THE KA KHYENS.

BY REV. C. H. CARPENTER.

ly ministered to the Lord, and fasted, Ghost said, Separate me Barnabas for the work whereunto I have m. And when they had fasted and d laid their hands on them, they sent . So they, being sent forth by the st, departed."

akes the agency of the Holy Spirit st beginning of organized foreign ork as emphatic as possible. Hav- lected and called his missionaries, g prepared a work for them, the st bade the church publicly recog- as its messengers and send them on

With the prayers of the church, ery reason to believe that they reh pecuniary help as was needful for and arduous journey.

then, the will of the Holy Spirit, pressed by an audible voice or oth- ould be supreme in all evangelistic e present may seem to be about the vard time that could be selected for g a new mission in one of the re- cessible districts of the heathen it be God's time, however, what od would hold back, or presume to excuses?

ral years past, some of your men t have been looking wistfully towards yen mountains, hoping, half believe ie Lord had a chosen people there. visited Bhamo in 1874, and, though n near the end of his course, his ned towards the Ka Khyens, not n perishing for the gospel, but as d of his own Karens. He paid a tion to their language, collecting a bulary, and making a few grammati-

A year later another of your mis- offered himself for this work. The declined, however. In the opinion cutive Committee, the time had not n advance in that direction. Since mes have grown harder and harder. ns of prosperity have dried up all nd, and now the prospect of all the missionary societies is gloomy in-

deed. The glorious revivals of religion of which we hear on all sides seem as yet to have brought little aid or encouragement to those noble men and women who are staggering under the weight of the home side of the foreign work. Debt, retrenchment, retreat even, are freely spoken of. What leader is bold enough to talk of an advance?

Was it good generalship, we might ask, for Washington to strike the blow he did at Trenton in that darkest hour of the Revolution? Was the Duke of Parma a madman when he again led his unpaid, ragged, half-starved battalions against the fortress of Grave? When is the stimulus of advance and new victories needed, if not in times of depression, whether the depression comes from poverty, or defeat, or — shall I say it — *from unbelief?*

Such views of the subject, however, need not be urged now. It will be enough to show that the blessed Spirit, God himself, is guiding in this direction. The proof on which we rely is the evident preparation of the field, the providential opening of the door thereto, and the harmonious consent of independent minds and agencies widely separated, in a manner so wonderful that the pious most instinctively recognizes the hand and voice of the one all-controlling, omnipresent Spirit of God.

At the very time that Brother Cushing was transcribing Dr. Mason's notes on the Ka Khyen language in Rangoon, the English brethren in Bhamo, quite ignorant of these preparations, were making their first journey among the Ka Khyens, partaking of their hospitality, and telling them, as well as they could through interpreters, of the Saviour. At the same time in Bassein, when the only suitable Karen at hand, the young man Bogalay, was asked if he would go with the Cushings, and preach to the Ka Khyens, his answer was immediate. He would go. Even when, through a change of plan, it became necessary for him to go alone as far as Mandalay, he did not flinch, as ninety-nine in a hundred of his race would do under like circumstances, but went on with a cheerful trust in God. And afterwards note the nice coinci-

dence. The very day that the Cushings with their Karen helper arrived at Bhamo, the English brethren return from the mountains with glorious news of a people waiting for teachers; and with true fraternal confidence they profess themselves ready to give up the field to, the American Baptist Missionary Union on the most reasonable condition of prompt occupation.

Note now the trial of our faith. The next letters from the field are depressing. There had been fighting between the Burmans and some of the southern Ka Khyens. Bogalay, too, had been frightened on his first visit to the mountains, by a Burman bully who assumed to have some government authority. When, therefore, the subject came up at the Bassein Karen Association, the 1st of March last, — whether the Bassein churches would send additional missionaries to Bhamo, the writer was not at all sanguine. The Karens were bearing pecuniary burdens of unprecedented magnitude. The cost of sending three missionaries to a distant foreign land, and supporting them there, in addition to the two men for Prome district and at least ten itinerants for Bassein, would be great. Would they feel that they could do it? In view of the latest intelligence, was the door really open? Would it not be wise to wait further developments, rather than press the matter then? The missionary did not press it. He merely stated the terms of the great commission, its meaning in general, and that it undoubtedly applied even to the infant churches of this land. He referred at the same time to their burdens, and gave them all the unfavorable intelligence that had been received, leaving the decision entirely with them.

The result was noteworthy. In all the projects that I have ever presented to the Bassein Karens, none has ever received so general and so hearty a response as this. To a man, the pastors were ready to adopt this new mission, and send the men if they could be found. More than that, *they were ready to go home and face their churches with this new demand upon their poverty.* Before they went to sleep that night, two good men of experience were found ready to volunteer. The next day they were commissioned. Money was given them to settle their wives and families comfortably for a year's separation; and the next week,

prompt to an hour to the appointed time were in town ready for the start.

The next mail *after their departure* brought good news from Mr. Cushing. He himself had been to the mountains, and met with a successful reception. He had left Bogalay the day before, and begged on behalf of the Ka Khyen churches that additional men might be sent at once. They were very anxious for books in their own language; until they could be prepared to receive them, they wished very much to have their children taught through the Burmese language. They receive teachers with all hospitality, and are putting up houses for them, &c.

We may now regard the Ka Khyen mission as fairly begun. Humanly speaking, the future of the infant upon life is uncertain; but if it is born, as we think, under the influence of the divine, it has a future before it. Missions have been begun by white foreigners unaided by native helpers. Here the conditions are reversed. Brother Cushing is most earnestly for a man of energy and wisdom, and full of the Holy Ghost, to lead these brethren to the attack. He has the qualifications for the special work which he is now doing, — that of reducing the Ka Khyen language to writing. To rare scholars he adds a thorough knowledge of the Shan and Burmese languages, and greater experience than any man now living among us in reducing strange dialects, and deducing the grammatical principles that lie at their foundation. He will do the work that Dr. Wade did for the Karens, and do it well; but he has more of his own to do for the Shans. The American Baptist Missionary Union cannot afford to divert him long from his life-work of publishing the entire word of God to the great Shan people in their own language. A new man adapted to pioneering must be had; a man, if possible, who will not condescend to buy the good-will of his adopted people, even if they do so for paltry gifts, — rather, one who like Paul will win their hearts to Christ by his own love and princely qualities. Such a man, with God's blessing, will do a work for ages that the results of the other course, too often a failure, even in our own missions, are compared either to the gaudy bubbles blown by children at play, or, at best, to the feet of the idols which Nebuchadnezzar saw of mingled silver and clay, ready to crumble at the first

now hear by telegraph that you are to send a man to help in the Shan work. Thank God for that! may another soon follow to Ka Khyens. Although there has been enough prayer and fasting in our Zion, — little, I fear, to warrant us in looking for every marked manifestation of the Spirit, — I know not to what else to ascribe this coming together of divers minds, agencies, vents, to produce one great spiritual result. Believing that the inception of this enterprise has been under his guidance, and adding, I can but believe that if we are all united, and work together through foul weather or fair, he will crown the mission to the Karens with glorious success. The standard cross once securely planted on the mountain-tops which command the teeming plains of inland China, an association of self-

supporting, aggressive churches, like those we now have among the Karens, once formed in that key to the continent, who can foretell the momentous issue of so insignificant a beginning?

Let me assure you of one thing, — the churches and pastors of Bassein mean business. Half a dozen, at least, of our best men are already talking and planning to go to the Ka Khyens next year, if they can have a leader from America. With a hopeful outlook, there would be no difficulty in securing in this district alone fifteen or twenty good men, if say one-half of them could be sure of help from America. What response will you give to this friendly challenge from your spiritual children over the water?

BASSEIN, April 17, 1877.

THE MISSIONARY AT WORK.

BY REV. A. A. NEWHALL, RAMAPATAM, INDIA.

The best season for missionary travel with us is in the winter, after the monsoon rains; this year, after waiting until all hope of appearance was over, Mrs. Newhall herself ventured out to explore the field. Moving ourselves lightly, so as to make long journeys and cover as much ground as possible during the time which we felt it safe to spend away from the station, we visited, in about twenty-five days, all the important points for a distance of sixty miles westward, averaging one or two days, on an average, in each place. Of course, in these famine times, we could not but feel a great deal of sympathy for the people in their misery. Sometimes the effect of our surroundings was very depressing to our spirits. Often we were obliged to hurry on, from fear of cholera, or from the difficulty of obtaining food for ourselves and our native helpers we took with us. Not only the physical condition of the people, but their social status, was found to be such that some of our measures on our part will be necessary to prevent a serious decline during this time of severe trial. We met with some striking features, however, as you will see at follows.

The first place at which we stopped, Kundu-

koor, we found in a very filthy condition; and, as might be expected, cholera was present, doing its fearful work. There were formerly eighteen Christians here; but by removal and death the number is now reduced to four, and these very quarrelsome and inconsistent in their deportment. The head man of the palem seemed quite interested in what he heard from our company, and said, that if the Christians there had only furnished them with a better example of Christianity, both he and his whole palem might have believed long ago, — a remark in which we felt there was some force. The most important truth for these people seemed to be that "cleanliness is next to godliness;" but, with all we could do for the sick, some of them died after we had gone.

At our next stopping-place, Nuldulapoody, we spent the sabbath. We found the school-house a very unsafe place in which to remain during the heat of the day. The head Christian had taken some of the thatch for his cattle, and left the roof full of holes, through which the sunlight gave our European heads very unwelcome visits. The water here was also very bad, and we paid dearly for our experiments in using it by several days of severe sickness. The Christians here also we found

to be in a very bad state. Several of them had joined with some of the heathen in a theft of grain from a neighboring village, and have lately been confined in Nellore penitentiary. The preacher, David, was also a party to this theft, and, although he escaped the penalty of the law, has since been discharged from mission employment.

At Toonagoonta we found an agreeable contrast in the situation. The preacher Uddunka Kondiah, and his wife Utchamma, have been doing faithful work all through these hard times, and seem to enjoy the confidence of all the people. Here, before a company of Sudras in the bazaar, I ventured to open my mouth for the first time in preaching. They listened respectfully, and seemed to be interested in the few simple things I could say in Teloogoo, and promised to read the copies of John's Gospel which I distributed among them. I may say here that the Teloogoo is a very well constructed, copious, and interesting language, and, if one could give their undivided attention to it immediately on their arrival, it would be found moderately easy of acquisition. My time, since my arrival one year ago, has been so occupied with other matters connected with assuming charge of the entire work of this field, that my opportunities for study have been very seriously interrupted. By improving odd moments, however, and through the encouragement and assistance of Mrs. Newhall, who has had a year's advantage of me in this respect, I am now able to communicate to the people a little truth in their own vernacular.

At Senkerapooram, still farther west, we remained several days. Formerly there were a large number of Christians here, but they have become somewhat scattered lately. The presence of cholera in the neighborhood prevented our gathering the people together from the surrounding villages as much as we wished. The Sudra palem of this place had been recently visited by cholera, and one-half of the people were swept away. The remainder were in a very susceptible state for the reception of the truth. They seemed glad to have us go over nearly every day and hold meetings, acknowledging the helplessness of idols and the folly of their worship, receiving us gladly to their houses to talk or read to them or administer medicines. The presence of Mrs. Newhall on these visits, as in fact it did everywhere, made our intercourse with the people

and our access to their houses much freer than would otherwise have been possible. A Mohammedan, who said he believed, requested her to come over and see his wife, who said was also believing. We found the very hopeful cases. They have since been baptized, and are now living in the hope of preparing for future usefulness, we trust, to their own people. Already they have enlisted some of the Mohammedans in Ramam so that they attend all our religious services, and seem to be sincerely inquiring after the truth. On the following Sunday, out of a number of candidates who presented themselves, nine were baptized, — all Madigas. Our baptistery is a well twenty feet deep and fifteen feet wide, with a rocky bottom, reached by a path winding around the side. The people gathered around the top, where Mrs. Newhall remained to conduct the preliminary services, while I descended with the candidates to the bottom, and led into the water first an old man of sixty and last a boy of twelve. Since our return to the station another one from the village has been baptized, besides the Mohammedans already spoken of.

Passing on to Royagoontapully, we started early in the morning, and found there a great deal of work of a sanitary nature to be done. Nearly all the people are Christians; the place, both in and around the houses, is filthy even beyond what we saw in Koor. The first thing we did was to get the people to clean up thoroughly. This done, we inspected, and a few doses of medicine were administered to check the cholera, which was commencing to appear, our attention was attracted by two dogs quarrelling over something on a dry bed of a stream near the school where we were staying. It proved to be the dead body of a female child about five years old, which had been thrown there the previous night by its heathen father. Of course we made the father bury his child. On our return we found that this practice is common among the heathen in country villages, especially in times of great mortality. The men with our bandy told us that the night before they passed near a village where cholera was raging, both their nostrils and eyes bled, in testimony to the presence of many unburied bodies lying along the path through the jungle. A widow who is now in our employment told us that when her husband died they were

ow his body into the jungle, and that she bury him herself, digging the grave in a house. One of our preachers recently of the death of his mother in a distant ; and, when he went to attend to her all he could find was a few naked bones the jackals and crows had left.

ong the remaining stopping-places the important was Kumbaldinny. Here there is a well organized church in excellent condition.

The pastor Peddiah, although he can not spell out a chapter in the Bible, is of excellent Christian character, and a very good leader, looking well after the discipline, and being careful about bringing improper persons into the church.

When we were here five persons were examined by the church, and baptized by the pastor in a way as we generally do such at home. On the morning of our arrival ten men awaited us with a rather insolent tone from the umildar (a native officer over the villages), for us to pack up immediately and go back, because we had come from a place where there was cholera. I went over to the quarters to visit this native gentleman as exercising so much authority; and in the process he changed his attitude somewhat and made some explanations and apologies.

He was the younger brother of the umildar (the highest village officer); and on the morning, their sister being very sick, he went for us to visit her. Mrs. Newhall complied with their request, but the umildar was very impolite, and would not let us enter the house. At night, being alarmed at her illness, the moonsiff went over again for us, evidently feeling ashamed at his brother's conduct, and very truly begged us to do something for his sister.

I had determined not to go again, unless the umildar should himself come over and see us; but, on learning that he had gone to

a distant village, I consented. I found the girl insensible, and in a very dangerous condition; but, selecting some medicine to the best of my judgment, I commended her silently to God. In the morning, to my surprise, she was better. She continued to improve while we staid; and the two officials expressed their gratitude by a present of a chicken and two eggs, and urged us very hard to remain just a few days longer. The girl has recovered, and the moonsiff has since sent to the station (a distance of fifty miles), with a present of a sheep, saying that the whole village has much joy at her recovery, and a great deal of confidence in our medicines. Having fallen sick himself, he therefore sent to us rather than take the "black men's" medicine, as they call the drugs of the native physicians. He is now well, and more friendly than ever to the Kumbaldinny Christians and their missionaries.

During all our trip we held meetings several times a day, both among the Christians and the heathen, besides holding a great many private interviews with those who came to see us. Our usual method was to go out morning or evening to the heathen temple in the centre of the palem, and commence singing until we gathered an audience. Then one of our preachers would read a chapter, and explain, and then offer prayer. Generally Mrs. Newhall and I would also talk to them, taking the temple near us for our text, asking them all about their gods, and what help they obtained from idol-worship, and then telling them of the better way. They are very ready to acknowledge the helplessness of idols, and the folly of their worship. They also, almost without exception, confess to their sinfulness. They all expect to suffer for their sins. They have no other hope. The gospel is therefore to them indeed "a new and living way."

MISSIONARY CORRESPONDENCE.

BURMAH.

Mission to the Burmese.

2.—The following is from the late Rev. J. R. Haswell, report for the quarter ending March 31, 1877. His recent death, which was announced by telegram at the anniversary in Providence, imparts to this report a special interest.]

catarrh and cough mentioned in my last letter led me to seek a change. The need of some one to look after mission interests in Prome,

by the kindness of Brother Sloan, afforded me a long-desired opportunity for visiting the Irrawaddy valley. Remained in Maulmain through the week of prayer; there were some signs of genuine interest, and desire for revival. Left home Jan. 16 for Rangoon, Prome, &c.

HOLDING SPECIAL MEETINGS.—After a short stay in Rangoon, proceeded direct to Prome by steamer; found the change beneficial, and began preaching at once. Was received with great joy

by the Prome Christians. The tearing down and rebuilding of a large part of the town, consequent on changes caused by the railroad, made the opportunity for evangelical work less favorable than it otherwise would have been. I had intended to hold a series of evening meetings at private houses, — we cannot coax heathen into chapels, — but was obliged to modify my plans. I had, however, a number of such meetings in different parts of the city, and preached to large congregations with great enjoyment. I had feared, that, as I had spent my entire missionary life in this district, I might have such a brogue, or peculiarity in my speech, as not to be readily understood. I found, to my delight, that I could talk as fast and as "high" Burman as I chose, and be perfectly understood everywhere I went in Pegu. Here in Tennasserim, outside of Maulmain, I have to take the greatest pains to use simple language, and to speak slowly, in order to be at all understood.

A DOOR OF UTTERANCE. — I took great satisfaction in meeting with the Christians, especially in the sabbath services. The pastors and native preachers from Thayet-myo, Pongdai, Euma, and Shwe Doung, came in during my stay. I only regretted not being able to spend the whole dry season in that region. I never had such "a large door of utterance" opened to me. Never before have had a chance to preach to unsophisticated, *uncivilized* Burmese. The field and opportunity for work among Burmese surprised and gratified me.

AT ZEEGONG. — Brother George, hearing I was in Prome, came up for my help in a special meeting of the Christians in Zeegong. As the business requiring my attention in Prome was done, I went with him. The Prome Christians, *of their own notion*, presented us with some Rs. 30 or more, which with their consent we used to pay the expenses of the trip down the Irrawaddy to Yea Gyeen and thence to Zeegong, and nearly all my own travelling expenses to Henthada. We spent one day at the town Shwe Doung, — over three thousand houses, — where there are ten native Christians; held three meetings, and preached hard all day, with good satisfaction. I spent four days at Zeegong with Brother George, preached seven sermons, and talked all the time. I have never seen any thing in Burmah that has pleased me so well, or given me such hope for the future, as the results of Brother George's labors in Zeegong's vicinity. I have never seen natives so given to the study of "the Word." I believe that the work in Zeegong is on a sound foundation, that it is *healthy and most hopeful*. It is a large and important field. Brother George deserves all the help he can have, and the hearty sympathy and practical God-speed of every lover of the gospel, in his work.

AT HENTHADA. — On my way up, at her ear-

nest request, I promised Mrs. Bailey to spend at least a fortnight in special meetings at Henthada. To do this I gave up attending the Maulmain Association, occurring the 28th of February. I reached Henthada Feb. 21, and began meetings that evening with the native Christians. Thursday night held an open-air preaching service by the river-side; preached fifty minutes to a large and attentive crowd of Burmans. Every thing seemed hopeful; the native Christians meeting for special prayer, and appearing awakened. Friday, from some unknown cause, not from lack of care, found I had caught a heavy cold. This increased on me, so that in spite of careful nursing and the most powerful remedies, I barely escaped congestion of the lungs. For six days was not able to get an hour's quiet rest at any one time on account of constant coughing. I found I must give up, and returned home, reaching Maulmain March 3, after fifty-three days' absence. I am thankful to report that by God's blessing, rest, and *Amherst* air, I have been free from cough for ten days. It is notable that notwithstanding I have preached often when I ought to have kept still, my throat and vocal organs do not seem to have been affected.

MEETING OF DAYS. — On my return, found some of the Dong Gin Pwo Karen Christians had made an arrangement for a "meeting of days," and were waiting for me to take the lead in preaching. Was not able to undertake the work until the last week in March. Went with my family, Brother Hascall, and others, fearful I should not be able to preach. We found a large covered "tabernacle" prepared for the meeting. A large number of heathen Karens, principally Talaing, Tounghthoo, &c., and many of the Christians in the region, were present. I preached without harm or bringing on my cough; others also preached. I trust our labor was not in vain. The natives enjoyed having the missionaries with them, and we were all pleased with the meetings and interest manifested. Notwithstanding having been prevented by cough and catarrh from preaching for more than half of the time, I have preached thirty-six sermons during the last quarter.

THE BURMAN MESSENGER. — With the new year I published the first number of a *new series* of the "Burman Messenger," hoping to revive the publication of that periodical, which ceased with May, 1876, owing to lack of support. I proposed to print the paper at my own risk for three months, as an experiment, and, if three hundred paying subscribers could be secured for the current year, to continue the same. The superintendent of the Mission Press gave me such favorable terms for printing and mailing, that I could promise the paper post-paid for one rupee per copy. On Dr. Stevens's arrival he cordially promised to co-oper-

me in the editorial work, caring for one-half the paper, and looking out for proof-sheets. I am solely responsible for money matters. Eleven copies have been ordered. I hope for

LETTER FROM MRS. INGALLS.

THONGZAI, April 26, 1877.

RAILROAD TRIP. — I have just returned from Letpadau. I have no report to give you of my night trip in an ox-cart, or the elephant trip; but from my own jungle home I report of *one hour and five minutes* in a steam-boat to Letpadau. I went to exchange a preacher's place for one at Letpadau. The wife of the preacher here was not able to take a cart, and we feared we could not make the return; but the commissioner of the railroad gave me a pass, and I took the woman and children, while the goods went in the carts. The man and the children were very timid at first, but it was not long before the little boys got used to being as brave as home children. When I returned I brought back the other family in the same way, — a trip of one hour, instead of one of one night. The railroad has ruined the quiet of our once well-shaded village, and we have to see the Burman houses occupied by Christians and Hindoos, and our lands and gardens but in time we shall receive some benefit, and then rejoice over the changes.

LETAPDAU CHAPEL. — The taking up of our land houses has been a great injury to the church. The man who built the chapel was a house taken by government; and, as we could not see him houseless, we allowed him to go to the chapel for a few months, and he has been there early two years, so that the Christians have had a comfortable place for sabbath service, but the result has been very bad for the land and an injury to the pastor.

DIFFICULTIES OF MOVING. — I believe our good people at home think it an easy matter for a native to move: I wish they had seen the trouble I have had to effect these changes. The preachers were both aged men, and have good families; but they all had many obstacles to overcome, and I have really worked hard five years to bring it about. Sometimes there seemed complete failure, and then a few helped me, and we rejoiced over our answers, and the next day a new hedge would appear; and so it has gone on five months. I have never had any obstacles, and I wait with some curiosity to see what God's way will be.

CHURCH ESTABLISHED. — Some years ago we have a new garden, and we had schools for 20 years; but, in order to give another place of attention, we had our schools in another

place, and our right to the garden was only marked by the pile of posts. This year there have been some changes in the government officials, and we have had some trouble in keeping our garden from the government. We have persevered, and last month they sent me a tax-paper for two rupees and five annas, which gives us a valid claim to the land. We rejoiced over this; and, when Mr. Rose came to see us last month, he went with me to Letpadau, and made arrangements for us to occupy the garden.

BEGGING FOR A ZAYAT. — I had long wished that we could own a heathen zayat just outside of our ground, as I wished it for a schoolhouse; and so we started off to beg for it. The old man was away; but his daughter said she had no objections, for they were not able to re-roof the zayat. They sent us to a gathering at a religious feast; and, when we made our request known to the old man, he was very sullen, and said he had offered it to his gods once. Our case looked a little discouraging; but we had a long talk with the old men assembled, and Mr. Rose preached quite a sermon about the Saviour of sinners, and then we had a silence. And now came the begging from the *Thongzai agent*. It was so easy for me! I wish Messrs. Allen, Dodge, Tolman, and other of your agents, could have such an easy and good result. "Will you give us the zayat?" I asked. "It will be a good deed," replied the host of the house, as he put his hand upon the shoulder of the old man. "Very good, very good," responded a dozen of the old men. "I am willing," said the old man, "and have not one word to say;" and the zayat was ours. We have put a roof on it; and the pastor and school-teacher will occupy it till the house in the garden is completed. While I was in Letpadau I bought an old house, and it will do for two families this year.

A SABBATH SERVICE. — We had our sabbath service under the trees of the garden, and we accepted two candidates for baptism; and I hope a blessing will rest upon the people. The new pastor preached the best sermon I have ever heard from him; and before we separated we had a most interesting prayer-meeting, and sang the favorite hymns of our departed ones. We counted thirteen gone up to their homes.

CANDIDATES FOR BAPTISM. — We have four candidates at Po'dobloung, who are to be baptized next sabbath. We have applicants here, but have not received them. One man has been a drunkard; he has not worshipped idols for two years, and he has attended our services, and professed his faith in Christ; but three months ago he took a little "sip," and we cannot receive him yet. A boy was clear about all of our doctrines, and had faith in Jesus; but he brought his sins in rather a light way before us, and we have not accepted him. A

young woman was very clear in all things, and we had marked a great change in her; but she told a lie after she had been before the church, and she was not received. Another young woman had been very wicked, but we see no reason to doubt her present sincerity; and as the change of some months is a very marked one, we shall receive her. A man from Upper Burmah is waiting to join us; but we wish him to know a little more about our Bible, as his family are heathen, and he must have a sure foundation.

As I cannot leave the work here for a fortnight, I have sent out a band of workers; and so the good seed will be sown in other places, while we work here. The roof of our house will be on to-morrow, but it will be some months ere we can live in it. We have many thieves who prowl about us at night, and we must have strong doors and windows.

The railroad is to be opened next week. It is only a few rods from our door, and the depot only one mile.

DEATH IN THE ARRACAN FIELD. — Before this I suppose you have heard of the death of Mrs. Jenny Simons Thomas. She was married, and went to Akyab, and was much interested in the people there, and reports came of inquirers; but the next news was her death. In that last day, those dark wicked Arracanese will see a great throng of accusers among the redeemed ones who will rise up from those graves. The work in Arracan is all a mystery to me. The people are great readers, and are very intellectual, and gather much about the missionary; but they are soon in the way of the Evil One, and we can scarcely count an honest, pure-minded Christian among them. There have been some happy death-scenes, and we still hope that poor Arracan has a name among heaven's redeemed.

Mission to the Karens.

LETTER FROM MR. GOODELL.

BASSEIN, Feb. 23, 1877.

EXPLORING. — I have recently made a tour of exploration down the Bassein River, and up several of the smaller creeks. Near Bassein it is quite unusual to find among the Pwos villages of more than twelve or fifteen houses; but on this journey I visited several heathen places of thirty or forty houses, and one of over one hundred. This was T'Mou Gyoung, at which I called with Mrs. Goodell last year, but the others were new to me. I found some traces of Mr. Van Meter's work, and some places where our native preachers had made short visits. But in other places it seems that they have rarely, if ever, heard the good Word. Nearly every place received us well. At Kau Gyoung, a little cluster of eight houses, the people nearly all

left their work and gathered about us, and were glad to hear the Word. Three of our preachers were with me, and the party were sustained very thoughtfully. At Hé Ghaw we found ready listeners. One man, after he had a chapter in Acts read, asked us to go on at the whole book. We were also asked to return to them again.

AN OBSTACLE. — Generally we find the Burmese and Karens in distinct villages, but sometimes they are together; and in such cases we usually have to do with less encouragement. The Karens are more or less heartiness in the Buddhist religion, and their connection with the Burmans.

FAVORABLY RECEIVED. — At Yay-Gha we found twenty-three houses, — we were well received. They knew something of the Christian religion through the Sgaus near them. The head of the village was very favorably disposed, and expressed a willingness to receive teachers with them, and show them the way. The next week, before our return, business called him to town, and he visited the mission place and attended service in the chapel on the sabbath. The evening that we were there, we spent in reading, singing, and talking. This continued until about ten o'clock, when I retired to the boat; our boat, however, remained, and I heard the congregation singing until I dropped asleep.

A MORNING TRAMP. — About two miles from the river, at Toungalay, we found a village of fifteen houses, Canna. Here fifteen or twenty people quickly gathered in a large house to learn the errand, and seemed eagerly to drink in the Word. We staid only about an hour. It was an interesting morning tramp, but the increasing heat of the day warned us back to the boat. We did not look for this place, but started for a cluster of four houses nearer by. We feel thankful, however, for this brief opportunity of presenting the truth, and trust that the Holy Spirit may bless the Word spoken.

RETURNING. — After about ten days, we returned by way of the La-Bur-Ka-La district, where a young man, Thah Ay, has been working during the past year. We spent the sabbath at the village of some forty houses, on the Peng-Loy River. They have a fine covered wharf, and we held our service; but were interrupted a good deal by the coming and going, buying and selling. Some, however, gave us good attention at the houses. Thah Ay was here once last year.

AN INQUIRER. — A few miles from this place are seven or eight houses, where we stopped a short time, and found one man, Mya Len, who admitted the truth of all we said, told us he wished to worship, and asked us what he should do to trust that he will yet know the truth. The next day we came to another large village, Pau

ome forty houses ; but the cases that we
ot seem especially promising.

ING CASES.— At Kong-Pa-La, ten houses,
Bur-Ka-La district, there are two profess-
tians, Ong Bau and his wife. They have
Wo d through Thah Ay ; and, notwith-
the opposition of their neighbors, they
rmined to serve the Lord. At first several
ghbors united with them in asking Thah
o them and teach ; but afterwards the oth-
ew, and he and his wife are left alone. I
y are promising cases ; and after a quite
y examination, considering their limited
e of Christian truth, I baptized them.

village, Thong Kuah, are two other dis-
ng-Mya-Ghaw and his wife, who were
two years ago. Here we baptized an-
elderly man, a neighbor of these two, and
n of by them.

D CENTRE.— This is a good centre for a
rker, and Thah Ay will spend a good
me there this year. We hope also to
of the seminary boys there with him
e vacation. There are four or five vil-
in a radius of as many miles, and besides
opulation of Pwos scattered over the
. We ought as soon as possible to es-
tivate preachers in T'More Gyoung, Yay-
e, Thé-Ghaw, Canna, Thee-Po, and
wa. These are some of the more prom-
ces, and I hope to see Christians and
raised up to the glory of God.

ATIONAL MEETING.— *March 1.* I will
ort account of our associational meet-
ngma, Feb. 22 to 25. I left here the
revious, by pony, for the purpose of vis-
e of the churches, and reached Engma
ay night. Miss Rand, who has been at
ur villages, Thayagou, for two months
e by boat, and arrived at about the same
e meetings began Thursday morning,
interesting throughout. The school-
question came up for discussion at an
ge of the meeting, and was introduced
ny suggestions from me. Very little has
given, but I feel very hopeful that this
hall see them taking hold of it in good
Last year was not a good time. This
better ; the harvest is more abundant,
rice is higher. If nothing unforeseen pre-
pect to receive good donations ; though
t will come up, during this and the next
e sum that I have asked — \$3,000 — it is
e to predict. It is a new thing for the
make a special effort of this kind ; and,
me-half is realized, we shall be very

TERESTING VILLAGE.— The missionary
ere interesting and encouraging. Miss

Rand, I presume, has already written to you of
her visit to the village of Pee-T'Kah, about one
hundred houses, of which some forty or fifty are
Pwo. She spent two or three days there, and was
most cordially received, and the Word listened to
with great interest. The whole village of Thay-
agou, where she has spent the most of the two
months, is stirred up in regard to them. The
common topic of conversation is Pee T'Kah.
Several of the heathen people from there spent a
sabbath at Thayagou, when there was a baptism
and communion service ; and there is good ground
to hope, with further instruction, many will accept
and believe the truth, and become Christians.

NATIVE LABORERS GOING FORTH.— The young
men who have been out in various quarters report
favorably from nearly all of the places. It was
decided to send two young men to Yay-Ghaw-
Gee, one of the places mentioned in my last
letter, who will stay there six or eight weeks during
the vacation of the seminary. Two others will go
to Canna and Thé-Ghaw. One will accompany
Thay Ay to La-Bur-Ka-La. Several others go to
different places. I hope, too, that the pastors,
some of them at least, will leave their churches
for short tours among the heathen. Two of our
young men have gone to the Henthada district to
labor among the Pwos, under the direction of Mrs.
Thomas. Nearly Ra. 250 were brought in for mis-
sionary purposes. There were forty-five baptisms
reported, of whom nine were from the heathen
and the others from Christian families.

CHANGE OF PLANS.— The meetings closed
Sunday afternoon, and I had sent my boat to meet
me at Engma, expecting to start for the Rangoon
Association early the next morning ; but just at
night a messenger came for me, calling me home
on account of the sickness of our child. I has-
tened home by pony that night ; but, thanks to a
kind Providence, a change for the better occurred
soon after the messenger left, and I found her
comparatively well. It is now too late to reach
the Association ; but there is some jungle-work
along this end of the route that I ought, if possi-
ble, to attend to this year, and I hope to get away
next week. It is getting pretty hot, but it is a
time of the year most favorable for finding people
at home. The harvest is nearly completed, and
until the rains there is comparative leisure. The
native preacher, I hope, will be actively at work.

Mission to the Shans.

LETTER FROM MR. CUSHING.

BHAMO, March 26, 1877.

THE ANNUAL FAIR.— My last letter, dated
March 8, alluded to the fact that the great annual
fair, held on the sands north of the city, had begun.
The fair continued until the 13th, and was attended

by a great number of people. Booths covered the sands and adjacent banks of the river, and trade was very brisk. Large companies of Shans came from all the nearer Shan states, like Merug Mon and Merug Tah, while the people from all parts of the district, as well as traders from Mandalay, were well represented. Sauna and Mounng Hpoung spent most of their time at the fair, preaching and distributing tracts. Some days, also, the number of visitors at the *zayat* was great. A great many Shan and Burman tracts were given away to persons from a distance.

UP THE IRRAWADDY. — Monday, March 19, I started by boat for a trip through the upper defile of the Irrawaddy. The first day I reached Thapaubin. Here I found people who had visited me at the *zayat* and received tracts. Some gave me a very cordial welcome. One young man desired to go back to the city with me and study; but I have nothing for such work. On my way up I passed some islands with villages, but left them for a future trip by boat to them, some day not far distant. The villagers were thoroughly alarmed, having had notice that the Ka Khyens intended to attack them some night. Night was made hideous with the constant beating of gongs and frequent discharge of fire-arms.

THE SCENERY. — The next morning we entered the defile, and were three days in passing through it. The scenery was very wild and picturesque. The hills and mountains shut the river into very narrow quarters, while their lovely forms were ever reminding me of the mountains about Loch Lomond. On each side of the river the banks were composed of bowlders and ridges of green stone, around whose jutting points the water rushed with a fierce power. Indeed, the last third of the defile is marked by rapids of more or less power. Frequently rocks, and sometimes large rocky islands, rose out of the midst of the river. Some of these islands were surmounted by pagodas, which contrasted strongly with their polished rocky sides. The navigation is very dangerous on account of sunken rocks; and in the rains very few boats attempt the passage. At Thamaingyee, a village passed during the second day, the Roman Catholic priests disembark to go to the house which they have built upon the Ka Khyen mountains, a day's distance to the east from the river. The priests are entering vigorously upon the Ka Khyen work. Two more priests are expected up by the next steamer, and then there will be *five* here. Some of them live upon the mountains all the time.

At Toom-bo I found a small village whose priest was very cordial, and anxious to get some of our books, of which he had heard often. I very soon satisfied him, and he seemed very much interested in them. At Letma (finger village), so

called on account of a lofty green stone on the left bank of the river, I found a good store of our books had been brought up by the returning from the fair. On the afternoon of the fourth day we came out of the defile, and again spread out into a magnificent stream. At night I reached Tsén-bo, formerly a city, reduced to a village, shrunk far within the walls. The people were friendly; and one old man seemed determined to make the most of my visit, giving me a warm welcome to his house, and most courteous treatment while I was there.

MINERAL SPRINGS. — About two miles half to the west of this place are some mineral springs. The water is cold, and bubbles up very gently, exhaling a strong gas. Animals that drink the water or inhale the gas die, — at least the report says; and, in confirmation of it, I found a dead bird lying by the spring. Having bought six bottles of the water for the English Residency at Bhamo, in order that the water might be a permanent supply, I returned to Tsén-bo.

BURMAN JUSTICE. — Just as I was ready to start on my return, two large boats arrived, bearing golden umbrellas, and containing the Shabwa of Khamti, a region situated a month's journey north of Bhamo, the very base of the Himalayas. An instance of Burman justice took place on the arrival. Opposite Tsén-bo is the village of Gyee. The Burman Sitkè accompanying the Shabwa, when coming down, sent to this village ordered the people to furnish supplies. They neglected to do so; and therefore, on his return from below, he immediately despatched his men to arrest the offenders and punish them. A heavy fine was the sentence adjudged.

THE PEOPLE CHIEFLY SHANS. — I went farther up the river, but could not do so just yet. The people were chiefly Shans, although there were many Pwos, a people who seem to be appearing in the other races. Everywhere on the river the men spoke more or less Burman, as their own language. Both Burman and Shan are taught in the *kyoungs*. The people were much surprised to hear me speak Shan, and the way to their hearts.

RETURN. — On the return down the river we stopped at some of the villages passed on our way up. The trip was an unusually pleasant one. I had the company of Mr. Adams of the Chindwin Mission, who wished to see the defile, and whose pleasant Christian fellowship greatly enhanced the enjoyment of the journey.

GLAD TIDINGS FROM THE ROOMS. — A steamer came yesterday, bringing a new political agent, and brought the news of the telegram sent to Mr. Sloan at Yoon-go. The news was so good and so comforting that I was quite overcome for a while, and

out my gratitude to God for his great blessing. I have learned from the papers and letters the stringency in financial matters at home, while I have tried to pray in faith, I confess I only hoped against hope. The last from my dear wife from Rangoon, alluding to monetary difficulties at home, said with deep faith, "Our only help is in God." How wonderful by side with that letter, your message of tidings travelled many days up the Irrawaddy to tell that God is infinitely more careful and supplies our wants infinitely more than we are willing often to acknowledge. I was rejoiced, and promises to remain and to new Shan missionary when he arrives. I am rejoicing finely, and is a greater comfort to me than before. His heart is in the work. He is young yet, but will develop into a sterling missionary unless some unexpected event should hinder.

THEIR COME AND COMING.—The steamer has brought the two new Karen missionaries to the mission. To-day they will begin the study of the Bible, and in a little while will start for the hills. Is not God's providential hand in all this? These are men who have seen service, and have been a pastor of ten or twelve years. Others are ready to come another sea-voyage, and pray earnestly that God will give them a widely-open door, and grace in the work among the people. They will need patience and strength, but God can give them these.

ASSAM.

Mission to the Assamese.

LETTER FROM MR. MASON.

GOWALPARA, March 5, 1877.

RETURNED from my last tour among the hills on the 5th Feb. 5, but was very soon taken with intermittent fever. Since then I have scarcely been able to leave my room. Being now able to sit up moderately, I improve the first opportunity by letting you know some of the more interesting particulars of the tour.

SEVERAL WEEKS IN CAMP.—During my six weeks I was able to spend some time at each of the stations, only one station being omitted. These, at least, had never before been visited by a missionary. I was everywhere gladly received. When farthest into the hills, after riding down mountains incredibly steep, over a path under jungle-brush, I was following a stream at the bottom of a deep gorge, with a dense forest looking above my head, when I suddenly upon a cross path, where a large group of people were evidently waiting my approach. It was my surprise to see the two foremost

step forward, and extend the hand! The meaning of that action I then felt as never before. It was an unmistakable sign of Christian friendship; for among the wild Garos the usual salutation is, "Where did you come from? Where are you going?" To me they often add, "Are you alone?" or, "Who is with you?" From a high point these men had seen my coming; and, anticipating my track, had returned to await my arrival.

MEETING CONVERTS.—The two mentioned, with six others, had been baptized five years ago by a native preacher. Since that time they had, for the most part, been left to themselves. Nevertheless they had never returned to their demon-worship, and but a part of them had returned to drink. I found that a few of them were able to spell out and understand Garo sentences; and in accordance with their desire, I left what Garo scriptures we have. I have since sent them a teacher to give, as far as he is able, the instruction they so much need. Nineteen males and females are now attending his school.

CANDIDATES FOR BAPTISM.—At one station, which was opened last June, I intended to make but a passing visit; but, at their earnest request, I spent a day and a night with them. My tent was scarcely pitched when I was surprised by receiving the names of nine applicants for baptism; and doubly surprised to find, after examination, that we could accept not only these, but one other. Concerning one only was there any hesitancy; and this only on the ground that because he wanted to be a Christian he had sent his wife back to her parents, and abandoned her forever. I tried to show him that for that very reason he should "cleave to his wife;" but, after considerable explanation and persuasion, he said, "She is only so high," showing her to be but four or five years of age; whereupon I yielded the point, and sanctioned his reason. At this new place, therefore, with the teacher and two others baptized elsewhere, there is a nucleus of a future church, composed of twelve men and one woman.

EXAMINING CANDIDATES.—In the January Magazine, under the head of "A Poor Record retrieved," I made reference to a new station. I had hoped to pitch my tent at that place two or three days at least, but was obliged to do otherwise.

Starting one morning from camp at sunrise, and riding through the wet grass, I reached my destination about nine o'clock. A small schoolhouse had been built, in which we at once began religious services; but, being soon surrounded by one hundred and fifty or so, — an unusually large audience for Garos, — we were obliged to remove to a larger shelter. We soon began the examination of applicants, and with the exception of half an hour for lunch, continued till about four o'clock, interspersed

ing the services with short sermons, singing, and scripture explanations. Twenty-one had been accepted, and yet there were more. I returned to camp, preached in the evening, and, with the leading members, looked after church matters until late at night. The next day the same was repeated. After accepting ten more, we were about to go to the water to baptize, when an elderly woman who had been refused because she seemed unable to answer our questions called out, "But I wish to be baptized;" whereupon we further interrogated her, and found that her reserve had been neither from ignorance nor from an improper spirit.

A LIGHT IN DARKNESS. — When the thirty-two had been baptized, and we were about to dismiss the multitude, four more made application: these we examined at the water's edge. Three were accepted and baptized; so that now, where seven months ago there was not a Christian, and scarcely any knowledge of Christianity, we have, including teacher and wife, a band of thirty-seven Christians, composed of men and women of all ages.

This meeting might well be called a two-days' revival, — not the revival of a sleeping church, but that of dead heathen; for although some, having weighed the matter well, had decided for the Lord some weeks before, about half were previously undecided. The words of one young married woman about fifteen years old were touching: she had thought much, she said, and believed in Christ, and wished to do his will, but hesitated lest she should be found following an ignorant impulse.

CAN GOD FORGIVE? — On my way back to camp one night, I was hailed by an old white-headed man, with the question, "Can God forgive the sins of an old man?" How my heart throbbed with joy that I could say, "He not only *can*, but is waiting anxious to forgive!" Since returning I have received word that several others have decided to put on Christ, and I have sent two of the leading pastors to revisit them. We cannot expect the labors of every station to produce such immediate and abundant fruit. And yet I have given the above incidents because I believe them to be truly characteristic of the ripeness of the field, and of the work that is being done. Almost every station has had a few conversions. While I was out we baptized eighty-eight. During the associational year there were one hundred and five baptized, and thirteen have been baptized since.

THE GOOD A LITTLE MONEY CAN DO. — The above also shows the good a little money can do. Brother Keith had a teacher stationed for a time at the last-mentioned place; but otherwise the whole expense of the mission at the two stations above mentioned, up to my visit, was fifty-three rupees, while there were forty-five conversions and two new Christian communities. Brother Phillips, having returned from Tura, was able to give me some

timely and important assistance, and also the associational meeting, which was interesting and I believe profitable to all.

PROSPECT ENCOURAGING. — While we have some unworthy members, we were well satisfied with the general Christian standing, and increased confidence in the sincerity and honesty of most of the leading members. The prospect, therefore, here upon the field, was as encouraging. But, while our hearts swelled with joy at these prospects, it choked us when we thought of the smallness of our means.

GARO GIVING. — The native Christians have certainly done well; besides giving Rs. 117 for the station, and some material for station use, they have built nine of the stations, built new meeting-houses. Two of them are large, about 27 x 60 ft., well built, worth at least four hundred rupees. The other seven are smaller, and worth from two hundred and three hundred rupees; during the year about four hundred of the Garo Christians, including women and children, have given, in money and labor, almost eight hundred rupees.

RETRENCHMENT AND RESULTS. — I had hoped that special donations from other sources would enable us to continue the present work during the year. But we have hoped in vain, and must dismiss many of these teachers. As they have no other means of support, and as some of the stations must be left without any Christian influence. We have not only refused a large number of applicants to enter our normal school, but have been obliged to dismiss many already studying. It is, to a large extent, the students of this normal school that the success of the mission depends: it is trying, therefore, to be obliged to turn them away. While some of our straits, have volunteered to leave, others have been left with tears in their eyes. One has left for his eternal home; the first death, I think, occurred here in the normal school. During his illness he died, and was buried without being able to see him.

These retrenchments I believe to be the result of sin, — *whose* I do not know. I can only pray that the Lord of mercy will turn it all for good. Pray for us, that we be kept in close and constant communion with the Father in the harvest.

POSTSCRIPT TO LETTER OF MR. MASON. 16. — I have heard from those two brethren I sent to re-visit the place mentioned. They reported that they accepted and baptized twenty-one, so that now there are fifty-eight Christians in that place, short time since there were none. The place is called Chockulja, and is a little south-west of Rajasemla. Nine of these converts are from Dima, a place near by.

INDIA.

Mission to the Telooongs.

LETTER FROM MR. LOUGHRIDGE.

ONGOLE, INDIA, March 12, 1877.

INGS ACKNOWLEDGED. — Of ourselves people are glad to write that the year has been a mercies. The safe voyage, continued health, and good prospects for protracted work, are among the blessings for which we are thankful.

CLIMATE. — And yet, notwithstanding our health, we have seen and felt enough of the hot sun to convince us that we must soon yield to a foe whose missiles are more swifter and more deadly than those from the north; at least to persons from northern India.

The heat, which sometimes shows by a thermometer 120° or 125°, is scarcely less severe than the fearful glare of the light, which produces a sensation somewhat like that experienced when looking into a furnace at a distance.

Indeed, so intense are the heat and light, that it is only at the imminent risk of sunburned sight that any of us can venture out more than a few minutes when the sun is shining brightly, though protected by sun-umbrellas. It is because of this fact that, during the months of March and September, missionary work must be confined to the shade of such villages as can be reached by a coolies' walk or ride. With rare exceptions, during these months, we are compelled to seek the shade of some substantial roof by eight o'clock in the morning, which it is unsafe to go before five in the evening. We seem to adapt ourselves as well as could be expected, and are each able to do where we seem able to do a needed amount of work.

ONGOLE COLLEGE. — On the 30th of October, I received your letter, informing me of the note assigning to me the duty of opening Ongole College work. It would be impossible to over-estimate the importance of the work in the climate, as referred to above, and the need of a large number of trained preachers and teachers is a most pressing necessity. The frightful mass of ignorance, with a faith which in many is scarcely distinguishable from their superstitions, is enough to make the bravest of us; and yet it is rapidly increasing.

RELIGIOUS SCENE. — Yesterday one hundred persons were baptized here; but what a spectacle! Healed men, and women, and children of all ages; one on a cot, a helpless, unshapely cripple, one blind, several so weak from want of

food that they had to be helped into and out of the water; and all so steeped in ignorance! And then among the fifty preachers and teachers that stood looking on, there were not more than two or three who can do more than fairly read and write. God has most wonderfully blessed their agencies to accomplish a great work; but, unless we expect unusual or miraculous gifts of intelligence and wisdom to be conferred, we must provide leaders if this throng is ever conducted out of mental and moral darkness into light. The task is a heavy one to undertake; but we will undertake it with a firm reliance on the Almighty arm for strength, and strong confidence in his promise that our strength shall be as our days.

THE KIND OF WORK SPECIALLY NEEDED. — As I look upon this work it seems to me the planting and training of a few churches that shall speedily become self-supporting, and centres of evangelistic work, is much more desirable than is unlimited preaching to and baptizing of crowds who must be at best as a very poorly watched and folded flock. Further, I do not believe that there is any serious obstacle in the way of making every one of these Telooongo churches self-supporting within ten years, and at the same time wisely subdividing them into at least fifteen smaller churches, but much more nearly after the New Testament model. Intelligent pastors supported by one or more good teachers each, are the first indispensable want. We feel this more and more daily, and to this end will lend all our energies in our work. If health be spared us, and our American Baptist brethren furnish the needed means to support pupils, by God's blessing we will make the desired end possible within that time.

LETTER FROM MR. BULLARD.

UDAYAGIRI, May 3, 1877.

A TOUR IN THE WEST. — As we were purposing to do when I wrote last, we started early in March for a tour in the west. The native brethren left about the first of the month, and I followed them on the 12th. Having carefully studied the ground, and decided as to where our efforts should be directed, we were able to move without much loss of time, or waste of strength; and this, when we have literally nothing except what I and the brethren can provide for ourselves, is no unimportant matter. By selling off, however, what I could in Nellore, — my phaeton, extra furniture, &c., I secured enough to meet the expenses of the tour.

POSTS TO BE OCCUPIED. — In Athmacoor, where we spent a week, no special interest was manifested. In the mean while, however, our ordained assistant, supported by the Sunday school in Waverley, N.Y., with a view of organizing a church here in April, brought his family from Nel-

lore, and has settled here. Near Athmacoor there are two convenient points from which to work as out-stations. These are Nundarum, ten miles north-west, and Yeddavelly, ten miles north-east. In each of these places a preacher should be located, and a schoolhouse built.

BAPTISMS.—Our next camp, therefore, was at Nundarum, from which we visited Goondamadagulla, where we have for some time had a school, and which I have mentioned in several of my letters hitherto. There we found a decided interest in the Mala and Madaga palems. Many were requesting baptism; and on sabbath, the 25th of March, it was my pleasure to administer the ordinance to twelve candidates, who seemed to the preachers and myself to be true believers. In several other villages in this vicinity the people seem to be awakened, and interesting meetings are held in one or two. Our plan is to take the small tent in the evening to such villages as can be reached, and to hold regular meetings, preaching services when people will come, and prayer-meetings when but few attend. Generally the village moonsiff comes first, and then a number of people.

YEDDAVELLY.—From this part of the field, the first to yield any fruit, we went to Yeddavelly. In this vicinity the Madagas form a large part of the population; and one of our brethren, formerly a Madaga, has settled here with his family. He was kindly received, and a house given him in the palem. The work here, however, was new, and we were unable to remain many days.

A NEW CHURCH FORMED.—On the 1st of April we were all gathered together in Athmacoor, where, as I have said, it had been decided to organize a church. Nine members of the different churches in the mission, but connected with the work here, had requested letters, and now formed themselves into an independent church. Appeah, the ordained brother, was chosen to be their pastor. This was followed by recognition services, in which representatives from Nellore, Alloor, and Ramapatam were present, and letters of approbation were read from the churches at Ongole and Secunderabad. In the evening one new candidate was baptized, and with fifteen others, who had been baptized on previous occasions, was received into church fellowship (of these, a few, I believe, were not present, being prevented from coming by sickness, &c.). We believe in independent and local churches; and as Brother Timpany used to say, we ought to have a church every ten miles, and a school in every village. On my field I am aiming to locate Christians in three central points (four with Suroapully in the east), fifteen to thirty miles apart. Each of these will have two important out-stations, and eventually these also will probably become independent churches.

ANOTHER STATION FOR A CHURCH.—The second station for a church is Anantasag, a large village near the Ghauts. The preacher had hitherto been located at Athmacoor, visited this place two or three times during the past year, and was anxious to settle there, now that a church had been organized at Athmacoor, and an ordained pastor chosen.

A BEGINNING MADE.—Early in April, before I went with him and visited the place, the house was secured in the Mala palem, and he settled here with his family. A piece of land was also selected for a chapel, containing about five acres; and I have sent in an application for a puttah from government. We remained several days; and, from what we saw, we have reason to believe that much fruit will soon be gathered here to the Lord. Indeed, one was baptized at this place last sabbath at Athmacoor, giving evidence of a change of heart, and rejoicing in newly-found hope.

THE SANITARIUM.—The hot season was advanced by this time, and I did not dare remain in the tent any longer. From Anantasag, before I came to Udayagiri, a hill twenty miles to the north, where we have a sanitarium. I came here on the 10th of April, and expect to remain here most of the time through May and June, which is impossible to travel on the plains. The temperature on the hill is from ten to fourteen degrees cooler than below, and the west winds are more tolerable. The elevation of the hill is the same as that of Bangalore, and hence is adapted, I believe, to our use as a mission in the hot season. The only drawback is that it is surrounded by jungle, and has no social attractions.

CHINA.

Mission to the Chinese.

LETTER FROM DR. DEAN.

BANGKOK, March 23,

NATIVE PREACHERS VISITING THE CHURCHES.—I reported to you a few weeks ago that our ordained preachers and one of the theological class had gone to the churches on the coast. They found the church at Banplasoo in an unsatisfactory state, with various delinquencies and discouragements. From there they went on to the church at Ku Buang, where the missionaries have suffered sore persecution, but thirty or forty gathered around the Lord's table. They then went to Pet Reu, the church organized a year ago, just before I left for America, where the assistant reports that he had just baptized one, and sat at the table with more than twenty Chinese converts. These disciples are fresh from the ranks of idolatry, and a long drill and

line in the service of Satan. We sh trembling" in the enlistment of these is under the leadership of our great r, and trust alone to his prestige and keep them from falling. We have of of the infirmity of some who once ell, but who have turned again to the lements of this world. Some have Christ, some hesitate and stumble in d others see great deformities in their want of looking into God's mirror to : blood-marks and mire-stains on their

conducting the Chinese worship in the e service of a small class in the after- reach once on the sabbath.

OF THE CHURCH. — *March 27.* The Ku Buang under persecution is still its way quietly. The new church at ems to show signs of vegetation and g, if it can have the needful culture and in and sunshine. You see from the sed that the members there show signs in the arm of princely power for pro- is not easy to teach these converts enism to trust alone in the arm of Je- eir all-sufficient helper. Some of the Banplasoi have been induced to join Catholics with the promise of political y aid; and others have been led into etter Society" (a kind of Odd Fellow- similar reason. The pastor there has several months, and may be losing his er his flock; and I have not yet been h them since my return. The passage is boisterous for our small boats at this he year; and I may be losing courage my old age. My faith in missions, particular mission, does not falter; but e not firm as they once were, and my mes grows giddy when rising from my ing up from my chair; not from wine for I take neither.

SWEDEN.

Mission to the Swedes.

FROM REV. A. FERNHOLM'S REPORT
OF MISSION WORK.

of Ionkoping no longer seeming to be ield of labor for me, I concluded, with ent advice of your committee at Stock- ept a call, for a long time tendered to rethren in Wermland, to settle among stor of a new church at Christinehaum, nt of their local Missionary Union. can discern the leading of Providence hange of residence. I have been pray-

ing over the matter for a considerable time; and I am satisfied that I have received an answer imply- ing a promise of the guidance and blessing of God.

While a great part of my time during this month has been occupied in removing my family from Ionkoping to Christinehaum, yet I have been per- mitted to make short preaching tours—thirteen sermons altogether—in the provinces of Wester- gottland, Wermland, and Westmanland. I have, however, had the pleasure of seeing the word listened to by large congregations, and the presence of God manifested in the awakening of sinners; many of whom I have conversed and prayed with.

In making up my statistics for the year of 1876, they foot up at 159 sermons preached, 14 baptized; of family visits, prayer-meetings, and Bible-classes held, I have kept no account.

As to the results of my labors, I have been per- mitted to see much, especially in Westergottland, where I know God has granted me to point some to the Lamb of God. I hope to find some more at the day of the Lord. It is not my own work, but the work of God through the means of his word which he has given me to preach. Besides laboring at Christinehaum, I have made four missionary tours through the provinces of Westmanland and Wermland; preached 23 sermons, conducted a number of prayer-meetings, and conversed with a number of anxious inquirers.

All over these regions, the Spirit of God is working mightily; and many profess recently to have been brought to peace in believing. No rooms are sufficiently large to contain the numbers who flock to hear the gospel, although in my journey- ings I have been invited everywhere to preach in the large Lutheran meeting-houses; and I receive continually, from all directions, urgent appeals to come and preach as well as to converse with in- quirers.

It is a wonderful time, a time of visitation from the right hand of the Lord. Brethren, pray for me, and for all the laborers in the Lord's vineyard here, that work may have success.

During this month (February, 1877) my labors have been confined to the province of Wermland. Besides at the town of Christinehaum, where I live, I have labored in the parishes of Grara, Foge- wiktyed, Kit, Carlshoga, and Warnum. Preached eighteen sermons. Presided at a missionary con- ference, and conducted a number of prayer-meet- ings. Conversed with numerous inquirers and converts. A great revival seems to sweep all over this region: in some places there is more of excitement, in some places the work goes on in a more quiet way. But everywhere the work of God is manifested in the awakening of many sinners out of their fatal slumber, and in the bringing of many anxious souls into the arms of Jesus to find life and peace.

Although troubled for many years with a sore throat, and consequently obliged to be very cautious in using the faculty of speaking, yet by the grace of God I have been upheld in this my arduous work in a wonderful manner, so as to give me great cause for praise and thanksgiving.

I am confident that the revival now going on never has been equalled in our country. What a responsibility now resting upon us to gather in as many as possible into the kingdom of Christ, and to take charge of the young converts!

Having no baptisteries in this region, and the winter being very severe, I think we shall have to put off the administration of the ordinance until spring, when not a few seem to be ready to be buried with Christ in baptism, and be received into the churches.

The Westergottland and Wermland Missionary Unions, the charge of which is intrusted to me, each supported three laborers, the latter also contributing to my support. There are besides, many volunteers, very much blessed in their labors. The Westergottland Missionary Union, the lead of which I continue to have, has been blessed. They employ, and support in full, three laborers.

SPAIN.

Missions to the Spaniards.

LETTER FROM P. CIFRE.

HOSPITALET, May 17, 1877.

IN my last I told you of the opening of our new place of worship, our old place being too small, as

our congregation was increasing. Ever since we have had good congregations in constant attendance. We have every sabbath morning more than eighty present; the larger number are women, and there are a few middle-aged men, and two or three very old ones; besides we have a good many of the boys present who come to our day school. We have a good Sunday school at three o'clock in the afternoon; and at four we have preaching service, with an average attendance of more than a hundred. Monday evening we have a meeting which those only who wish to be baptized attend. I hope to baptize several next month. I am giving them instruction on Christian living, and other things important in connection with the welfare of their souls. We have twice a week a singing-school, to rehearse the hymns that we sing in our meetings; and they are also well attended. I must confess that my faith was weaker a year ago than it is to-day. God has blessed our feeble efforts so far, and we now have a few who are truly saved by the precious blood of Jesus. We have an entire household, composed of husband, wife, and four children, who are deeply interested; the father has already found peace to his soul. There is a Frenchman and his wife, who also will follow the Saviour. The wife is one of our first converts, and he is now a changed man: not long ago he was an infidel; and the other night in one of our meetings, he broke down crying while I was talking to him about his immortal soul. We must give all the honor and glory to God for his wonderful works among the children of men.

MISSIONARY OUTLOOK.

THE receipts of the foreign missionary societies in England show a falling-off for the last year, excepting only the Society for the Propagation of the Gospel, which showed a gain of over \$55,000. The aggregate contributions to all the societies were \$3,304,770. In addition to this the English people contributed \$1,795,615 for home missions, \$382,155 for religious education, and \$685,710 for miscellaneous societies.

THE American missionaries in Japan have for some time been engaged in the translation of the Bible into Japanese. A committee whose headquarters are at Tokio has charge of the Old, and one with headquarters at Yokohama has charge of the New Testament.

The New Testament committee consists of the Rev. Dr. J. C. Hepburn of the Presbyterian Board, the Rev. Dr. S. H. Brown of the Reformed Dutch Church, the Rev. D. C. Greene of the American Board, and three Japanese assistants. The Gospels and the Epistles to the Romans and the Hebrews have been published, and the translation of the Acts has just been finished.

IN the "Official Gazette" of British Burmah, we find that "works of public utility" were constructed by private individuals in the province of Pegu alone during the year 1876, at a total cost of Rs. 131,706-11. The name and residence of each public benefactor is given with the nature and cost of the work done. Tanks, wells, bridges, zayats, and kyoungs, predom-

The list, long as it is, is probably far complete. It shows conclusively, however, at the Buddhist idea of "merit" has never the minds of the people, — that it means restricted to religious works; the contrary, it forms an important in the social life and material progress of the country.

The same copy of the "Gazette" we see intimates to the effect that no less a person as the Deputy Commissioner will be at auction, in Maulmain, on the 26th of 1877, one hundred and seventy-eight for the sale of either opium, or or fermented liquors, within the of that district. The same hellish corrupting the people is going on under government auspices all over the land. Christian Englishmen aware that the habit of opium and arrack was almost under Burman rule? Are they aware of only thirty-five years of British rule, of this rapidly increasing traffic seen on every side; not only lost to the country, lost to their families, and lost to the city, but a loathsome burden, and a source of moral contagion to all.

May God forgive the rulers of these hundred millions, and open their eyes to the ruin they are working!

On the anniversary of the Turkish Missions Society in London, it was stated that years ago there was not one Protestant missionary in the Ottoman Empire. Now there are 150 missionaries in the field, 50 native pastors, 70 native stations, with about 20,000 converts. There are also 17 theological schools, and 234 common schools. The Society had raised \$37,000, of which

\$30,000 had been disposed of in sending out and supporting missions.

THE Missionary party of the London Missionary Society at last advices were gathering at Zanzibar, preparatory to beginning the journey to Lake Tanganyika, where a mission is to be established. The journey from the coast will be by wagons for the first time.

THE London Missionary Society announces an unusually large mortality among its missionaries the past three months. From its Indian mission it has lost the Rev. Messrs. R. C. Mather, LL.D., Frederick Baylis, Samuel Jones, George Pettigrew, and Edwin Midwinter. All these missionaries except the last had seen long terms of service. Mr. Mather was in the field forty-four years, Mr. Pettigrew thirty-six, Mr. Baylis twenty-six, and Mr. Jones nineteen. Three women missionaries also passed away in the same period.

THE Church Missionary Society purposes to add twenty-four new men to its missionary force before the close of the year. Nine will go to Africa, ten to India, two each to Ceylon and North America, and one to Japan.

FIFTY missionaries of the American Board of Commissioners for Foreign Missions are children of foreign missionaries.

THE Board of Foreign Missions of the Presbyterian Church has had a windfall of a very large description. Mrs. Green, widow of the late John C. Green, who is full of good works and alms-deeds, has given fifty thousand dollars to the treasury of the Board. This noble gift pays the entire indebtedness of the Board, and leaves about seven thousand dollars in the treasury for the expenses of the next year.

EDITORIAL PARAGRAPHS.

THE third of the present fiscal year of the Missionary Union has passed away; and, as we are rejoicing over the payment of the debt, and the completion of the work of the Union at the close of the last fiscal year, we cannot but regret that the regular receipts show a falling off, as compared with the

receipts of last year. Up to the month of August, last year, the donations amounted to \$15,906.35, and the legacies were \$3,988.92, making a total of \$19,895.27. Up to August, this year, the donations are \$13,986.42, and legacies \$2,868.49, making a total of \$16,854.91. The difference, it will be seen, between the

amount of donations in the first four months of the two years compared is \$1,919.93; and the whole difference between the total receipts, including legacies, for the same time in the two years, is \$3,040.06.

PAID IN.—Up to the 1st of August, the amount of pledges paid in on the debt of \$47,000 was about \$30,000. Nearly every day the mails bring in payments of the pledges. We hope to report in the next issue of the Magazine that all the pledges are redeemed, and the whole debt actually extinguished.

PLAYING AT MISSIONS.—A letter from Rev. Dr. Duff was received and read in the Pan-Presbyterian Council, on "Missionary Obligations." In that letter, Dr. Duff gave expression to a conviction that is rapidly gaining ground. The conviction is, that missions, in its broadest and truest meaning, in the comprehensive sense of the world's evangelization, should be, and must sooner or later become, the chief aim and work of the Christian Church. He said that until the paramount obligation involved in that doctrine becomes more vividly felt, realized, and responded to, not merely by solitary members, but by the church at large, they will only be *playing at* missions,—practically deceiving themselves.

MISSIONARY societies are beginning to feel more and more the cost of advancing their work in foreign lands. Expenses necessarily increase with success. There are pressing claims for educational institutions of a superior grade, in order to furnish a needed training for a native ministry. Pastors, instructed and independent, are demanded by churches that are springing up in every pagan country. The executive committees of every missionary society are obliged to study how they may retrench in order to keep out of debt.

A GOOD SIGN.—There is a large and usual call from pastors and churches for various missionary tracts published by the Missionary Union, and sent from the Mission Rooms. If all the tracts forwarded to different centres since last spring are being circulated and read, then the light is surely spreading and the membership of our churches are coming more intelligent on the subject of missions. This *reading* on mission topics will assuredly be followed by more general and generous *giving* to missions.

CORRECTION.—It is hardly necessary to inform the readers of the "Magazine" that *Dr. Thorp*, in the article "Memories of Thorscore," published in the August number, should read *Dr. Sharp*.

DONATIONS RECEIVED IN JULY, 1877.

MAINE, \$82.76.

Livermore Falls, ch., 9.50; Androscoggin Assn., coll., 6.15; Fayette, ch., 2.16; Leeds, ch., Mrs. Addison, 1; Jefferson, ch., 7; Thomaston, ch., 23.25; West Sumner, W. D. Berry, 5; Warren, ch., 13.70; Bath, 1st ch., S. S., for sup. of a nat. Telooogo teacher, 25; \$82 67

NEW HAMPSHIRE, \$50.50.

Exeter, 1st ch., 50; Chester, a friend, .50; 50 50

VERMONT, \$91.87.

Burlington, ch., 57.59; West Brattleboro', ch., 3.28; Craftsbury (fr. a blind lady 86 yrs. old), 1; Chester, 1st ch., tow. sup. of Luchmiah, care Rev. W. W. Campbell, 30; 91 87

MASSACHUSETTS, \$881.60.

Brookline, ch., mon. con. coll., A. W. Benton, tr., 125.74; Allston, ch., 2 member, 10; Egremont, ch., 10; N. Leverett, Frank N. Glazin, 9; Manchester, ch., 5.68; Boston, Clarendon-st. ch., E. B. Cole, tr., 341.55; a friend, 5; do., 1; Osterville, ch., 10; Fall River, 1st ch., 100; Winchendon, ch., 25; Newton Centre, ch., Dwight Chester, tr., 138.63; Mansfield, John Blain, to const. Patrick Murray Winter H. L. M., 100; 373 63

RHODE ISLAND, \$221.38.

Providence, Cranston-st. S. S., for 1 quar.'s sup. of Mouno Seedee, care of Rev. A. Bunker, 18.75; Stewart-st. ch., and S. S., 151.78; Brown-st. ch., G. D. Wilcox, M.D., 30; Wickford, 1st ch., \$200 20

CONNECTICUT, \$419.50.

Wethersfield, Merit Butler and wife for the Burman and Karen mission, 200; Stafford, Mrs. Thos. H. Thresher, 4; New Haven, R. S. Fellows, to const. himself H. L. M., 100; 304
Plantersville, ch., 6; Stonington, O. B. Grant, for sup. 2 Karen pra., care of Rev. S. T. Goodell, 100; Saybrook, 1st ch., 3; So. Colebrook, ch., 6.50; 115

NEW YORK, \$619.07.

Munroe Assn., Austin H. Cole, tr., 87.18; Saratoga Springs, 2d ch., 25.38; New York, Amity-st. ch., per Rev. W. R. Williams, D.D., 52; 164
Lima, S. S., tow. sup. Toungham, a nat. stu. in Nowgong Nor. Sch., Gwalpara, care Rev. E. G. Phillips, 25; Harlem, 2d ch., 10.26; Amenia, fr. friends, 17.25; 52
Gilbertsville, Mrs. H. F. Musson, to const. herself H. L. M., 100; Brooklyn, J. C. Grinnell, 10.75; Hamilton, a friend of missions, in part sup. of a nat. pr., care of Rev. W. W. Campbell, 37.50; 15
McDonough, ch., per Rev. N. Harris, 6.98

Donations.

321

G. H. Brigham, Dist. Sec., Allegany
smith, Treas.,
Strykersville, ch.,
o., Dryden, ch., 5; Julia S. Lawton,
H. N. Parker,
North Asso., Cohoes, 1st ch.,
er Asso., Newport, ch., 25; Norway,
lisbury, ch., 20;
per Treas.,
Saratoga Springs, 1st ch.,
Covert, ch.,

NEW JERSEY, \$452.50.
W. Rogers, tow. salary of Rev. D. H.
ver of Zion,

PENNSYLVANIA, \$586.94.
Foreign Mission circles, Mrs. S. S.
s. for Mrs. Ingalls, to be used at her
r miss. work,
Clarion Asso., Pine Creek, ch., per
Ambler, 3;
h., bal., 3 95; Frankford, ch., 30;
on, ch., 4; Bethesda, ch., 3.60; Pugh-
bal., 1 05; Angora S. S., 23.13, per
Ambler;

OHIO, \$316.16.
Ish S. S., I. Jones, 6; Prospect, ch.,
work, care of Rev. R. R. Williams,
60;
Thos. Allen, Dist. Sec., Anglaize
y Creek, ch., for Theo. Sem., care
Williams,
so., Delaware, ch., bal., 2; Granville,
1 is for Assam School building, 11;
Monroeville S. S., for sup. Lau Phai
re Rev. A. Bunker,
o., Loudenville, ch. (of wh. 2.58 is fr.
is fr. Valley branch);
Cincinnati, 1st ch. S. S., for sup. of
in Rev. E. B. Cross's school,
Asso., Dayton 1st ch. S. S., for sup.
and Shway-too, nat. prs. care of Mrs.
enthada, 50; Buckeye Mission S. S.,
h., 5; West Jefferson, 10;
Asso., Mt. Vernon, ch., 30.56; Mrs.
g. for sup. Abrah in Rev. E. B. Cross's
Mt. Gilead, ch., 28;
so., Adams Township, ch.,

INDIANA, \$54.21.
S. M. Stimson, Dist. Sec., Northern
Goshen, ch., 25.70; Crown Point,
Asso., Indianapolis, North-st. S. S.,
W. N. Wyeth, D.D., 3; infant class,
Gungoram's son, Gowlpara, 3.53;
Livonia S. S., 2 25; Rev. J. K. How-
so., Renssellaer, ch., 2.40; Bradford,
Sharon S. S., penny coll. for 1 quarter,
Vincennes, ch.,

ILLINOIS, \$219.35.
v. S. M. Stimson, Dist. Sec., Ed-
Asso., Alton S. S., to be expended
ion of Rev. M. Jameson,
Mt. Sterling, mission con. coll.,
so., Diamond Grove, ch., 13.75; De-
8; Mrs. Inasels, 4;
so., Paris, ch.,
C. F. Tolman, Dist. Sec., Bloom-
Chenoa, ch.,
Waukegan S. S., for Rangoon Semi-
re of Rev. D. A. W. Smith,
Mt. Carroll Sem. Miss. Soc., for
or. Sch.
so., Chicago, 4th ch., W. T. Sherer,
care Dr. Bronson, 25; Evangel. ch.,
ch. of wh. 8 is fr. S. S., all for Shway-
on Theol. Sem., care Miss Higby,

Ottawa Asso., Utica, ch., \$14 40
Rock River Asso., Rockton, ch., 25 30

IOWA, \$106.20.
Coll. per Rev. C. F. Tolman, Dist. Sec., Central
Asso., E. Des Moines, ch., 5 00
Council Bluffs Asso., Council Bluff, S. S., 3.22;
Harlan, G. Parker and wife, 10;
Davenport Asso., Dewitt, ch., of wh. 4.75 is for
Malone mission, 16 83
Iowa Valley Asso., Pana City, ch., 23 15
Upper Des Moines Asso., Webster City, ch., 8 00
Western Asso., coll. at do. in 1876, 10 00
Iowa City, ch., tow. sup. of Rachadi Kasim, a pe-
pil in school, care Rev. A. Loughridge, 30 00

MICHIGAN, \$117.50.
Lyons, ch., 1 00
Coll. per Rev. S. M. Stimson, Dist. Sec., Grand
Rapids Asso., Grand Rapids, ch., 12 60
Hillsdale Asso., Quincy, ch., 9 40
Flint River Asso., Midland, ch., 2; Bay City, 50;
Jackson Asso., Charlotte, Young People's Miss.
Band, 15 00
St. Joseph Valley Asso., Miss Amelia Rhinehart,
Shiawassee Asso., Owosso, ch., 15 00
Kalamazoo Asso., Marshall, Dea. Woolsey, 10 00
2 50

MINNESOTA, \$88.00.
La Sueur, T. H. Doescher,
Coll. per Rev. C. F. Tolman, Dist. Sec., Central
Asso., Bath, Danish ch., 10 00
Minnesota Asso., Minneapolis, 1st ch., S. S., to
sup. Rungiah, care Rev. J. E. Clough, 22 00
Minn. Valley Asso., coll. at do., 37 50
Northern Asso., Fair Haven, ch., 6 00
Southern Asso., coll. at do., 2 50
10 00

WISCONSIN, \$51.25.
Coll. per Rev. C. F. Tolman, Dist. Sec., Dodge
Asso., Beaver Dam, Judge E. Elwell, 5 00
Janesville Asso., Clinton, ch., 5 00
Lake Shore Asso., Racine, ch., 20; Union Grove,
A. Brown, 5;
Walworth Asso., Delevan, S. L. W., 25 00
Winnebago Asso., Ripon, S. S., for sup. Ramkee,
care Rev. M. C. Mason, 1 00
15 25

MISSOURI, \$5.90.
St. Johns, Lewis Torrey, 90
Coll. per Rev. S. M. Stimson, Dist. Sec., St. Jo-
seph Asso., St. Joseph, R. G. White, 5 00

KANSAS, \$12.75.
Asherville, A. O. Foote, 5; J. B. Gleason, 5;
Coll. per Rev. C. F. Tolman, Dist. Sec., Chep-
stow, 1.75; Mt. Zion, E. Marshall, 1;
2 75

COLORADO, \$20.00.
Central City, Mrs. Louisa B. Baxter, 20 00

DISTRICT COLUMBIA, \$25.00.
Washington, interest on legacy of Rev. W. F. Nel-
son, deceased, for sup. of nat. pr. in one of the
Asiatic missions, 25 00

Less amt. reported by C. F. Tolman in June fr.
Wis., and erroneously entered as donations in-
tended for a fund, 125 00

\$4,297 44

LEGACIES.
Franklin, Ind., Samuel Dow, per W. C.
Sandefur, \$293 25
Beaver Dam, Wis., Joseph Ide, per
Judson C. Ide, 142 50
435 75

Donations and legacies from April 1, 1877, to July
1, 1877, 12,121 72

Donations and legacies from April 1, 1877, to Aug.
1, 1877, \$16,854 92

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I also give and bequeath to THE AMERICAN BAPTIST MISSIONARY UNION ——— dollars, for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor (or executors) to pay said sum to the Treasurer of the said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

FORM OF A DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to THE AMERICAN BAPTIST MISSIONARY UNION one certain lot of land, with the buildings thereon standing (*here describe the premises with exactness and particularity*), to be held and possessed by the same Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

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Witness my hand at Massachusetts, ss.

June 5, '73, personally appeared Adolph Biornberg, made oath to the following certificate, and by him subscribed and sworn to me.

WM. STEVENS, J. P.

We, the undersigned, having personally known Dr. Adolph Biornberg for years, believe him to be an honest, moral man, trustworthy, and in truth and veracity unspotted. His character is without reproach.

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THE
BAPTIST
MISSIONARY MAGAZINE.

VOL. LVII.—OCTOBER, 1877.—No. 10.

HOW STANDS THE TREASURY?

THEY who are obliged by their official position and duties to keep a constant and watchful eye upon the treasury of the Union cannot suppress anxiety as they see the fiscal year advancing, and the receipts falling behind those of the corresponding months of the previous year. And there is a considerable falling-off up to the month of September; the whole amount of donations and legacies being only \$20,767.48, against 24,168.75 for the same time in 1876, making the large difference of \$3,401.27. During the summer months, when the members of the churches in the cities, and not a few of those in the towns and villages, are somewhat scattered, and the pastors are off on their annual vacations, very little is or can be done in the way of collecting funds for the cause of missions: consequently there is *always* a falling-off in the receipts of the Union during those months. But the unusual deficiency of the present time cannot but excite our fears. Will not churches and pastors, as they come together again after the rest and recreations of the season, *at once* and *earnestly* begin to consider, and to make provision for the large and growing demands of our foreign mission fields? Let no church wait for the severe pressure of the last weeks of the fiscal year of the Union. The call that comes with such urgency at the last moment, when a great debt is pending, and important mission interests are in consequence put in jeopardy, is no more sacred and binding than the command couched in the great commission. That *command*, and not the desire to avert a crippling debt, should be the great spring of action in all our efforts to sustain the work intrusted by the denomination to the Missionary Union.

The Executive Committee are determined to avoid, if possible, a debt at the close of the current fiscal year. And if in their aim to escape the burden of indebtedness some of the missions are thereby made to suffer, the responsibility of such an issue must rest upon those who should provide the funds, but have failed to do their duty in that respect.

MADE

THE INDIAN FAMINE.

PUBLIC attention and anxiety, both in this country and in England, are becoming more and more excited over the distressing reports concerning the terrible famine now raging in India. According to telegraphic despatches, that calamity is daily assuming alarming proportions. By this visitation, millions of human beings must soon be reduced to an appalling condition of destitution and distress, as many thousands already are. If foreign relief is not speedily and abundantly provided to alleviate the wants of the people, not only thousands, as at present, will die by disease and starvation, but millions of the miserable sufferers will be swept away. There is at the present writing scarcely a single gleam of hope that the consequences of the famine can be averted from the poorer classes of the people in the Madras Presidency. The last issue of "The London Times" editorially remarks, that the numbers relieved in Madras, according to a report of the viceroy, had increased by 385,000 in the last fortnight. On the whole, in Madras alone nearly a million people were dependent on relief-works, and more than another million were being fed gratuitously. "The Times" says, "Let the reader attempt to conceive at least half the population of London in absolute destitution, depending on the government for the barest pittance of rice and pulse, and a large proportion of the remaining half trembling on the verge of the same condition, and the government at its wit's end to obtain food for them, or bring it to them when attained, and he will still have a very faint conception what these figures mean. If any thing were needed to heighten their effect, it is supplied by the news that cattle have perished in large numbers, — the very animals, that is, which are needed to transport the food in the suffering districts. The villages have been largely deserted, and the poor are wandering in search of sustenance. The want is spreading upwards. The resources of the lower middle classes are becoming exhausted, and they are sacrificing their property to buy food." In the same editorial, after excusing both the Government of Madras and the Central Government of India for not being prepared to meet this anticipated and dreadful crisis, "The Times" says, "The resources of the Government itself will most assuredly be utterly overtaxed. . . . The dearth is too sudden, too widespread, too intense, to justify reliance upon the ordinary resources and channels of relief. . . . A good many persons probably picture to themselves a population subsisting in the same kind of average comfort as our own people, and becoming gradually pinched by a diminution of their ordinary food. But the reality is something very different. The dense masses of Southern India subsist, ordinarily, on the barest allowance of necessary food. They have just enough to exist upon, and no more. Their masters give them grain and a few clothes for wages, a trifling present of money from time to time; and upon these they contrive, in ordinary times, to get through their span of patient and quiet existence. But they have no reserve whatever of strength; they have no resource but their handfuls of grain; and, when these fail them, they fade away like grass under a parching heat. The image of an Angel of Death sweeping in rapid flight over some doomed region is alone adequate to portray the stern truth. Private trade and the ordinary course of commerce ought, no doubt, to meet such emergencies as these famines; but before they can do so, India and Indian life must be reconstructed."

For over a year this famine has been increasing and spreading in India. We see that in some of the papers of this country it is said, that, for more than three years, "gaunt

famine has prevailed in India." That is not correct. Three monsoons in succession failed to bring the rains needed for the tillage on which the people depend for their vegetable food, and for the sustenance of the animals which supply the meats of the country. It is feared the difficulties will be continued, extended, and aggravated by the failure of the next monsoon, due in October of the present calendar year. There is, we believe, no memory nor record of such a succession of dry seasons in India. If the rainfalls which should come on with the monsoons of October fail, there will be the long and unprecedented period of over two years drought in India. The suffering in that country that must inevitably follow another failure of rains, unless the event is anticipated and provided for from abroad, is an issue most frightful to contemplate. For the famine must, if the October rains should fail, be prolonged until August, 1878, making a famine period of over two years, — the first failure of rains on which the grain crops of the country depend having occurred in the spring of 1876.

Many people seem to be very imperfectly acquainted with the conditions on which the sustenance of the millions of India depends, and are surprised to learn of a famine so wide spread and appalling. They have heard and read, from time to time, of the "monsoons in the East," and of "the rainy seasons" which come with the monsoons, but have never obtained any very definite conception of the character and importance of these periodical rainfalls; and we may render an acceptable service to some of our readers by adding a few sentences quoted from a communication to "The Tribune" by a former resident in India. He writes, —

"The rainfall in Southern India is confined to two seasons. The 'south-west monsoon,' as it is called, which sets in from across the Sea of Arabia during the months of May and June, brings the lesser rains, which, continuing a month, more or less, partially fill the water-courses and reservoirs. They also moisten the high ground, where irrigation cannot be made use of, so that the farmers can begin to plough their lands for the autumn sowing. Occasional showers fall in July and August. But the great monsoon comes in October. The wind, suddenly changing from south-west to north-east, sweeps down, bringing the heavily charged rain-clouds; and for more than a month it rains a good part of the time, night and day. This is India's hope, India's riches. Filling all the water-courses, filling all the myriads of reservoirs throughout the country which store the water for months of irrigation, it renders possible India's marvellous fruitage of grain which keeps her teeming millions alive.

"At once, too, on the coming-on of this monsoon, the millions of acres of uplands which cannot be cultivated by irrigation are sown with millet, ragi, pulse, corn, and the host of minor cereals used by the Hindoos. But the most of their food grains are raised by irrigation. Successive governments and private parties through three thousand years have constructed unnumbered reservoirs, or tanks as they are universally called in India. From a single hilltop I have counted one hundred and fifty-seven of these tanks in sight. The larger number belong to the Government, and a certain water tax is paid by each *ryot*, or cultivator, to Government for the supply. The rivers of Southern India have many of them been dammed by the Government; one of them with a dam three miles long, at a cost of four million dollars; and the waters which had for centuries flowed into the sea and been wasted are now turned over hundreds of square miles of what had been arid plains, and they have been converted into gardens of plenty. Give the Hindoo plenty of water, and the richest crops will be raised everywhere. Without water he can do nothing.

"Let now the monsoon fail to come, and almost immediately the direst distress reigns everywhere, and reaches nearly all classes. The thousands who have grain, well knowing that it will be many months before more can be raised, hold on to what they have with an iron grip. Many bury it in the ground to conceal it from the millions who have none. Many dealers thus secretly hoard up large stores, hoping to get from four to ten times the price before the famine is over. Consequently the price will immediately be advanced to double and treble what it had been.

"This could better be borne, but a large proportion of the laboring classes are thrown out of employment at once. There is no rain to moisten the land; it cannot be ploughed; the channels of irrigation

are dry ; growing crops wither ; no weeding or cultivating is to be done ; no harvest labor what money there is, is needed for food ; building ceases ; carpenters and masons are thrown out of employment ; old clothing must be worn ; the millions of hand-looms all through the country stop ; weavers are added to the distressed multitude ; and so with each industry, more or less thousands of the well-to-do will in some way pull through without actual suffering, but the millions will live from hand to mouth speedily succumb.

"Now not one monsoon, but two, have failed. The south-west monsoon of May and June did not come. The lands could not be ploughed. The early irrigation crops could not be planted. The price of food at once advanced, but no actual distress prevailed. The eyes of all were turned toward for the October and November rains. None came in the famine districts. The heavens were brazen, — scorching suns, but no rain-clouds. The hearts of all sank within them, for it was then that a time of dire distress was at hand."

When the above was written, the monsoons of May and June, 1877, were near and they, it was expected, would bring the usual rains, and the needed irrigation for a harvest in August. But no sufficient rains fell, and all hope was deferred to the next monsoon, which begins in the middle of October ; and, if that brings a rainfall, a harvest in January, 1878. But, before any help can come from the next monsoon, India, what suffering must be endured by thousands and millions of this famine-stricken country !

The writer in "The Tribune," from whose letter we have quoted, in describing the nature and extent of this famine says, —

"It means actual starvation and death to many thousands, if not millions, of the people. It means the decimation of households. It means sickness and decrepitude for life to many survivors. It means the loss of property, and poverty for life, to others. It means the taking away of the means of the farmer, and future untilled and fruitless fields, and consequent continued scarcity, in every locality."

A SKETCH OF MISSIONS IN JAPAN.

BY MRS. EMORY LYON.

ABOUT the middle of the sixteenth century the first Portuguese traders found their way to Japan, then a country unvisited by Europeans. A few years later, the Jesuits, headed by the zealous Francis Xavier, sent their missionaries to carry Roman Christianity into the midst of this teachable people. Xavier was himself one of the two men who first bore the banner of the cross to this unknown land, of which wonderful stories had reached the ears of the Portuguese nation, then nearing the zenith of its power.

Of noble birth, and reared in luxury, Xavier was notwithstanding one of the most self-denying of his order. He was naturally of a studious turn, and was educated in the best schools of his day.

In obedience to what he deemed the voice of God, he consecrated his life to the church, and after some deliberation attached himself to

the new monastic order called the Society of Jesus.

Poverty, self-abnegation, and the offering of his life to the conversion of the world were the vows he took upon him in company with Ignatius Loyola, founder of the order. He was appointed missionary to the Portuguese possessions in India, and arrived in 1542. His work in the East Indies was very successful, and he made many converts to his faith. In 1547 he went to Japan, and at first adopted the guise of a pilgrim, living in abjectness and poverty. Finding that success was not to be had in this way, he tried an entirely different method.

He presented himself at the court in rich apparel and with splendid presents. He produced also letters from the Vice-Roy of India, and the Bishop of Goa, the

guese possessions in India. This was successful, and the royal permission was granted him to preach, and an edict issued, rizing his people to embrace his faith. ugh the great apostle to the Indies did understand the Japanese language, he succeeded by means of skilful interpreters, in unifying sufficiently with the crowds locked around him, to produce the desired . Thousands became converts in a few is. As it was not individual regeneration ight, but assent to dogmas, and submission to forms, his conquests were comparatively

It was but the substitution of Christ for ha, of the Virgin Mary for the goddess la, and the gorgeous ritual of the Church me for the heathen forms and ceremonies. tory of the cross told with realistic vivid- and eloquent words, and illustrated by es and the crucifix, appealed strongly to sensibilities, and fired their imagination.

e doctrine, also, of an immediate en- into paradise after death, was a welcome e to the Buddhist belief in wearisome or- mations, and the pain and misery of ed existences and deaths, ending at last in lation or absorption in the supreme deity. tier also claimed the power of working es; and a curious life of him written by Dryden the poet gravely details the won- rought by his sanctity and remarkable

After about two years of labor, the e to the Indies, as he was called, left Ja- lone to convert the Chinese, and died fter of painful illness, on an island near n, a martyr to his impetuous but misdi- zeal.

missionary work was continued by other : sent out by the Jesuits, and great suc- attended their efforts. The number of ts early in the seventeenth century was ed at 600,000; the Japanese, with their al liberality of figures, placed it at 2,000, Princes, lords, generals, admirals, and influential women of noble blood, were the converts. Churches, chapels, and y residences, were numbered by thou- they had one church in Tokio.

ry thing went well till the foreigners be- intrigue for political power, and joined asurrection; the government then took and decided to put down this new sect t scruple. At first mild methods were but finally, when the Christians arose to

defend themselves, and seized a castle, whole- sale slaughter was determined upon. The blood of Christians flowed as freely in Japan as in the days of the sorest martyrdoms of the early church; and the heroism of the disciples is recorded as marvellous and unconquerable. "Faithful unto death" could be said of thousands of these pagan converts, who cheerfully accepted the dreadful fate which came upon them, rather than prove false to their religion.

Whatever may be said in favor of the moral- ity taught by Buddhism, the Japanese like all heathen nations are full of cruelty; and the accounts given in history regarding the perse- cution and extirpation of the Christians in the seventeenth century are too hideous to relate, and almost to believe.

The foreign priests were again and again banished, but returned to incite their followers to steadfastness, and apparently courted the crown of martyrdom. Many of the native Christians fled to the nearest asylum in the neighboring countries; but the many that were left either paid the penalty of faithfulness, or returned to their old religion.

The name Christian became synonymous with that of traitor; and it is mentioned in books of travel that the sacred name of Christ, so exalted in the hearts of his disciples, became a byword and a terror to the people of Japan.

The destruction of churches, chapels, and all material traces of the Christian religion in Japan, was so thorough as to leave scarcely a vestige of them at the present day, though it is said occasionally a relic is found—as an image of the Virgin and Child—in some secluded place. It is also said that some French missionaries, who went to Nagasaki in 1860, discovered in the villages around thousands of people who held the faith of their fathers of the seventeenth century.

With the abolishment of Christianity came the decree against foreigners, and the remarkable seclusion of Japan from the rest of the world, maintained for over two hundred years. The Japanese were forbidden to leave the country on severe pains and penalties for disobedience; and communication was allowed only with the Chinese and Dutch, and that to a limited extent.

At various times attempts were made to open commercial relations with Japan by the English and other nations, but without success, until the visit of Commodore Perry of

our own navy secured what had long been sought for in vain.

Once more, in this nineteenth century, Japan is open to receive the gospel, and various Protestant denominations are occupying this wide encouraging field. The descendants of the little band of Pilgrims who landed on Plymouth Rock, the year of the death-blow to Roman Catholic Christianity in Japan, are again setting up the despised standard of the cross on those far-off shores.

Full permission is now granted by the government for our missionaries to pursue their calling and promulgate their doctrines. In 1870 there were but few Protestant Christians in the whole empire. In 1876 there were estimated to be ten churches, with a membership of eight hundred.

The good work is going on, not with the rapidity of Xavier's conquests, but with a surer victory over the heart and life of the converts. The former left little permanent impression on the character of the people; but it is not too much to hope that Christian effort by the grace of God shall, in his own good time, regenerate the nation.

There is a growing incredulity in regard to the old notions and superstitions of the Buddhist and Suntoo religions, among the people of Japan, especially with the higher classes. A paragraph recently published says: "The work of Christian evangelization has made most progress among the wealthier, higher, and educated classes. This will have a favorable

effect on the work of our missionaries, and enable them in good time to reach the masses; for in countries like Japan the influence of the governing classes is a power over what is termed the lower orders of society."

Old things are passing away, and new Japan is awaking out of the sleep of centuries to desire Christian civilization; and with the civilization ought to prevail the Christian religion, the only foundation of true enlightenment.

The Mikado or emperor was, till recently, considered too sacred to be looked upon by his subjects. Now he is alive to the interests of the people, and in person reviews troops, inspects arsenals, and visits colleges and public institutions.

Hospitals are established in various parts of the empire, and a system of public education is begun. There is a college in Tokio of high grade; and learned men from the United States and Europe are sought as professors.

The empress is interesting herself in the better education of women, and schools for girls are receiving marked attention.

Protestant missionaries established these schools as the surest means to secure a foothold and an influence in the homes of Japan, and they are eagerly sought by parents for the education of their daughters. If there is no re-action in this populous country similar to what took place in the seventeenth century, it is not too much to hope that it may soon become permanently Christianized.

THE REGIONS BEYOND.

BY REV. E. O. STEVENS, BURMAH.

"HAVING hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly; to preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand." (2 Cor. x. 15, 16.)

Even as far as to Corinth had Paul already come preaching the gospel of Christ, not immoderately boasting himself of what others had laboriously accomplished; but he was cherishing the hope, that, the faith of the Corinthian Christians having increased, he might find the sphere of his usefulness among them enlarged,

so that he might preach the gospel in the regions beyond the city of Corinth; not boasting of what had been accomplished in those quarters, where the work had been made ready to his hands.

It will not be necessary to dwell on the contrast presented here between the course pursued by the apostle Paul in his missionary labors, and that pursued by the Judaizing teachers in Corinth, who were seeking to exalt themselves by undermining his influence and authority. St. Paul seems here to represent, that his extending his labors beyond that city

irus and unto Illyricum, his enlarging of the district allotted to him for the preaching of the gospel, was dependent upon his own willingness, but also upon the increase of faith on the part of the church of Corinth.

It is therefore, which naturally evolves from this statement, is this: *The extent of evangelistic labors is not only upon a willingness on the part of the foreign missionary to go into the land, but also upon an increase of faith on the part of the Lord's people.*

It is a very encouraging fact, that the earnestness of prayer for missions is so common in so many parts of this country, and that it places the observance of it as a duty upon the revived where once it had died. It is well known, that even where in some places the custom is kept up, it often fails in seasons of special religious excitement. Monthly concert is omitted on the part of the minds of the people of the land must not be diverted from them. How mistaken are those who imagine that the prayer for missions, whether home or foreign, should interfere with the progress of a cause in any locality! How true it is that peace and joy in believing come to us only when he is ready to turn from the contemplation of self, and look out with the imploring cry, "Lord, what wilt thou have me to do?" Many can testify from their own experience, that a sense of sin, given and of reconciliation with God, does not come unto the heart until a full confession has been made of self unto the will of God. God has taught us to pray, "Thy will be done in earth as it is in heaven."

There is a greater willingness to accept the teachings of the word of God with regard to the state of the heathen. It is well known that many incline to excuse and explain the sins of idolatry. So much is said of the church being the mother of art, that the use of images ceases to be repulsive to us when those images happen to be beautiful or hideous in their proportions. Pictures, copies of paintings by the masters, adorning the walls of our parlors and drawing-rooms, have become so common,

that a sickly sentiment appears to have grown up even among Protestants concerning the adoration paid to pictures and statues of the Virgin Mary and other saints. It may not be generally known, that the arguments by which the intelligent Buddhist in Burmah justifies himself for kneeling before the image of Gaudama are precisely the same as those by which the intelligent Papist in America justifies himself for kneeling in prayer before an image of the Lord Jesus.

When a man goes so far as to think that God can look with a degree of complacency upon Mariolatry, and accept the homage paid to the mother of our Lord by the sincere Roman Catholic as if paid to himself, it does not require much of a step for him to proceed to the extreme of maintaining that Jehovah can smile upon the act of prostrating one's self before an image of Buddha or of Confucius, provided the heathen worshipper be sincere in his devotions. If it be true that our Puritan ancestors allowed themselves to be carried away with iconoclastic zeal too far in one direction, it is certain that we are in danger of drifting away from the teachings of Scripture in the opposite direction. The first and second commandments of the Decalogue have become a dead letter in the eyes of some who would fain class themselves among liberal thinkers and the lovers of art in religion.

It seems to be necessary to re-affirm, that the Lord God meant what he said, when he spake these words: "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children into the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments" (Exod. xx. 3-6).

There are grave reasons to fear that there is a great deal of Universalism latent in churches called evangelical; that is to say, not a few may be found who would not be willing to be classed among Universalists, who nevertheless seem to hold that the heathen may be saved without the gospel. Not satisfied with the formula that *if* a heathen truly

repents of his sins, *if* he seeks earnestly after the true God, *if* he acts up to the light he has, he may be saved, although he may not have that clear understanding of the plan of redemption through Christ which we possess; they jump at the conclusion that such cases *actually exist* here and there the world over. The consequence is, that practically their faith is shaken in such passages as these: "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. xxi. 8). "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark xvi. 16). "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved" (Acts iv. 12).

A stronger faith in the Bible as the revealed will of God would lead to more correct views concerning the heinousness of the sin of idolatry and the lost state of the heathen, and to more fervent prayers and supplications addressed unto Christ, who alone "is able to save them to the uttermost that come unto God by him" (Heb. vii. 25).

3d, *In a willingness to redouble the exertions already put forth to re-enforce the missions established in foreign lands.* It is very unjust for men in this country to lay the blame upon the American Baptist Missionary Union and the executive committee in general, or upon the foreign missionary in particular, because more is not accomplished in the way of aggressive movements against the kingdom of Satan. A glance at the facts in the case ought to be sufficient to convince all whose minds are open to conviction, that none are more anxious for a forward movement than the brethren at the Rooms and the missionaries themselves.

Look at the advance recently made into Upper Burmah. It is proposed to follow it up by establishing a mission at Bhamo for the Shans and the Ka Khyens. Shall a permanent foothold be there maintained? The text seems to teach that such movements will not be crowned with success, unless the pioneers, who are advanced beyond the outposts, be sustained by a great increase of faith on the part of the members of the churches all over the land,—that kind of faith which works by love.

For not in Upper Burmah only, but in British Burmah, are to this day wide tracts of country which may fitly be denominated "regions beyond." According to the latest statistics, the number of American missionary brethren and sisters connected with the various stations in British Burmah is 75; but of these, 13 are in this country on account of failure of health. The sad tidings of the death of Rev. James R. Haswell by cholera were announced at the missionary meetings in Providence last May. That leaves 61 in Burmah to-day; but of these only 21 are ordained. Twenty-one ordained American Baptist missionaries, added to the native pastors and teachers, may seem to some like a pretty good supply. But let such consider for a moment the population and area of British Burmah. The population in 1872 was 2,562,323,—equal to that of the four States of Vermont, Massachusetts, Rhode Island, and Connecticut put together; while the area is 83,664 square miles, or about 20,000 square miles greater than all New England.

An entire province of British Burmah—Arracan—has been without a resident American missionary or native preacher for nearly if not quite twenty years. When, as in the provinces of Pegu and Tenasserim, each ordained American Baptist missionary has a field as large as the State of Connecticut, or, in the most favored parts, from one-half to one-third the size of that State, is it strange that no one from among our missionaries now in Burmah can be spared from his post of duty to go beyond the border to labor permanently in the dominions of the king of Burmah?

In contemplating the foreign missionary enterprise, therefore, it is not sufficient simply to pity the heathen who

"in his blindness
Bows down to wood and stone,"—

or in a general way to acknowledge it to be our duty to convey to him the light of the gospel. It is of the highest importance that the subject should be carefully examined with reference to the question, "What is *my duty as an individual*, as touching 'the regions beyond'?"

We need to have more faith in the power of prayer, and more faith in the Holy Scriptures as the revealed will of God, and to furnish the proof of our increase of faith by more generous and more earnest labors of love, if we

success in extending our missionary work.

is that part of "the regions beyond" which we have just been considering, plain that re-enforcements should not be delayed? As a denomination we, the United States, are able, with God's help and blessing, not only to add new stations which are under the protection of the English flag, but also new stations for the evangelization of the Khyens of Upper Burmah and of the Burmans and Shans as are still

subject to his Majesty the Golden Foot of the Court of Ava.

As to the rest of the pagan world, and especially those quarters where the destitution is still greater than in Burmah, is it not equally evident that we are not acting up to the measure of our ability? May the Lord hear and answer in abundant measure the prayer of his people, "Lord, increase our faith," and thus prepare the way for the enlargement of Zion, for the extension of his kingdom unto the remotest corners of the earth!

WAY-NOTES.

BY REV. S. B. PARTRIDGE OF SWATOW.

to tell you briefly in this letter, of the Conference, but about my trip. I was sent by the Presbyterian Mission at Miss Fielde, and I, left Swatow on the morning of April 30. We stopped a few days at Formosa, and took on board Mr. Barclay, and on the morning of May 3, and had until the 6th. This gave us a good opportunity to see all the missionaries at that time, and to inform ourselves in regard to their interesting missionary work.

On Monday evening, May 28, I started with Mr. Churchill for Hangchow. We reached Zao-hying at eight o'clock, and spent about three hours with Mr. Jenkins; then, having engaged another boat, we moved on. We reached Hangchow just after noon the next day. . . . I was greatly interested in Hangchow and its vicinity as a mission-field; it is an immense and important field. . . .

We spent forty-eight hours very pleasantly in Hangchow, and on Friday noon, June 1, started to return, Mr. Churchill accompanying me as far as Zao-hying, where we arrived early the next morning, and disturbed Mr. Jenkins's slumbers soon after daylight. Mr. Churchill returned at once to Hangchow. I spent two days and a half with Mr. Jenkins, most pleasantly. He is busy with his house and schoolhouse, which are nearly finished, and which seem very perfectly adapted to his needs. I attended his Sunday services in the city chapel.

. . . I am thankful that I have had this opportunity to see all the missionaries at that time, and to inform ourselves in regard to their interesting missionary work.

terially modify his plans of work; but a great many hints and suggestions were thrown out, that all may make use of and find helpful. The universal feeling was that the Conference was every way a success.

A devotional meeting was held on the morning of Thursday, May 24, and with that the Conference closed. On that afternoon I took the Ningpo steamer, and returned with Mr. Goddard to his home. I went with him on Saturday to one of his out-stations, and spent the sabbath.

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. . . I am thankful that I have had this

and after singing proceeded with the ordination services as follows :—

Reading of Scripture, and prayer, by Rev. M. C. Mason. Sermon by Dr. Bronson, from 1 Tim. i. 12-15. Ordaining prayer by Rev. A. K. Gurney, with laying-on of hands of all ministers present. Charge by Rev. R. E. Neighbor. Hand of fellowship by Rev. Ram Khé. Reading of hymn by Kandura R. Smith. Benediction by Sonaram C. Thomas.

REV. M. C. MASON AND APINTA, *Clerks.*

R. E. NEIGHBOR, *Moderator.*

IS IT TRUE?

A QUERY has been ringing in my ears, and resting as a burden on my heart. It is this: Do our American churches wish to be released from all share in the support of foreign missions?

A missionary friend said the other day, in reference to a plant that has been cultivated with profit, "That is what missionaries need, — some opportunity to earn their own support. It is becoming such a burden upon the good people at home, that they would rejoice to

be relieved." This relief implies something more than the withholding of money for support. It implies a severing of the ties of sympathy, and prayer, and kind letters. We should regard that a desertion. True, nothing earthly can give us the assurance, "Lo, I am with you always, even unto the end of the world; with all that the most cherished and precious of our supporters can do for us, it remains the foundation upon which we must rest all our hopes of success, and our duty to fulfil the command of our adorable Redeemer, "Go ye into all the world, and preach the gospel to every creature."

Why was it that the Lord of life and death had not where to lay his head, if not in those lowly disciples, and those loving, manly hearts, opportunity to minister to them?

Is it true that those who love our Jesus Christ would gladly throw off this wearisome burden of supporting foreign missions?

M. M. D.

BANGKOK, SIAM.

MISSIONARY CORRESPONDENCE.

BURMAH.

Mission to the Burmese.

LETTER FROM MR. EVELETH.

TOUNGOO, Aug. 8, 1877.

WORK AMONG THE BURMANS.—The work among the Burmans here is progressing well at the present time: we have considerable to encourage us. Last sabbath I baptized one young Burman and two girls from the school (Shans). Two other Burmans have been examined for baptism, but have been advised to wait for a month, that we may have further opportunity for observing their daily walk and of learning more of their Christian experiences.

BELIEVERS.—Another young man who has been reading the Bible and praying to God for more than a year, being present at the examination of the last candidate, came up after the meeting, and said he, too, wanted to be baptized. We hear of several others in a village a day's journey to the west, who profess to believe, and wish to be baptized.

A NATIVE PREACHER.—We have now a native preacher at work in the villages west of Toungoo. Before he was converted, he was for many years a priest; and the people seem to look up to him much as they did before. He has come in from one tour among villages hitherto unreached by us,

and is exceedingly pleased with the spirit manifested towards the religion of Christ. The people listened attentively, and everywhere pressed him for tracts.

WILLING HEARERS.—In the city also, the people are more anxious to hear the truth than before. Ko En started to attend a funeral in order to preach to the people; and, when he reached the house, he was invited to attend in three or four different places. On one occasion at a funeral, three groups of old men were seated in different parts of the house; and Ko En entered, each company simultaneously inviting him to come to them, and there was quite a dilemma as to which group should get him. He finally said, "If you all wish to hear me, you must sit in one place." So they formed a circle around him; and he gave them permission to ask him many questions about Christ as they wished. He urged them not to ask him to talk about God. And they sat and conversed together about Jesus for a long time. I merely mention two instances, to show the changed feeling of the people towards our religion.

AN OPPORTUNITY FOR WORK.—In front of the house is a zayat built by the government; the ferry-boat lands at this point, it furnishes shelter for passengers. It is furnished with

There are more or less people in it nearly gives me a most admirable opportunity to those who are coming and going—on a large company sit for nearly two hours, and listen and ask questions about the word of Jesus. In this place, a goodly number hear the gospel nearly every day; and scarcely a day without some of the listeners following the house for further talk. I feel as if the Holy Spirit is with us in our work, and, with the prayers of Christians, we shall succeed.

WORKERS NEEDED.—But we need more workers rather, more means to put more into the work. There are two men in the church here, but neither ought to give all their time to work in fellow-men. One of them has been a worker for many years; and as he has opportunity to proclaim the gospel to those around him, he has unusual zeal. The other man is a good worker, with a few months more of training, and he will go into the work which his heart seems to love.

USE OF MONEY.—Every earnest native will do more preaching every day than any man can do; while you have to pay him only Rs. 180 per year. There is to be a wise use of money, to place a number of native preachers under each missionary. But there has been only one here in (i.e., Burman) until now, and two is not enough. I would not put lazy or unworthy men to work; but when there are earnest Christians, it is for announcing the glad tidings, and anxious to give all their time to this work, they ought to have an opportunity of doing so without let or hinderance. *The field is ripe*—fruit is ripening, and the need of laborers is great. What can be done towards supporting new men? The disciples are doing what they can to support preaching, but this is divided among Burmans and Shans; and as they, as a whole, are not moneyed men, they cannot do a great thing. I think the church will soon be able to support a pastor, but they cannot quite do this yet.

May this matter be brought before the committee, and we will see what they are willing to do. I feel the loss of Sister Crumb very much, but she was an excellent Christian woman. I will continue with you at the prospect of lifting up the Union, and hope you will have no more losses this year.

LETTER FROM MRS. INGALLS.

THONGZAI, July 26, 1877.

FROM THE GOVERNMENT.—Since I last wrote to the Educational Department of the Eng-

lish Government have sent me a special grant of Rs. 2,000, for the erection of some school buildings. It has no restrictions, and it is most timely aid for the erection of a dormitory for our pupils, and a class-room. The money has been deposited in the bank, and as soon as the season closes we shall begin the dormitory. We have got out some of the timber. Please make mention of this grant at your next committee meeting, for I want the good brethren to share in my gain, as well as my loss. It has been a hard year for you at home, and I am glad to get some help here.

A CANDIDATE FOR BAPTISM.—Last sabbath we had the baptism of a woman who has been half ready for two years. Since she first renounced idols, she has witnessed the conversion of her husband and sister; but a sick child has prevented her from attending the church, and now she came with this baby through the rain and mud. Her father has taught her to read, and she came before our church as one of the most intelligent women we ever had. Her experience brought tears to many eyes; and all of the hands went up for her reception. We shall have another baptism next sabbath. One is a man who has left his friends, and come to read and hear more about these Christian truths. After his baptism he will return to his friends; but he will be like the *one* sheep among *many* wolves; for all of his friends are opposed to him, and there is not a Christian man or woman near him.

SOWING IN HOPE.—We do not have very many baptisms this year; but we have enough to prove that the "word shall not return void," and that the Lord is not slack concerning his promise. We long for the great day of outpouring upon Burmah. It must come before the second advent of our Lord. God heard and answered the prayers of our fathers and mothers, and the *door into Burmah is now an open one*; and will he not hear and answer the prayer for the conversion of these millions? Must we ever sow, and never reap? No, it will not be so; and I am willing to sow the seed, and trust it in the hand of the Mighty One.

A NEW WORK.—I have begun a new work of giving books and tracts at the depots, and in the railway carriages. I have one preacher who enters most heartily into the work, and the rain and mud do not prevent him with his bag of tracts. Yesterday the rain poured in torrents as we returned over the muddy way; but, as I lifted my umbrella to look back at him, his face was full of joy, and he said, "This will not be 'Al-u-gah' (good for nothing). Get your people to pray for the tract receiver and reader. We give out from sixty to eighty tracts each morning; it is good seed: it will not be lost." I have a good supply of tracts, and can give to the English, French, Burman, Shan, Hindostani, and Karen. I feel rich in this depart-

ment, and now the Bible Society have sent me English Bibles and Testaments. May God bless the givers of all these, and they as well as these have their names in the Book of Life!

Mission to the Heathens.

LETTER FROM MISS HIGBY.

MAULMAIN, June 2, 1877.

VISITING FROM HOUSE TO HOUSE.—I have spent twelve weeks in the jungle, visiting from house to house among the Christians and the heathen,—the most trying and difficult work of my life. I like to go into a village, and stay long enough to get acquainted with the people, and know what their daily lives are.

DONG YAN.—I regret to say that Mr. Carpenter's letter in the February number of the Magazine will apply to Maulmain district also. In Dong Yan my heart was pained beyond measure. There is a great deal that is very good, and deserving of high commendation; but the effects of early education in heathenism, and the example and temptations of heathen friends and relatives, are so strong that nothing but the presence of the all-powerful God can keep them. I have not been able to throw off the depressing influence of my visit to Dong Yan since my return. My anxiety and apprehension for the people is such, that I cannot rest, although I try constantly to leave it with the Lord. I love Dong Yan; it is a beautiful place, and I would gladly go there and live six months of the year if I could leave the school in town. But the churches in Maulmain need a missionary strong in body as well as in spirit to make his presence felt among them.

WEEKS OF HARD WORK.—I spent weeks of hard labor in and about Dong Yan. An old man, who has been going among the heathen for twenty years, was with me, as also a company of boys and girls from our school, who went with us singing Sankey hymns they had themselves translated. We worked faithfully night and day, not forgetting that our power lay in prayer to God. The results we leave with Him who guided us. So far as we know there has not been one conversion as the result. Some Christians, we know, were strengthened, and saved from temptation. But still we know the Lord is ready and willing to answer prayer.

"MAMMA MACOMBER COME BACK."—In more than one heathen village the people said when they saw me, "Mamma Macomber has come back again." Kong Louk's wife, who went among these very villages with Miss Macomber before her marriage, accompanied me. She could talk of nothing but her joy that I had come to go with her, and the wide difference between their invariably kind and even cordial reception of my large company, and the insult and neglect with which, thirty years ago,

they treated the message of eternal love.

"Mamma, when I went with Mamma Macomber, the people in every house pulled away the dogs and set the dogs on us, and we carried biscuits in our bag to eat when we were alone. Now the people receive us kindly, cook for us, and beg us to remain with them, and come. Truly the kingdom of God has come near. The desire of our heart to see the people enter the strait gate has not been granted. Maulmain is a hard field, and the chief obstacle to our success is the use of strong drink.

ASSAM.

LETTER FROM DR. BRONSON.

GOWAHATI, Aug. 1.

AN ORDINATION.—Yours of June 16th came to hand just as several members of the church were assembling at this station to deliberate on important matters connected with the mission in Assam, especially the proposed ordaining to the sacred work of the gospel two of our native preachers, Brother Sonaram Thomas of Nowgong, and Brother Rollin Smith of Gowahati. A council was called by the Gowahati church, and responded to by churches of Gowalpara, Nowgong, and Sibsanga. There were present Rev. Mr. and Mrs. Macomber, Rev. Mr. and Mrs. Neighbour, Rev. Mr. and Mrs. Gurney of Sibsanga. Mrs. Gurney had just arrived from Calcutta. Besides there were native delegates from several stations. . . .

MUTUAL BENEFIT.—We all feel greatly aged and strengthened by such meetings, and to know far better each other's fields, efforts, and discouragements. It tends to strengthen the bond of Christian love and sympathy. How are the brethren benefited as much as we are? How is the expense to be met? This year on occasion from Brother Gurney's being needed to go to Calcutta, to meet, as the extra would be comparatively small.

A GREAT WORK TO BE DONE.—The completion of the translation of the Scriptures into Assamese, the preparation of a new tract, the re-occupation of old posts in Upper Assam, working toward Bhamo in connection with Brother Cushing's advance to Northern Assam, and the great field on the northern bank of the Brahmaputra, stretching away to the Bhutans, are all important objects that press upon us; but, instead of advancing, we have no strength to hold what we have in hand. No joy in the attempt to plant the standard cross in Northern Burmah. Those in the Shans are found on our borders. May they win their way from Shan-land to Assam!

LETTER FROM MR. MASON.

GOWALPARA, ASSAM, Aug. 23, 1877.

THE — The Missionary Magazine for July, d, is a book I shall not soon tire in studying. It contains facts of interest and importance else to be found. My heart throbs with interest manifested in the "wiping out it" and in "backing up" the advances obtain quarters. Since offering myself to of the Union in 1873, with the suggestion would gladly accept an appointment to have ever had a deep interest in movement direction; and now rejoice greatly at efforts of the Cushings so heartily

Few can realize the self-denying efforts made; and I feel sure, that, notwithstanding calls from other fields, the Union's is to Upper Burmah. But *first* duty does other duties following hard after. *Ad-* it be the watchword. Offensive movements give new life and strength. To be the *defensive* means eventual defeat and

BORDER TRIBES. — For this reason the old field of Assam should be at once put footing. Concerning this field you say, cations are, that our work in Assam is vitality among the border tribes." So, seems. Let us, then, make an extra re for more vitality. Look at the tribes enumerated, for which nothing is being beginning on the north-west, opposite, are the Kosaris and Meches, accessible Gowahati and Gowalpara: "you ought Bhotans, who are within fifty or sixty either place, and who speak the Tibetan. Through them, therefore, may be road to the millions on the north of the, who, according to tradition, are expect-hite man from the south to bring them uction. "Next of the hill tribes come las, the Aboes, the Miris, the Mishmis, north," and all within easy access, yet : gospel. "Thence, between Assam and hina and Burmah, come the Singphos ins, the Shans." Here we strike hands Cushings, or whoever stays at Bhamo, is, the Kookies, the Mikirs, and on the Cossyas (Khasias) and Garos." What f tribes! I might say nations, for many ibes are but the outer edge of millions

ENTS INTO ASSAM. — But further, there ds of immigrants from all parts of India Assam as cultivators of the great tea- . I doubt if there is another spot on the earth where we can really touch so ns, and from where the light of the

gospel would more naturally disseminate. Two men, at least, should be sent at once to the people on the north of the Brahmaputra. One great advantage in taking up this work is, that no expense is required for building and preparing new stations. Mission houses with compounds and other conveniences are now waiting for the men both at Gowahati and Gowalpa; native helpers are also ready to co-operate with them.

EFFORTS FOR THE ASSAMESE. — Our efforts for the Assamese ought also to be increased. This month has been a sort of advance movement in this department. At the invitation of the Gowahati church, Brother Gurney and wife, Brother Neighbor and family, myself and wife, with native delegates from the different churches, met at that place, and, in council convened Aug. 1, ordained to the gospel ministry Brother Kandura Rollin Smith of Gowahati, and Brother Sunaram Charles Thomas of Nowgong. Although more than forty-one years since the beginning of the Assam mission, these are the first ordained from among the Assamese. These brethren have been long in the service; but they are now to go forth feeling a new and greater responsibility in the work to which God has called them.

This gathering gave us also the privilege of meeting for the first time many of our missionary associates. We thus not only formed new and pleasant acquaintances, but learned more particularly of the conditions, methods, and needs of the different stations; and we return with a deeper sense of the importance of the Assam field, and with stronger hopes for its future prosperity.

WORK AMONG THE GAROS. — In our work among the Garos, while we have had a few very trying cases of Satanic mischief, and in places the Christian life seems weak, the gospel leaven is still spreading, and churches are being strengthened. Some of the converts have recently had their sincerity and earnestness severely tested; but I have yet to learn of the first flinching from his purpose.

INDIA.

Mission to the Teluguos.

LETTER FROM MR. CLOUGH.

AMERICAN BAPTIST MISSION HOUSE,
ONGOLE, Aug. 13, 1877.

[NOTE. — Mr. Clough, in the following letter, gives further particulars of the famine in India, and makes a stirring appeal for help.]

THE following telegram I have written out, and I think I must send it to you to-morrow: "Monsoon has again failed. Distress and death reign. Appeal for aid. Our needs are imperative. Particulars by letter."

The country generally south of the Kristnah river, and stretching toward the north-west to the western Ghauts, has been without rain sufficient

for cultivation, except a favored spot here and there, for nearly two years, or since October, 1875. This vast tract is peopled by 30,000,000, more or less. About 18,000,000 are within the limits of the Madras Presidency; the balance are in the semi-independent kingdoms of Mysore and the Nizam of Hyderabad.

Our rains here, which insure cultivation, fall during the south-west monsoon, due in July, and the north-east monsoon due in October. After the former, the ground is ploughed and the staple grains are sown, which, for the most part, depend upon the latter to be brought to maturity.

The north-east monsoon in October, 1875, was light; the south-west monsoon in July, 1876, was a total failure, and prices rose, and distress was considerable; the monsoon in October, 1876, also failed, and the distress became great. Government started many relief-works, and some relief-camps where thousands of the old, lame, blind, &c., are fed gratuitously. Madras government also began to buy and import large quantities of grain from other countries, with the intention of establishing grain depots in all necessary places from which to sell when the need came. But this noble and wise plan was vetoed by Lord Lytton, our *practical* viceroy; and, notwithstanding all that our Madras government could do after this veto of the viceroy, up to the end of July, 500,000, it is estimated, had perished on account of the famine *in this presidency alone*.

As a mission, as you know, we have been helped by Judge Sharp, C. G. Masters, Esq., secretary to the Board of Revenue, W. J. Van Someren, Esq., M.D., deputy-surgeon-general, by government and other friends, to the amount of about Rs. 3,000. This money has been lent out in small sums to our people. Some have bought hides, and tanned and sold them; others bought and spun cotton, and others wove the yarn and sold the cloth; and so in one way or another, all would try to keep the principal as long as possible, and live on the profits. In February last, I took a large contract to dig about three and a half miles of the "Buckingham canal." This furnished employment to all who were able to dig or carry dirt up to the end of July, and was to the Christians what manna was to the children of Israel in the wilderness.

A typhoon came in March, and a cyclone in May. A good deal of water fell, and saved us from a water-famine. Grass sprang up, and the cattle generally around here have been kept alive; although in other localities a large percentage have died. Considerable grain was sown after the May cyclone; but the long-continued hot south-west wind, coming down upon us like furnace blasts day and night, has withered and dried up *every thing* in the shape of growing crop before it.

July has come and gone. Millions were praying

and begging that it might please God to send a bountiful south-west monsoon. If it come, no appeal would now be necessary to England and America for aid. But for so long a season, the longed-for rain has not been, and reluctantly, sadly (without doubting of God), we have to pronounce the monsoon an entire failure.

Grain of all kinds is very dear,—*times* the price it was two years ago. A contract on the canal was completed, some leading Christians, aided by me, have contracted to dig about half a mile more. In a month this, too, will be done; then God knows what awaits us.

All work connected with husbandry has come to a dead stop. The spinning-wheels of Christian women have ceased to buzz; the looms of our weavers have stopped; the vat-tanners are closed, and the awls of our cloth-laid aside. On account of caste, no other relief-works except government relief-works are possible for them. *The outlook is fearful.*

We do not doubt, we do not distrust God. We believe he will take care of all his little ones, and we trust that not one of them will starve to death; but we believe the time has come when we should appeal to American Christian lovers of humanity, to rise as one man to our aid.

This must be done *at once*. Before this appeal has been made, the governor and famine committee of Madras have decided that they are unable to do more, as they feel that they are unable to do more; for if even the coming October is favorable, and the coming October crop abundant, no general crop can now be raised before *February*, 1878.

For twelve long months we have come to this fearful famine, determined not to *meet it, but to live through it* if possible, appealing to America for help. But I take the responsibility of remaining quiet. If I should delay calling for aid until a thousand Christians had died of hunger, I would be censured by you, by the Church of America, and by the Christians and preachers of the whole world.

[STILL LATER.]

ONGOLE, Aug.

I have not time to write but a note. Fifty or more poor starving Christians from the villages are sitting under the margosa-tree of my door, waiting to see me. But as the early night home mail goes, I must write a line.

Your letter of July 16, enclosing your contribution of Rs. 33.7 for our starving people, came yesterday.

Please return my best thanks to the dear friends who so kindly sent it. I trust that my appeal which I sent to American Christians of all names and creeds two weeks ago will bring in lots of help. Our condition is desperate, and is getting worse every day. Only two hours ago a poor woman was found dead in our compound, twenty rods from my door. It would seem that last night she tried to get here, but sank and died of starvation where she was found this morning. Last Friday I sent off nine telegrams, one of which was to Rev. C. H. Spurgeon. This was the message: "Thousands Christians starving: solicit help;" or, "kindly solicit subscriptions."

That little telegram tells a sad, true story. Help, immediate help, and on a large scale, must be sent forward from England and America at once, or thousands of our native Christians will die before Jan. 1, 1878, of starvation. Hence send out the cry over America to Christians of *all* denominations, and to all philanthropists. There never has been such a famine as this, I think, since Joseph was in Egypt. Americans must be our *Joseph*. We have done all we can. There is now *no work* to be had.

LETTER FROM MR. NEWHALL.

RAMAPATAM, Aug. 28. 1877.

THE mortality is increasing everywhere. Not long ago a stranger died on the edge of our compound tank before we could learn any thing about him. Soon afterwards I stumbled over a freshly cleaned human skull as I was walking just outside the compound. The dogs and jackals had taken advantage of some unburied corpse. Sometimes through long abstinence from food, the people become too weak to resist an ordinary attack of disease. One case of that kind occurred last week. One of our best Christians, who had been at work on the canal, came to us at midnight for some medicine; in the morning he was unable to give a straight account of himself, and died in less than twenty-four hours after he first came. I am generally quite successful in treating their complaints, but this case completely baffled me. I have never lost but two cases which I had the treatment of from the first attack; one a teething baby, and the other an old woman with chronic diarrhoea. It is a new experience for us to have people dying around us, and it makes us very sober at times.

CHINA.

LETTER FROM MR. MCKIBBEN.

SWATOW, CHINA, July 25, 1877.

CHOW CHOW FEE — Mr. Partridge and I returned yesterday from a visit to Chow Chow Fee

the city at which we hope to establish our new station. We found there new and unexpected indications that the plain path of our duty leads us to this city as a new central station. The city has always been considered a hard and unpromising field. When we were last there, a year ago, there were two women, mother and daughter, who wanted to be baptized: it was thought that they did not well understand the step they wanted to take, and they were advised to wait a while. When we were there this time, one of them was at chapel, the other being kept away only by domestic duties; and the brethren spoke well of them both as being deeply in earnest in their desire to live as Christians. This was one indication that the Spirit of God is blessing the work in the stronghold of Satan, and an earnest of the much people whom the Lord assuredly has in this vast heathen city.

VILLAGE WORK. — But it is not for the sake of the city alone that I ask permission to go there. Wide plains stretch in three directions from the city to the sea, and these plains are full of villages. The village work has always been the most productive in China; and it is that I may get myself down in the midst of these numberless villages, that I have asked to be sent to the city. Now, here are two indications that the way is being prepared for precisely this village work: We found at the chapel on Sunday, a young man who had come on foot from a village some twelve miles distant, in order to attend the services. This man heard the gospel from a Christian of his village; and he was so much interested by it, that he has spent most of the past four or five months at the chapel in Chow Chow Fee, learning from the old chapel-keeper how to read the scriptures; and this wholly from his own accord, and without hope of any pay or other worldly advantage. His village is to the south-east of the city. To the south-west, about five miles, is a village from which no less than six earnest inquirers have been in regular attendance upon the city chapel for the past three months. A nephew of one of them was at the village of Po Chan on business; and, while there, he found his way by some means to the chapel which we have within six months opened there: the Lord opened his heart (we believe) to hear the gospel; he went home, and repeated it to his friends, and several of them went with him to Po Chan on the sabbath. As their home was many miles distant from Po Chan, the preacher there told them how to find the chapel in the city, which is much nearer them; and they have been coming there ever since, and are now asking to be baptized.

INQUIRERS. — Here are half a score of inquirers from three different places: if there are now as many as these, there will assuredly be many more if only they have the opportunity.

FRANCE.

LETTER FROM MR. CADOT.

CHAUNY, AISNE, FRANCE, June 29, 1877.

ENCOURAGEMENT.—You will be glad to learn that God has lately given us some cause of encouragement. As a result of our meetings in the winter, six new persons have been brought to repentance and to faith, and now rest on the Saviour. None of them have yet been baptized; for, before accepting new members, our church likes to see evidence of a new life, and it demands that those whom it receives shall break the bonds of sabbath labor. For this reason a number of persons brought to the faith by our brethren remain outside the church. We baptized three persons on the day of Pentecost. Soon, if God will, we shall have new baptisms.

DISCOURAGEMENT.—Unhappily, the dear souls which God enlightens and converts among us are those who cannot do much for the holy cause of evangelization: they are laborers, women, poor ones, who can give little aid to the mission either by gifts or influence. Then, too, our brethren having been unaccustomed before conversion to sustain their Catholic pastors, it is very difficult to persuade them to make great sacrifices for the service of God. Sometimes I am very anxious about the future of our churches. I do all I can to induce and to accustom the members to be more generous. With this object in view I have just proposed to them to pay for enlarging our chapel, which is too small when we have baptisms, where many strangers are always attracted. We shall build galleries, &c. At La Fère, before we built the chapel, the brethren gave but little for their worship: now that they wish to pay as soon as possible for their place of worship, their gifts have trebled. I have some hope that when our brethren in Chauny shall have contracted a debt, they will fill the obligation to pay it, and thus will gain a habit of more generous giving. What happiness it would be, if we could bring our flocks to sustain their pastors, and to provide for all the needs of their worship and of their poor brethren! I am striving for this, while I make Christ known, and extol holiness. May God help!

BUT THEY LABOR.—But if our brethren give little, and *can* really give but little, for the service of God, many of them labor with us according to their strength and understanding in proclaiming the gospel around them. Thank God, that, though few souls have really given themselves to God through their word, a great change has been produced in the attitude of our citizens with regard to our faith! for, though these friends do not receive the gospel, they like the Protestants, and take pleasure in hearing us from time to time. I have more than once been astonished on seeing the multitude

of strangers who come to hear us preach in the woods on the Monday after Pentecost. This notwithstanding the bad weather, the rain: mud, there were hundreds who, furnished with brellas, braved the two showers which came while we were preaching on the excuses of the various guests. As I looked upon this multitude, so friendly, I said, "Lord, are there some here who will profit by thy offers of mercy? I hope there were some. God grant to us that the seed we have sown, and make it bring forth a hundred-fold!"

LETTER FROM MR. LEPOIDS.

PARIS, July 30

I MUST tell you of the blessings the Lord has lately granted us; we bless him with joy and thanksgiving.

A BAPTISM DELAYED FOR GOOD.—I have written you that at Easter, when we baptized several persons, a young man, received by the church, could not be baptized because of a serious illness from which he was then suffering. We do not know why God hindered this sincere soul from fulfilling the command of Christ, but we have learned since: it was because the Lord would convert his father also, that he might be baptized with his son.

INTERESTING CONVERSIONS.—But I have the pleasure of telling you that beside these I had eight more baptisms on the same day, July 22. These ten new members are added to the church; all except two, Catholics converted to the gospel of Christ. The history of several of these candidates is very interesting: we see the omnipotence of divine grace. One of these, a man, the father of a family, was awakened by the death of two of his children. In his anguish he sought consolation in the vain, superstitious practices of the Catholic Church, but he found only disappointment. Divine Providence led him into one of our meetings for the working-men of Paris. There he found the word of life; reading from the Gospel of Matthew the "Come unto me, all ye that labor and are laden, and I will give you rest," he saw Jesus his Saviour, and found true peace.

Another candidate, a young girl, after passing through a sorrowful experience of conviction, found the joy of salvation in reading the Gospel of John, xvii. 31.

A HAPPY DAY.—What a blessed day it was when these ten converts were baptized. We had a large assembly in our chapel, sermons were preached, some even to tears. We had never before there so many people of all religious denominations, French and foreign, except on the day of the opening in 1873. After the service a

t in a large grocer's establishment, had the habit of attending the meetings for year. But when he asked his principal to him to keep the Lord's Day, the answer it was impossible to do without his servant that day: the master was himself obliged on that day, and thought that in this he servant should do the same. The man then gave up attending to religion, but to peace; whenever he had been in the on Sunday, he had no rest within himself a week through. He struggled hard.

gth, while passing through the street one happened to see a great many lame and persons: he burst into tears, and ex- "If thou art able to feed all these, O my should I not trust thee all the more, as t given me sound limbs!" He now yielded o the Lord; his heart became quiet; and e first half of the month had gone, he told r that he now felt it his duty to serve the d that it was impossible for him to work : on the sabbath. He would therefore be kful if his master would give him liberty hat day, but, if he could not, he would be to leave his service. And what did his eply? "I'll try whether it can be man- And it has been managed up to this time, ay, that if the master has any work on e engages a street-walker to do it for le our brother only goes to his master at es on Sunday.

AND BLESSINGS. — The quarter has not ithout a painful case of church-discipline; e other hand, two persons who had been were restored, while at Szalonta no less ve new members, four brethren and eight ere baptized, before the dawn of day, on d day of June. These brethren are *regu-* ars; it is hoped, therefore, that they will e *regular* Christians. After the meeting r of a Hungarian paper asked many ques- l then requested permission to publish in of the place an account of what he had heard. This was readily granted. The appeared, and has since passed into al- be papers of the capital, although much n form; so that our cause has once more matter of public notoriety.

ING A CHURCH HOLIDAY. — The 29th as a Roman Catholic holiday (St. Peter aul's day). All business stops; and our had therefore to rest from labor also. use of this opportunity, after practising parts of a new tune, to proceed to the od," the most frequented place of pub- , and to hold there an open-air meet- first sang our hymn; and when many d been thus attracted, we formed a circle

and proclaimed the gospel to eighty or a hundred people, who all behaved very politely, and accepted tracts and cards of invitation. Several of these were in our meeting afterwards. One woman, whose son came with her, bought a Bible. We intend to continue these efforts on Sunday evenings, when the weather permits, and try whether we cannot bring the gospel nigh to some in this way. We knew that the papers would not be silent about this; though their reports are incor- rect, yet we gain publicity by them.

SWEDEN.

Mission to the Swedes.

LETTER FROM REV. A. WIBERG.

STOCKHOLM, July 14, 1877.

SWEDISH ANNIVERSARIES. — As the month of June is with us about the same as the month of May is with the Christians in England, and I believe also in the United States, a month of religious and philanthropic meetings, I have during the past month had the privilege of attending a number of such meetings, and hearing and seeing things which have been rejoicing to my heart.

TEMPERANCE SOCIETY. — The first meeting of the kind was the General Swedish Temperance Conference held at Upsala, June 11 to 13, which I attended, being the chairman of Sodermalms Total Abstinence Society, Stockholm. The Conference commenced with a good temperance sermon, delivered on Monday morning, at ten o'clock, by Archdean Sorén, at the large cathedral of Upsala. On the evening of the same day, Mr. Broady delivered a temperance address at the Methodist chapel; and on the following evening I delivered a similar address at the Baptist chapel. At the discussions, both Lutherans, Methodists, and Baptists took part. The Conference passed several important resolutions, which we hope will do much in counteracting the fearful evil of intemperance which is prevailing in our land.

STOCKHOLM BAPTIST ASSOCIATION. — On Friday, June 15, I attended the annual meeting of the Stockholm Association of Baptist Churches held at Eskilstuna. This place is a thriving manufacturing town in the middle of Sweden. Here the grace of God has been wonderfully displayed. Fifteen years ago drunkenness and a riotous life prevailed among the lower classes to such an extent, that it was dangerous to walk the streets in daylight, and it was almost impossible to hold any religious meetings without being molested by the mob. Now Eskilstuna is one of the most quiet and orderly towns in Sweden, and singing the songs of Zion has taken the place of drunken riots; and this change is principally the result of the labors of the Baptists. There is now a flourishing Baptist

church, numbering 250 members. Last year the church erected a chapel of brick, seating about 800; and now the Stockholm Association had been invited to hold its annual meeting in this chapel.

NEWS FROM THE CHURCHES.—The accounts from the churches within the Association were of a more cheering nature than ever. Never before had such revivals and such large additions to the churches been witnessed as during the past year. Thus the church at Eskilstuna reported that at every church meeting some candidates for baptism had given in their experience. Five or six brethren of the church had on Sundays gone out to the country around to preach. At Stockholm, the first church also reported large additions. Almost the entire month of January, prayer-meetings were held every evening, with inquiry-meetings for the anxious. These meetings were greatly blessed; at almost every meeting some professed to be anxious, or to have found peace in believing; and as a result, 196 had since the 1st of January been baptized and added to the church. The Spirit of the Lord had also worked powerfully among the children.

MISSION EFFORTS.—At Gefle the Baptists and the Lutherans had held united meetings, and such blessed results had never before been witnessed in that town. In two weeks about New Year, at least 1,000 professed to have been converted. One evening 100 persons came to the Baptist chapel, and before they parted all professed to have found peace in believing. During the week of prayer hundreds of anxious souls remained after the meetings for conversation.

At Stora Tuna (parish of Great Tuna), there had been a revival during the whole winter, and many had found peace in believing. The church at Korsta had extended its labors to two neighboring parishes, Roo and Skedrid; and as a result, there arose a revival both among the adults and the children. In two weeks they had meetings every day with preaching, and these meetings were protracted till midnight. One evening twenty received peace in believing, and thanked God for his saving mercy. In three weeks about a hundred professed to have found Christ.

A CHURCH GREATLY BLESSED.—But no church had been so greatly blessed as the church at Alunda, a parish twenty-four miles from Upsala. Brother Kelberg, the pastor, had been much impressed by the accounts of the blessed work of Mr. Moody, and resolved to adopt his plan of trying to unite Christians of different denominations in working for the salvation of sinners. Consequently he arranged a meeting of Lutherans and Baptists, to consider the great common obligation they had as Christians to try and save sinners; and to his surprise the rector of the parish church chimed in with his utterances. From that moment

Lutherans and Baptists began to work together in union and love, and hold their meetings alternately in each other's places of worship.

On the 6th of March, at a meeting held in one of the Lutheran public schoolhouses, the revival commenced. After two meetings had been held sixty were awakened, and after every succeeding meeting five or six, and soon the benches were full of anxious inquirers; some evenings fifty souls professed to have been set at liberty. Many came mocking and laughing at the movement, but in five minutes they lay prostrate at the bench. Sceptics, who had just read the latest issues of infidel writings, fell down as little children. Drunkards, blasphemers, swearers, and a great number of children, were converted. On one occasion, those children who had experienced peace in believing were requested to rise; and sixty rose to their feet, and that on a stormy evening.

CONVERSIONS.—Since March, about 2,000 profess to have been converted, and only about one-fifth of the population of the parish was unreached by the revival. In some villages of twelve or thirteen families, only two or three persons were unconverted. This revival was free from excitement. There was a deep conviction of sin, and then comfort and peace through the word and the working of the Holy Spirit. The revival was so much the more remarkable, as the wickedness of the people had risen to such a height that it had almost been dangerous to travel through the parish.

MISSIONARY TOUR.—On the 20th of June, I started for the north of Sweden, where I visited the towns of Sundsvall and Hudiksvall, in both of which places I preached. At the first-named place and its immediate vicinity, there had also been a great work of grace going on during the past year. In Sundsvall 90 were baptized on midsummer day, June 24, while on the 10th of the same month 91 had been baptized at Svarbirk, a village six miles from the town.

CONFERENCE OF CHURCHES.—On June 27 and 28 I attended a united conference of Lutherans and Baptists, held in the parish church of Bergsjö, 24 miles north of Hudiksvall. The church, which seats about 2,000, was crowded both days with attentive hearers. It was gratifying to find the two priests of the parish present during the whole time of the conference, one of them serving as chairman. Though it was said that some eight years ago the rector of the parish every Sunday warned the people from the pulpit against the Baptists as the worst heretics, I was now allowed to preach there with two other Baptist brethren, O. Lindh and A. F. Karlsson; and when I bade farewell to the old rector he thanked me for my work at the conference. It was a blessed season; and one of the Lutherans remarked that such a conference as this had never before taken place in Swe-

Lutherans and Baptists working so busily together. Truly the Lord has done much for us, considering the hostility which prevailed on the part of the Lutherans to the Baptists.

DAY-SCHOOL UNION.—On the 6th inst. I attended the annual meeting of the Second Sunday-School Union of Stockholm, held in our chapel. Attendance was unusually large, and the service more interesting than ever. About fifty day-schools, with about 3,000 scholars, were present at this meeting. In Stockholm, about 1,000 children, in four schools conducted by Baptists, during the year, received instruction. More than 100 of the children had been converted, and 10 died in faith during the year. In many day-schools a blessed work of grace had gone on among the children. In the province of Carlsbad there had been an almost general awakening among day-school children. Thus, in one school 20 had been converted. Brother M., of the Union, had during the year visited 100 day-schools, and stated it as his conviction that in 1877 about 1,000 children had been converted during the year. The need was greatly felt to get out some more Sunday-school missionaries into the field, but the means were wanting.

NEW CHAPEL IN STOCKHOLM.—After long delay, caused by the city authorities, the foundation of our new chapel on the corner is now fairly going on; and the house will, I hope, be ready for public worship and Sunday-school work by Christmas. We are still much in need of means, but we hope that the Lord will

be very glad to hear that such a noble and successful effort to cancel the debt of the Mission in Spain has been made. We will try to encourage churches here also to come up to the help of the Lord. May he abundantly bless the Mission in Spain, and provide it with more and more workers for evangelizing the world!

Mission to Spain.

LETTER FROM REV. G. S. BENOLIEL.

ALCOY, SPAIN, July 1, 1877.

DUTIES.—You are aware of the great difficulties we have had to encounter in our mission to Alicante, and how, without a chapel where to hold our service, we had none public for some time. Till the Lord was pleased to give us our chapel, situated in a good part of the town, on a respectable street; and how this place was prepared in as decent a manner as our means would permit, and opened to public worship in March. At the opening, we have had it crowded at every service. We reckon the average attendance at

one hundred and eighty persons. Some respectable and well-to-do people come regularly.

AN EVANGELIST.—In April I engaged a young man as evangelist, recommended by Sr. Canencia. On the 1st of April he left Madrid, and joined us. His preaching is simple and interesting. He is twenty-eight years old, and a Castilian by birth. He embraced the Protestant faith in 1869, and has since given proof of his sincerity. The congregation at Alicante are pleased with him.

In March I visited Alcoy, which is the most important town in this province. It is inhabited by more than twenty-two thousand souls. The principal business and commerce is in the cotton, woollen, and paper manufactories.

EXCITING TIMES.—During the Federal insurrection, the Alcoyanos committed the most horrible crimes; they set fire to the best part of the town, and massacred several persons, including the Alcades, whom they dragged through the streets till his body was rent to pieces. The Internationalists had come to preach their demoralizing theories, and formed a body of over six thousand men. When the insurgents were subdued by military force, many were imprisoned, and several left the town to escape imprisonment. It was a lesson of a sad character, which will teach the Alcoyanos to be more cautious in future. Most of the people are, however, bigoted; the priests have a very strong hold on them; the confessional is always occupied; no one will pass before an ecclesiastical building without uncovering and crossing himself. When the bell rings for the elevation of the host, some kneel in the streets, and the rest uncover their heads.

VISITING.—In April I visited the town again, and held two meetings at the hotel where I staid. In one of them we agreed to ask the Lord to give us the means for establishing a chapel. We had not long to wait, as in that very month a house was offered us, and I came again in May and took it, drawing a contract for four years. We pay nine dollars a month. We have made in it a hall large enough to seat three hundred persons. The people have promised to contribute towards the support of the chapel, and the expenses connected with it. They are, however, poor working-men and little can be expected from them. We immediately set to work, and prepared the hall by pulling down some walls, removing doors, white-washing, painting, &c.; we ordered twenty-one benches to be made; we bought some lamps, and arranged some old ones we had had in use at Alicante. Sr. Canencia, has kindly sent us, at my request, an old pulpit which was lying about in Madrid, and which is of great service to us here. When every thing was ready we gave due notice to the authorities, and personally announced the opening of the chapel for Sunday evening, June 10.

PETTY PERSECUTION. — But while we were engaged in preparing the chapel, the priests and fanatics began to spread evil reports about us. Some said we were emissaries of the Devil; that we were the Internationalists of old; others said that we neither believed in God nor in Christ, and that all those who would speak to me would be damned. Not content with this, the principal ladies in the town formed an association, and visited from house to house all those they thought likely to join us, endeavoring by counsel and by threat to withdraw them from us. In one family they advised the wife to leave her husband because he declared himself a Protestant. In another, they advised a young girl to leave her parents, and that they would take care of her. The priests also have formed an association, which most of the wealthy men have joined, to arrest (as they say,

the spread and progress of heresy and error. The means used by them is threatening to dismiss from the manufactories any one who may be so wicked as to go to the infernal chapel of the heretics.

Under these persecutions several withdrew from us, and shunned our company. If this is at the beginning, and before the chapel is opened, what will it be afterwards? Some went so far as to advise me to leave Alcoy, or at least not to open the chapel till we had a more liberal government. Others said that no one would venture to step into the chapel; nearly all were terror-stricken to see the amount of arms brought against us. But God was with me, and I felt at the time that his word and truth would gain the victory over all these enemies. I felt confident that so many would come that we would have no room for them.

MISSIONARY OUTLOOK.

EFFECTS OF CLIMATE ON MISSIONARIES. — In a paper by Rev. J. Kennedy, M.A., published in the April number of the "Indian Evangelical Review," on "Missionary Life and Missionary Work," we find the following relative to the effect of the climate in India upon missionaries. He says, "The effect of the Indian climate on our spiritual state is well known by us all, and need not be dwelt on. As a resident in the hills for a number of years, I have escaped the heat of the plains; but I need not tell my brethren that for many years I lived in Benares, and I cannot but remember the inconvenience, discomposure, and suffering to which the climate often subjected me. Constituted as we are, what greatly affects the body must affect the spirit; and we all know that the climatic influences of India expose us to temptation, sometimes to impatience, at other times to indolence and listlessness, against which we have constantly to guard." From the same review we learn that Mr. Kennedy leaves India after forty years of missionary service.

THE SHANGHAI CONFERENCE. — The missionaries in China held a general conference in Shanghai last May, from the 10th to the 24th. Nearly all the large societies were represented, over one hundred and twenty missionaries being present. Various methods of labor were discussed, and much benefit received from the interchange of thought and experi-

ence from so many different minds, and the united prayer for the blessing of the Almighty.

THE BIBLE IN INDIA. — For India's own sake, as well as for the sake of Christianity, for the sake of its permanence as a nation, for the sake of its prosperity as one of the most important parts of the British Empire, we are glad to find that the Bible is now gaining a better footing there than it ever had before, and at various points penetrating the dead wall of Hindoo superstition and bigotry. The "Fifty-fifth Annual Report of the Madras Auxiliary Bible Society," and the "Fifty-seventh Annual Report of the Madras Religious Tract and Book Society," are very cheering documents, showing the wonderful progress the gospel has made, and suggestive of still more rapid advancement in the near future. The former states that during the year referred to 87,045 copies of the Bible, or parts of it, have been sold at the society's depots and by its colportors. These were in various languages: English, Tamil, Teloo-goo, Canarese, Malayalim, and Hindostanee; the largest number, 2,612, being in Tamil. In the course of the year the colportors travelled 65,473 miles, visited 10,796 houses, communicating more or less of Christian truth, orally or in print, to vast numbers of persons with whom they came in contact. From the report of the Madras Religious Tract and Book Society we

since the establishment of the 818, no year had been so prosperous to which the report refers. The distinct publications during the 144, of which sixty-four were in Telugu, nine in Malayalam in English. The number of published for the first time was seventy. It can be doubted that the day is near at hand when India will form one of the most fertile and fruitful fields in the vineyard? — *Christian at Work*.

— The report from Russia for 1876 is very hopeful for the future as to the Bible circulation in this country. 376 has fully justified those anticipations of a steady forward movement still larger results for 1877. The year 1875 was 6,157 copies, that of 1876, being an increase of 461 copies. It is seen that there is considerable increase in the number of German and Hebrew Bibles circulated, being 343 copies more in 1876. This has arisen from the establishment of a depot with a bookseller, Wassermann, in Reval. At the time the report was received by him, an advertisement appeared in the Reval papers. Still the circulation we believe, has largely increased; it requires to be known that the new Wassermann exists, and that the Bibles may be purchased from the Society's prices, to insure a much larger circulation. — *Bible Society Record*.

— The annual meeting of the Methodist Missionary Society was managed by what is called the General Committee. This committee consisted of the bishops, twelve members of the General Conference from the several districts, twelve members of the managers, the corresponding secretaries and the two treasurers. It determines the missions shall be planted and the number of men and the amount of money shall have, how much each conference shall have for domestic missions, and the money each conference is expected to hold its annual meeting last week. The treasurer reported that the sum, \$10,030, with which the financial year

had been begun, had been increased to \$151,746. The expenditures for the year were \$699,904. The committee decided to appropriate \$525,000 for mission work the coming year, and \$100,000 to apply on the debt. Of the \$525,000, nearly \$275,000 was set apart for foreign missions, which is \$23,000 less than the appropriation of last year. The foreign mission fund was divided as follows: Africa, \$7,000; South America, \$7,500; China, \$28,250; Germany and Switzerland, \$20,000; India, \$55,000; Mexico, \$20,000; Italy, \$16,000; Norway, \$10,500; Sweden, \$20,000; Bulgaria, \$8,000; Japan, \$15,000. — *Independent*.

BRAZIL. — The following statement as to the religious condition of the people of Brazil is quoted from "The Foreign Missionary" of the Presbyterian Church.

"To my mind, the most astonishing feature of the religious condition of Brazil is its almost total lack of all religion. Unless I am mistaken, Brazil is singular in this respect, even among the most thoroughly Roman Catholic nations. Not only has religion degenerated from being a thing of conviction, to a mere habit, but it has become a habit to pay no attention to its outward forms. The number of church-goers is very small. Confession is falling into disuse. Priests are dissolute, and not unfrequently scoffers. A pure and universal indifference seems to reign. The extremity of the Pope has produced no public prayers, and Garibaldi and Cavour are heroes. It is said that no people can be without a religion; if so, few nations can be much more destitute than Brazil. There are special occasions, however, which show that he would be greatly deceived who imagined that their religion is like that which is found in Protestant countries. At times they become religious. One of these times is the hour of death. Then the priest is sure of employment and pay. Confession, absolution, the sacrament, and extreme unction are the sources of trust in that hour when all men would be religious if they could."

CHILE. — This mission was transferred to the Board by the American Foreign Christian Union, July 14, 1873, and occupies the whole of the Republic, though at present it is confined to four centres. The country is long and

narrow. The government is liberal in regard to education, and of late years has taken a more decided stand as to religious toleration.

Valparaiso.—This city was occupied in 1850, by Rev. D. Trumbull, who was sent thither by the Seaman's Friend Society and the American and Foreign Christian Union. This port, since the independence of Chili, has become of great importance as a commercial centre. Trade has greatly increased, and the city itself has grown in population. Dr. Trumbull, though only partially engaged as a missionary, as his labors required him to devote most of his time to the English-speaking people in the city, yet has done much for the Chilians, having published many newspaper articles and tracts in Spanish. For many years the church, composed of foreigners, has not only supported him, but has done, in other ways, not a little for the evangelization of the people. Rev. A. M. Merwin was sent out in 1867 to Valparaiso to take charge of the Spanish work; and he commenced preaching in 1868. A church was organized in 1869, and numbers nearly 30. The congregation ranges from 60 to 100. The sabbath school has over 40 pupils. — *The Foreign Missionary*.

Two missionaries, the Rev. S. G. Beveridge and the Rev. S. Rogers, of the London Missionary Society, and their families, were returning home from Madagascar on the steamer "Cashmere" of the British India Steam Navi-

gation Company, which was recent off Cape Guardafui on the coast of these two families, numbering in all sons, only three escaped; namely, and one child of each family. A li has not befallen the Society for a g years.—*Tribune*.

ON the 17th of July, two mission: native, and the other Rev. Mr. Sweden, were brutally murdered in The latter was actually hewed into the bloodthirsty soldiers. Surely persecution have not entirely pass yet.

THE French consul lately asked of Madagascar that the French tra be paid for the loss they suffered fro bidding the sale of spirits in her "Yes," she replied, "we will give y sation, provided you will also com and our subjects for the incalculab the sale of your poison has already *Friend of Missions*.

THE London Missionary Soci in the island of Madagascar, more thousand congregations, three hu tors, two thousand who preach occa the sabbath, seven hundred schools, five thousand native children who a to read.

EDITORIAL PARAGRAPHS.

DEATH OF MRS. CRUMB.

THIS estimable missionary, wife of Rev. A. V. Crumb of Toungoo, died suddenly at Toungoo, on the 17th of July. She left an infant child about a month old. She was not conscious for some time before she passed away, but she fell on sleep at last, as quietly as an infant. Mr. Bunker in announcing the fact of her death says, "Only a few weeks ago she was so well, and gave promise of a more than ordinarily useful life. . . . Both Brother and

Sister Crumb have given remarkabl of their adaptation to mission wor wise and prudent, so well suited to and the work, and so congenial to u we must bow to the will of God; best, and we are silent. Her husba derfully supported, and rises to th as a Christian ought."

THAT IS THE WAY TO DO IT. — writes, "I am interested in missions my people to be. I have preache

ee times already this year, besides alks." If pastors will make missions e great themes of their pulpit minis- the churches will not need periodical ial appeals to enlist them in the work rld's evangelization.

forty Protestant missionary ladies sent at the General Conference at i, China. At a ladies' meeting held 1877, and at the request of some of members of the Conference, they consideration the subject of homes lady missionaries. After careful dis- hey unanimously made the following ndation, which was afterward passed lebate as the recommendation of the nference: "The ladies of this confer- omment to the various boards, so- nd churches, sending single ladies to missionaries in China, that they send sionaries to reside in the families of missionaries only until such time as i can be made for them to have a sep- idence, should they so desire. We do e the institution of homes for more single ladies together in a mission, each lady should be free to make such arrangements as may conduce to the iess of her individual work."

'AMINE IN INDIA.—Do not let us for- nissionaries among the Teloo goos in The famine is the worst that has been ist for many years, and the sufferers ted by hundreds of thousands. It is us to conceive the utter want and nd wretchedness that exist; and the ries have their hearts and hands bur- th the extra care and anxiety. Help h prayer and alms-giving. ollowing from "The Independent" om the Madras "Times" tells the

population in Southern India more flicted by famine numbers 24,000,000. ost favorable circumstances, at least i of the people will die. The famine surably greater than was that in Ben- Madras no camp of 3,000 rises morn- morning without leaving 30 corpses. nterior the distress is most fearful. tleman passing down a valley in the district counted twenty-nine dead

bodies on the road. A coffee-planter, seeking shelter from the rain in a hut, found six decom- posing corpses in it. On any day and every day mothers may be seen in the streets of Ma- dras offering their children for sale, while the foundling portion of the poor-house is full of infants found by the police on the roads, de- serted by their parents. Since the famine commenced, 500,000 people have died of want and distress. The first big tragedy may be expected in Mysore. Information has reached me from Bangalore of two cases of cannibalism already."

THE INFLUENCE OF MISSIONS ON THE CHURCHES.—With regard to the importance of missionary work in its relation to the church, the following remarks, quoted from an address by Rev. James G. Vose, D.D., before the So- ciety of Inquiry at Brown University, are well worth reprinting:—

"From reflection on this subject, we are im- pressed anew with the value of missionary work to the church. Indeed, the missionary spirit is an integral part of Christianity. We might judge so from its origin, and from the early triumphs of the gospel. But the events of the present age have brought it out afresh. Through and through the religion of Christ is a missionary religion. This age may well ponder the words of such a man as Prof. Max Muller: 'The Christian religion is mis- sionary, progressive, world-embracing. It would cease to exist if it ceased to be mis- sionary.'" This is from a longer quotation in the "Missionary Herald" for September; and the whole is published in the "Bibliotheca Sacra" for July, entitled "Missionary Culture."

THE AMERICAN BOARD.—The annual meeting of the American Board of Commis- sioners of Foreign Missions will be held in Providence during the present month. Pre- parations are being made to entertain three thousand, and these preparations were com- menced as far back as the time when the meetings of our own society were being held last May. The "Missionary Herald" for September appeals to the churches to make special efforts lest the contributions fall short, and leave a large debt. The United Presby- terian Church has missions in Syria, India, Egypt, and China. There are one thousand and fifty-six communicants, and the average

West Acton, ch., mon. con. coll., 12; Hyannis S. S., 8.38; Webster, 1st ch., 14.35; Southbridge, Central ch., 44 85; Shelburn Falls, ch., 1; Worcester, Dewey-st. ch., 5; Main-st. ch., for Rev. Mr. Eveleth, 25; Royall, J. W. Pierce, 30; Norwood, a friend, 1.40; So. Chelmsford, ch., 5.60; Boston, a stranger, per Rev. Dr. Gardner, 3; Hyde Park, a friend, 1; Lynn, a friend of missions, 6; Andover, J. G. Laird, 5; Chelmsford Centre,

Donations.

351

Fulton, ch.,
Saratoga, 1st ch., 1.50; Ballston,
Mrs. G. R. Blair, 1;
Van, ch.,

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Rev. J. V. Ambler,
per Rev. J. B. Simmons,

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ak-st. ch.,

DELAWARE, \$33.59.

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C. Mason,

OHIO, \$195.37.

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in Dr. Cross's school), 27.61; Good
50; Xenia, ch., 23.01;
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Rev. A. Bunker, 50; Middletown,
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sup. of Shway Mya, nat. pr., care
ker, viz., Hales Creek, ch., 5; Mt.
o.; Myrtle, ch., 8.50; Ohio, ch.,
ie, ch., 2; Pomaria, ch., 1.70; Simms
; South Point, ch., 4.78; Zoar, ch.,
550, 12.91;
Hubbard, ch.,

INDIANA, \$100.92.

S. M. Stimson, Dist. Sec., Currys
Rev. S. K. Sparks,
Incennes, ch.,
coll. at do., 5.03; Mt. Pleasant, 1st
coll. at do.,
iso. coll. at do., 4.40; Liberty, ch.,
ork, ch., 2; Mt. Auburn, ch., 2;
ch., 1;
alley Asso., Elkhorn, ch.,
coll. at do., 6.61; Wiltshire, ch.,
Greensburg, ch., 1; Mt. Moriah,
Willard, 5;
economy, ch.,
st ch., Truth Seekers' Bible class for
rk, care Rev. E. W. Clark,

ILLINOIS, \$345.26.

Mrs. Mary R. Pratt, 20; Alton, 1st
evolent fund, 36.15;
S. M. Stimson, Dist. Sec., Clear
Carbondale, ch.,
Asso., Alton S. S., to be expended
on of Rev. M. Jameson,
so., Urbana, ch., 15.50; Walnut
; Paris, ch., 1;
C. F. Tolman, Dist. Sec., Bloom-
Belle Plaine, ch., 5.30; Cazenovia,
is fr. Bro. James), 11; Clayton, ch.,
n, ch., 6; El Paso, ch. (of wh. 2.41
5.56; Mason City Aid Soc., for
are of Rev. D. H. Drake, 5; Wash-

Woodstock, S. S., for Pariah, care
Clough, 11; Newport, ch. (of wh. 4
earn), 5; Bloomingdale, Bro. A.

anark, ch., 5; Lena, 2; Polo, S. S.,
ill, ch., 10.30; Freeport, ch., for
are Rev. M. C. Mason, 30.14; Shan-
annon, 2;
n., Big Rock, ch., 4; Chicago, Cov-
11; North Star, ch., 31.95;
eland, ch., 3; Utica, S. S., for stu.
Sch., care Rev. M. C. Mason, 10;

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ch., 22.18;
31 06 Rock River Asso., Rockford, State-st. S. S., for
28 03 Sotoloo, care Dr. Bronson,
2 83 Salem Asso., Fall Creek, ch., 2; Raritan, Rev. F.
30 00 A. Sharpnack and wife, 2.50;

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West Union, M. J. Merritt, for sup. nat. pr., care
Rev. J. E. Clough,
6 00 Coll. per Rev. C. F. Tolman, Dist. Sec., Bur-
31 00 lington Asso., Danville, ch., 2.50; Mt. Carmel,
Mrs. Murphy, 1; Spring Creek, ch., Bro. Hil-
lary, 1;
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2 40 Davenport Asso., Brooklyn, ch.,
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3 50 E. Grand River Asso., coll. at do.,
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port, ch., .25; Bonaparte, ch., 1.50; Charleston,
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33 59 ington, ch., 1.25; Fort Madison, Rev. A. Stott,
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ch., .30;
7 45 Turkey River Asso., Waukon, Dea's Pratt and
Henry,
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MICHIGAN, \$87.29.

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Coll. per Rev. S. M. Stimson, Dist. Sec., Kala-
masoo Asso., Trowbridge, ch., 1.33; Lawton,
Rev. H. West and wife, 2; Athens, ch., 5;
8 33 White River Asso., coll. at do., 3.44; Bridgton,
ch., 5; Muskegon, ch., 9.27; Hazel Grove, ch., 1;
18 71 Washtenaw Asso., Dexter, ch.,
30 00 Flint River Asso., Saginaw City, ch.,
24 25

MINNESOTA, \$12.80.

50 00 Coll. per Rev. C. F. Tolman, Dist. Sec., Crow
8 75 River Asso., Litchfield, Rev. G. W. Fuller,
1.20; Swede Grove, O. M. Hawkins, 1.60;
2 80 Southern Asso., Winona, A. C. Dixon's class for
10 00 stu. Garo Nor. Sch., care Rev. R. E. Neighbor

WISCONSIN, \$120.13.

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27;
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50 00 Walworth Asso., Geneva, Sister Steward,
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and Neenah, 4.25;
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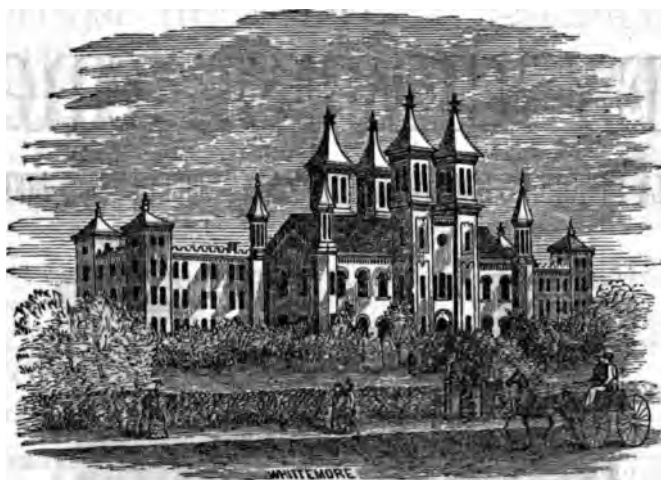
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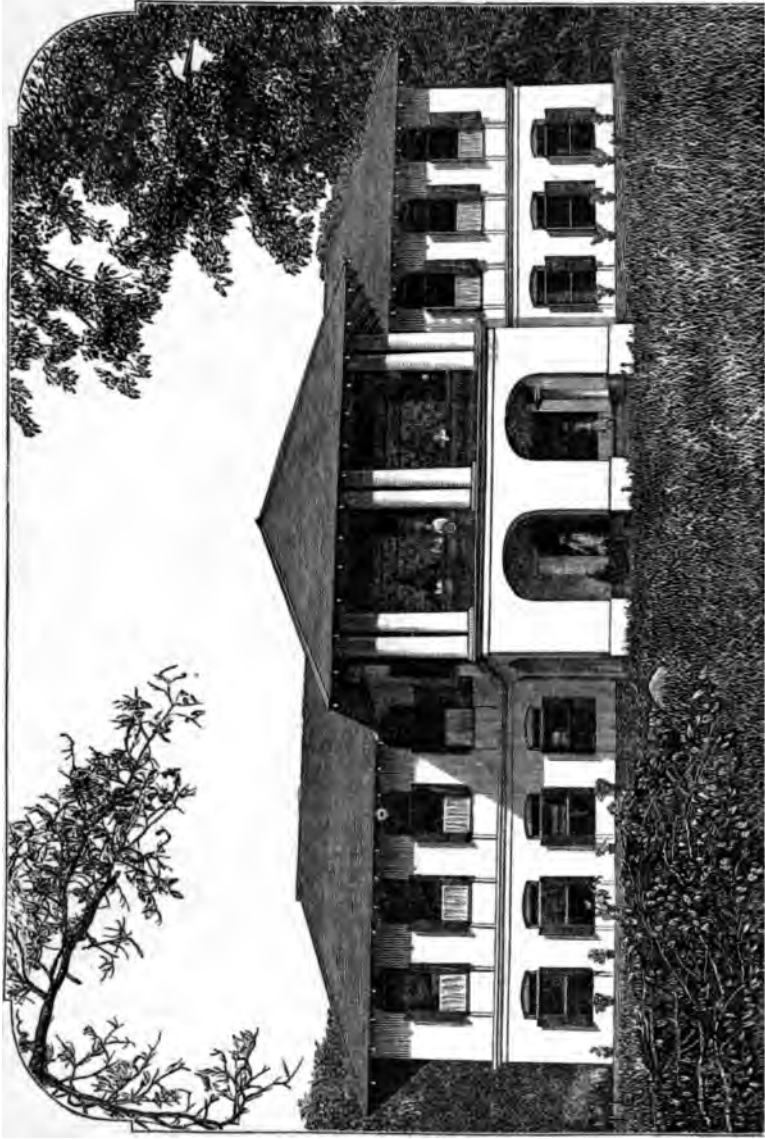
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GIRLS' BOARDING SCHOOL, MAULMAIN.

THE
BAPTIST
MISSIONARY MAGAZINE.

VOL. LVII. — DECEMBER, 1877. — No. 12.

BURMESE GIRLS' BOARDING-SCHOOL, MAULMAIN.

As all our readers are interested in the Burmese girls' school in Maulmain, in charge of Miss Haswell, they will doubtless be pleased to have a representation of the building in which it is kept.

It was built at a cost of Rs. 16,835, equal at that time to about \$10,000 currency; this sum was collected in this country chiefly through Miss Haswell's personal efforts. It was dedicated with appropriate services Oct. 16, 1873.

The building is of brick, covered with stucco. It fronts to the west, and is 105 feet long, and 75 feet wide in the centre. It has a shingled roof without gable ends, but piling equally on sides and ends, and projecting all around beyond the wall. The lower floor is of Portland cement, the upper of matched teak.

The front door opens into a hall extending through the middle of the building; from the west end of this hall, a staircase ascends to the upper story. On the left of the hall, as you enter, is a large schoolroom furnished with seats and desks for a hundred girls. The walls are hung around with a fine set of maps, given to the school by a friend in Philadelphia. The teacher's desk and seat are on a platform at the south end of the hall. On the right of the hall a passage-way leads to the south schoolroom, — a large, pleasant room, but smaller than the main schoolroom. On either side of this passage are store-rooms, where the rice and other provisions are kept. At the back of the hall, next to the room of the lady teacher, are two recitation-rooms. A broad veranda runs along the back of the south wing of the building. The upper story contains two large dormitories, one in the north, one in the south wing of the building; while the middle portion is appropriated to a parlor or reception-room, and suitable rooms for the teachers. At a little distance back of the building is a brick cook-house, with a kitchen-shed adjoining: this is furnished with narrow tables. There is also close by a latrine-house with a well.

Towards the furnishing of the building, Government made quite a liberal grant, expressing in this way its confidence in the teachers, and appreciation of their work. The Government of this country sent a piano, iron frames for desks, and some other articles.

It is now more than four years since Miss Haswell took her school into this building; and they have been years of earnest, successful work, the full value of which eternity alone can reveal. God give to poor Burmah many such lights to hasten the coming of the perfect day!

THE SPIRIT OF GOD IN MISSIONS.

WE need a revival of the work of God, by the power of the Holy Spirit, which will fix it in the minds of all, that the work of missions is a work of the Spirit, and can be promoted only by methods which the Spirit approves. The people of God have to learn that they have nothing to do with the civilizing or educating of heathen. We are constantly assuming that the forms in which our civil and social life is so constituted can be transferred to the less favored nations. But all this is foreign to the work of evangelization. One of the special dangers of Japan to-day is, that our civilization will become a poison, and our literature poison, before our gospel will purify and save her. Our duty is to preach Christ, the power of God, and the wisdom of God. The gospel is to do what it was when Paul proclaimed it as the power of God unto salvation; to do it first, and also to the Greek.

Yet from the day when Bishop Berkeley projected his plan for "converting the Americans to Christianity," by means of a college to be located in Bermuda, down to the time when Dr. Duff started his educational scheme for the evangelization of China, there has been a strong tendency to evangelize by educating; to put the school in the place of the chapel, to make the pedagogue do the work of the preacher, to bring children into Christianity, instead of converting men by the power of the gospel. We know, indeed, that the minds of children are more plastic and tractable, that impressions made in early life are deep and abiding, and that they also become more powerful in generations following. All this is clear enough; and, if there were no other power as a factor in the case, the question might be regarded as settled. We say, however, in opposition to this, here against schools as aids to Christian culture and growth in missions. Intelligence is an essential element of a vigorous Christian activity. The school has a place in missions; but its office is always to follow, and not to lead evangelization. It may be accepted as a help to converts from heathenism, and be mainly restricted to their use, and to the education of the children of Christian households. While we may employ the school in a work second only to the renewal of the soul by the power of the gospel, our reliance for the evangelization of the heathen must be on the work of the Spirit of the Lord.

The work of missions is spiritual. Its success must therefore be predicated on the presence of the Spirit. We need to learn that God can make the heart of a heathen like the heart of a child; and our faith must be robust enough to grapple with the densest shield of prejudice and superstition, to rouse the most stolid indifference, to break down the most obdurate will, and to cleanse the most festering corruption. We reach strong men, the grown-up women, all ages and conditions of the heathen, and we reach them; not through by-ways, least of all through any covert way; but by the preaching of the Word. The work is of the field; no hot-bed nursing and training to meet the case. God's method is to discredit the wisdom of the world, to overcome strength by weakness, to confront wisdom with folly; to save men, not by the wisdom of the wise, but by the foolishness of preaching. He does not bring up springs of water by sinking shafts in the yielding sands: he smites the rock, and rivers flow from the desert. He does not plant the acorn, and wait for the oak to grow into form; he

nt tree with the lightning of his word, and bends it to his purpose by the hand power. He does not sap and mine the Jericho of heathenism: he compasses lled strength with the ark of the covenant, and smites it into a heap with the of his mouth.

as, then, in all our endeavors toward this great work of evangelizing the nations, er who it is that says, "Not by might, nor by power, but by my Spirit, saith the f hosts." So, when the work shall be done, and the nations shall all be gathered e fold of the Good Shepherd, the joyful acclaim of the Universal Church shall ot unto us, not unto us, O Lord, but unto thy name, be glory!"

THE HOLY SPIRIT THE DIRECTOR OF MISSIONS.

BY REV. R. M. NOTT.

Old Testament reveals God, and pre-
advent of the Son of God. The
describe the character, life, teachings,
k of the Son of God. They also fore-
advent of the Holy Spirit as strikingly
Old Testament Scriptures do the com-
Christ. Christ had been in the world
his incarnation, but he "came" in a
nner. The Holy Spirit had been in
ld before his New Testament advent,
"came" in a new and peculiar sense.
st came to teach more about the Father,
ut the way of access to him, as well as
lete and to fully open that way, so the
irit came to teach more about Christ,
ut the way in which the Father might
ached *through* him, as well as to lead
choose that way.

o whom—to what persons, to wha
—did the Holy Spirit, upon his com-
the world, undertake to make the
ns, to give the testimony, and to fur-
convincing power which it was his
supply? Had his destined work sole
to a particular body of leaders, or to
ngle highly-favored nation or race?
ouncements made beforehand by Jesus
Spirit's advent contain, in their very
reply to these questions. "Being
ed together with them, he commanded
y should not depart from Jerusalem,
for the promise of the Father, which,
, ye have heard of me." Why were
wait? What were they to do when
ing was brought to an end? We are
her on: "Ye shall receive power after

that the Holy Spirit is come upon you, and ye
shall be witnesses unto me, both in Jerusalem
and in all Judæa, and in Samaria, and *unto the
uttermost part of the earth.*" The Holy Spirit
was to fill the office of *originator, guide, and
controller of missions to all mankind.*

When the "promise," for which the disci-
ples had been kept in suspense became real-
ized, and the anticipated new Presence and
Power were manifested, in what direction did
the earliest new acts and impulses of this
heavenly energy point and urge? What was
the significance of the miraculous signs which
attested the Spirit's actual advent? Was not
the appearance of fire, which, dividing itself,
sat in tongues of flame upon the head of each
disciple, a fit emblem of the zeal which, created
in their souls by the Holy Spirit, would carry
them, in self-sacrificing devotion, to the ends
of the world to preach the gospel? And the
gift of speaking with tongues—did not that
point decidedly to a divine appointment and a
supernatural qualification which they had re-
ceived, to be the heralds of the salvation of
Christ to every tongue and people?

The very first proclamation of the gospel
by the apostles, after the promised heavenly
"power" had been granted them, was a mis-
sionary work; for Divine Providence had
brought it to pass, that the vast multitude of
hearers, who, filled with wonder and prepared
for conviction, crowded about the Christian
preachers on the day of Pentecost, represented,
though all were either Jews or Jewish prose-
lytes, almost every land and every people in-
cluded in the Roman Empire. The next time

an act of the Holy Spirit is mentioned in the Book of the Acts, this divine Agent is found saying to Philip the evangelist, *Go, join thyself to this chariot.* It was a command to explain the gospel to an influential personage, who was going to his home in a distant foreign land, and who doubtless became himself a dispenser of the news of redemption to some of the benighted in that heathen country. The next recorded case of an immediate and new interference of the Spirit in connection with the progress of Christianity is that in which the blessings of Christ's gospel are first offered directly and openly for the acceptance of Gentiles. When Peter had, by the vision on the house-top, been instructed not to regard any man as "common or unclean," it was the Holy Spirit who then said to him, "Arise, therefore, and get thee down, and go with" the messengers of Cornelius; "doubting nothing, for I have sent them."

The next great stage in the unfolding of God's plan for rendering the gospel a universal message of glad tidings to men occurred when the numerous church in Antioch was divinely summoned to part with some of its most honored and valued teachers, and send them away on a special enterprise. And whose voice communicated this order to the listening body of believers? Did the Father speak, — he whose voice was heard on the mount, when it said, "This is my beloved Son"? Did the Son speak, — he whose voice awed and melted Saul into loving obedience, when it said, "I am Jesus whom thou persecutest;" and, "I have appeared unto thee for this purpose, to make thee a minister and a witness"? No; it was the third person in the Trinity, it was the Holy Spirit, who used the prerogative of issuing this decree, and of thus laying the foundations of the first foreign missionary undertaking. "The Holy Spirit said, Separate *for me* Barnabas and Saul for the work unto which *I* have called them." It was the Holy Spirit who arranged the work. It was the Holy Spirit who chose the laborers. It was the Holy Spirit who directed the church to commission them as its authorized messengers to the heathen, and so rolled upon the church the responsibility of praying for, caring for, and maintaining foreign missions. These men, "being sent forth," as the record says, "*by the Holy Spirit,*" went to Cyprus, to Piskidia, to Lyaconia, to the whole, presently, of

the great and populous regions of Asia and preached the cross of Christ "in demonstration of the *Spirit* and of power."

The *sovereignty* of the Holy Spirit in the superintendence of the work of missions is impressively illustrated in the instance in which Paul and his companions, during their second missionary journey, were brought to a complete stand-still in their labors, for a considerable time, in consequence of the interposition of the Holy Spirit as to where they were to go. The account, one of the most remarkable, and in some respects suggestive of the incidents narrated in the history of the apostolic missions, is comprised in a few verses of the sixth to the tenth inclusive — of the thirteenth chapter of Acts. Paul had been to the places where Christianity had already been planted by him. Where shall he now go to preach the living gospel? Does it make a great difference to what point he goes? Are not the different populations of the various provinces alike needy, all perishing for the truth which it is his business and duty to proclaim? Or, if some particular city or district has, owing to peculiar circumstances, some special claim, may not Paul, as a man of remarkable honesty and sagacity, and capable of being drawn aside by no partiality or a regard for his own ease, choose the course which the highest usefulness may be not select for himself the field in which he shall next labor? May not the peculiarly difficult, be left to the untiring exertion of himself and his consecrated companions? No: Paul makes several attempts to change his course, and is divinely thwarted in every plan and effort. He very naturally, as he arrived at a point where two main roads diverged, of the importance of the province called, by a local application of the name, Asia, of which splendid Ephesus was the leading city, and to which the trade was tending towards the south-west were to bring him. Is it not well that Ephesus and its flourishing sister cities in that region should at this time be evangelized? No: now they "were forbidden by the Holy Spirit to preach the word in Asia." Then they went to Mysia, and "assayed" — not merely tried, but made a deliberate attempt — into Bithynia." It is not to be wondered at that Bithynia came up prominently before their minds. Its population was more than

and rude, and presumably more desperately in need, if such a thing were possible, of gospel enlightenment and succor, than the inhabitants of other districts around. It would be delightful to proclaim the riches of Christ to the poor, half-savage people of rough Bithynia. But, note! they could not choose: "The Spirit suffered them not." Perhaps, then, since they were at this time in Mysia, they were called to preach there. No: a mysterious hinderance prevented a missionary work in Mysia. So, still uncertain and bewildered as to their future destination, "they, passing by Mysia, came down to Troas." Troas was a city of much consequence, populous, and a frequented seaport. Is it not the design of God to give Christianity to this city? Perhaps Paul, after arriving there, and taking a rapid glance at the crowded streets and busy docks, was saying within himself, as night came on, and he was retiring to his bed, "Surely this is the place where the Lord Jesus would have me preach." No doubt he retired praying with the greatest earnestness for direction. No doubt he felt that a crisis had fully come. He had now been for several successive days, possibly for some weeks, unable to proclaim the gospel that he so much loved. Not disabled through sickness, not languishing, the helpless victim of Jewish hate and Roman intolerance, in some dungeon, but well and at large, passing from one place to another, surrounded always by multitudes of human beings whose gross superstitions and vices proclaimed their absolute need of the regenerating truths committed to his trust, he had yet been prevented, by that very Supreme authority which had sent him out as a missionary, from tarrying anywhere to labor, or from turning aside into any of those wide regions to which holy sympathy and ardor drew him. At last, however, he had been led, undoubtedly under the general providence of God, to a city which looked out on the narrow sea separating Asia from the continent of Europe, and whose commerce linked it vitally with every port and every important centre of learned Greece and regnant Italy. To preach now in Troas might indirectly be the means of spreading the knowledge of the faith throughout extensive portions of the mighty West. "Are not my lips here to be unsealed?" Such may have been Paul's thought, this may have been his petition, as he retired to rest on that memorable night

which he spent in Troas. But Troas was not designed, at that time, to be the scene of service for him. In the course of that night, however, his uncertainty was dissipated. A revelation from his Supreme Guide was made to him. In the cry uttered by the "man of Macedonia," and caught by the ear of his waking soul in the night-watches, he recognized at last the command of the Spirit. Ignorance and hesitation gave way to confidence and decision. The next morning he engaged his passage: soon the Ægean was crossed, and the standard of the gospel was set up upon the margin of a new world. The Holy Spirit willed that Paul should now visit the shores which were to witness his greatest success as a Christian missionary; that now the gospel should be transplanted from Asia, the continent of its origin, to Europe, the continent for many centuries of its greatest growth and vigor.

Even an inspired apostle must have been impressed, by an experience like this, more deeply than ever before with the truth that it is the prerogative and work of the Holy Spirit to superintend in the actual operations of the enterprise of missions. The Father committed all power to the Son. The Son is the Head of the Church, and rules at the right hand of the Majesty on high, "expecting until his enemies be made his footstool." But, evidently, to the Spirit has been delegated the office of organizing and directing the measures for the divine conquest of the world, and of leading by the light of his personal presence the armies of God's servants who are called to the holy strife. He who has the precious name of Comforter, who is the Guide into all truth, who is the Reprover of the world, is also the acting Captain of God's host. In this dispensation it is the Spirit, and not the Father or the Son, who is in the moving pillar of cloud and fire.

The missionary Church, then, is called upon in this age, as she has been in former times, to honor the Holy Spirit as the sovereign Guide of her undertaking. In her praises for all victories past, she must not neglect to unite with the names of Father and Son the name of Holy Spirit. When she reads over the roll of missionary leaders and heroes whom she, in different ages, has "set apart" for the work, she must bear in mind that the Holy Spirit chose them. When she is filled with exulta-

tion as she recalls "great and effectual doors" many times thrown unexpectedly wide open for her triumphs, she must recall with thanksgiving the sovereignty of Him who opened Europe to the missionary efforts of an apostle.

When, too, she is laying plans for advanced campaigns; when she is looking about for men to act as energetic pioneers, to re-enforce aggressive movements already going on, or to become leaders in the necessary department of counselling and guiding; when she is studying the territory yet to be subdued, with the question before her what post next to take into possession, what province or dominion next to invade,—when she is endeavoring to decide the comparative "claims" of various proposed and "inviting" fields; in all devising and all attempts to execute, she is to remember that the Spirit with jealousy guards his prerogative of authoritative superintendence, so that presumption and futility characterize the best efforts to extend the sway of the Redeemer over the inhabitants of earth, unless entered upon in recognition of the Spirit's right and ability to direct, and in humble dependence on the discoveries of his will.

How much prayer, then, should ascend perpetually to the throne of God from the Church throughout the world, for those directing as well as those saving influences which the Spirit delights to supply, in furtherance of that grand plan of good-will to men and glory to God, which Father, Son, and Holy Ghost are omnipotently co-operating to fulfil.

LENDING TO THE LORD.

A MERCHANT sat in his private counting-room, with an anxious, troubled look upon his face. A few thousand dollars had just been paid, which he now wished to re-invest. But it was the dark winter of 1857, a date long to be remembered by the business world. Railroad companies were failing, banks were crashing, large firms were daily being closed, men supposed to be high above the tide were astounding their acquaintances by assignments; indeed, the commercial bark seemed to have struck the hidden rocks, and only a general wreck could be anticipated.

The merchant continued his perplexed meditations, which were every moment becoming more unsatisfactory. He could easily lend the money at forty-five or fifty per cent, but

his sense of uprightness would never permit him to take advantage of his friends' necessity: besides, were he disposed to do so, to whom could he trust? At length a voice whispered to his soul a little Scripture, about lending to the Lord. A glow stole over his heart, and a ray seemed dawning on his mind. Yet would be a safe investment: no fear or failure there.

But prudence queried, "Can you afford to give so much? does your income justify it? Few rich men bestow as large a sum as you unless it be something in their legacies."

Again the merchant pondered long, but dissatisfied and undecided. Kneeling, he prayed earnestly for guidance from above. His hand. He rose with a soul filled with the sweetest peace. The decision was made. His own home was enough to supply the wants of his household, and a portion was set aside for the needy. Had the money been lost or reached him, no suffering would have been near his dwelling in consequence. But it was only a partial payment on the debt he owed for all his mercies. That was appropriated, and a light heart and a pillow was his that night.

The money went its ways, cheering the hearts of widows and orphans, gladdening the poor missionary's little circle as they worked over the anonymous letter which bore them fifty dollars, sending little tracts to the lowly home of the pioneer, or buying bread of life for starving souls in Asia, or the islands of the sea. It was ever increasing in value, until at length the amount was beyond computation. Never did the merchant regret the investment; for the sum was secured to him with a sure bond, with a fold signature, and laid up in the man where were all his treasures.

Would that many, who yearly compute thousands the surplus of their incomes, and their expenditures, might follow the example of this money-lender! — *Selected.*

IT PUZZLES ME.

BY A. L. VAIL.

THE remark is not entirely obsolete, that mission-work moves very slowly. I seem surprised that with so much of financial, intellectual, and spiritual, our

heathen lands have returned so little. This is not what puzzles me. It may be a hint of the perversity of my understanding; but, after some slight information received, I am puzzled by the sustained long-time success of the foreign missions of American Baptists. Indeed, from my point of view, this success, moderately estimated, is one of the most surprising facts in the history of two generations past. Viewing foreign missions as a whole, in the prevalent apathy among such a majority of Christians, taking into account the long failure year after year of such hosts of churches to breathe a prayer or devote a moment to the dearest interest of the Redeemer's cause, there is a puzzle hard to solve in the case of idols, and the bowing of idolaters before the conquering word of the Lord. However, the puzzle becomes even more perplexing when one's eyes are turned from the work of the special, from American Christian American Baptists. For some time I have been trying to harmonize two facts, which I confess that they are distressingly irreconcilable. I know God is logical, and he puts them together consistently, and as a consolation. Perhaps some finite mind can get them to agree. Here they are: some other denominations were in this land before us; others almost without exception have been in it nearly or quite as long as we. Our representatives abroad, more numerous than ours, have been equally grand men and women, competent and consecrated; many of them steadily surpass us in giving to the world a day of denominational humiliation; this account; some of them are more numerous, but none more careful than we, about the Christian experience of those removed from heathenism into the churches. These facts make the first fact. *Second*, there are to-day more members in the ranks of the foreign mission-fields of American Baptists than there are members in the churches of all the foreign mission-fields of all other American denominations combined. This is the puzzle; I do not understand it. It is a kind of grace upon grace, that perplexes. Is it just? Do we deserve such success in this noblest work? If so, on what ground? God has good reasons for

the conspicuous success granted us: we can see the hitherward boundaries of some of them; but up to this time no key to unlock the puzzle has come into my possession.

Foolish Baptists may boast, but wise ones will inquire. Jehovah challenges us by the success he gives us. One story comes from the whole horizon,—that he has gone clear ahead of us, and is waiting with benignant patience for us to come up; and it is as clear as sunshine, that, if we fail to do so, he will give our opportunity to some worthier people. How long will he wait? Is his patience in this particular inexhaustible? It certainly is a puzzle. Possibly after more inquiry, unless some one else is in advance of me, I may attempt to unravel this riddle.

A REVIEW.

BY REV. J. J. TOWNSEND.

The Baptists of Vermont, at their State Convention, always appoint for their next anniversary meetings Committees on Benevolence,—that is, one brother to report on Foreign Missions, one on Home Missions, one on the American Baptist Publication Society, one on Ministerial Education, and one on Convention Work. Each one of these committees comes up to the anniversary meetings prepared to present a brief review of the work done in the year by these organizations. The following is the stirring report on Foreign Missions, presented by Rev. J. J. Townsend at the last Convention held at Fair Haven. It has more than a local interest, and deserves a wider notice than is given to it at a State Convention. We therefore give it a place in the *Magazine*.

A REVIEW of the past year's work in the interest of foreign missions awakens profound gratitude, profound regret, and profound rejoicing. God has been honored by the faithful endeavors of his devoted servants, in a manner that compels our devout admiration. While some, wearied and worn by unrelenting toils, have been for a season compelled to retire from the struggle, others have stood alone, and stayed up the banner of healing.

How has God honored these faithful men and women! All over the field, embracing a greater territory than the Roman eagles saw, God, by the saving grace of his Son, has been granting a larger harvest of souls than in all the ages has ever before enriched the records of missions. An imperfect report brings the number up to 5,604 as the record of baptisms. Some fields seemed to have shared almost repetitions of Pentecostal power.

But while the fields have been so rapidly ripening, and the reapers so enriching their

bounty, our own Missionary Board has been compelled through trembling and ill forbodings to impart with misgiving, and curtail with fear. A debt of increasing proportions was gaining on our hands, already amounting to over \$47,000. But the God of the hills and harvests is also the Father of missions. The May meetings witnessed his redeemed pouring their treasures before the Lord until the golden pile overtopped the galling figures. Faith triumphed. The debt was cancelled. On that day the bow of promise, hanging from the bosom of God's eternal purpose, with its one base resting at Providence, and the other embracing and blessing the home of every missionary, spanned and inspired one-half the world. Our hostages given to heaven and history were redeemed; and again our missionary sun, beclouded increasingly for eleven long years, stood at high noon, and shone without a cloud.

But glorious and many-sided as our mission work is,—including in its enterprises every department of scholastic attainment, and presided over by men and women of wide range of culture and wondrous devotion to the Master,—still the Macedonian cry is sounded from the almost limitless regions beyond as never before. More missionaries are needed. More must be had. Let the churches hear the cry, and honor it as God has honored and prospered them.

How, under the pressing call for the waters of life, can a single vessel be broken or spared? *Yet they are broken.* When one year ago Dr. Haswell went from Maulmain to heaven, we said, "As Elisha took up the falling mantle of Elijah, and honored it, so Dr. Haswell's son will be to the churches there an honored prophet and successor." But to-day, as Maulmain has not the father, neither has she the son; and the high places of Israel mourn because of this truly mysterious providence.

Brethren, let it be remembered that Dr. Haswell was Vermont's gift to Baptist foreign missions. He was a man of lofty aim and character, an accomplished scholar, an able minister of the New Testament, and in devotion and efficiency has had few superiors among missionaries.

This that we have said of the father was in promise in the son. A princely young man, indeed, was our brother Rev. J. R. Haswell. In his last hours to his family he said, "I am

so glad I came to Burmah! It has been worth all it has cost, to be able to preach the gospel in Burmah."

Let us "pray the Lord of the harvest to send forth other laborers into his harvest."

Though the mighty are fallen, the tide of spiritual battle must roll on. Never was the outlook so glorious. But do not forget that commensurate with the opportunities are the obligations,—*our individual obligations.* As of old, the walls of Jericho fell in obedience to the faith of God's people, so to-day, without even the treading of priest or the blast of ram's-horn, the walls of heathenish night are falling, and the soldiers of Christ, with banner in hand, are invited to enter and possess the land.

Shall we *accept* the invitation? *We will* if our eyes are open to our true interest and the Master's glory.

The question now is, In this conquest of the untold millions of heathendom, what shall our tactics be? If we are to supply the varied streams of healing influence, we must see to it that the fountains are *full*; and the fountains *will be full* if the sources are *properly husbanded.* In order to this, there must be increased understanding at home of our missions and missionaries. Let the subscriptions multiply to the "Helping Hand" and "Missionary Magazine." Let our sabbath-school libraries abound with memoirs of our missionaries and their devoted wives. Let the children be trained to love and give for missions, even as Jesus gave himself for them. Wed the young to missionary life as the exponent of the Christ-life and Christ-love. So many forget "the field is the world!"

Let pastors preach missions, pray and give for missions, and brethren and sisters do likewise, and it cannot be otherwise than that the treasury of missions shall be like the receiver provided for the people's gifts at the building of the temple,—the supply surpassing the needs.

The truth is, brethren, we are not awake to the magnitude and demands of our missionary work. We are not only to hoid the forts we have reared, but, from these secure heights, storm the strongholds of darkness beyond us.

With missions established in Burmah, Assam, India, China, Japan, Africa, Sweden, Germany, France, Spain, and Greece; with 138 missionaries, 956 native preachers, 796

15 members, and a gain of 5,604 in the past year; add to these colleges, and theological seminaries, what an out-

recreant to the Master, recreant, living and toiling on the field, missionaries of two generations, prayers and patience have immortalized, and by their tears and blood the soil their sandals pressed, and convicted of blindness and I counted unworthy, do we not sharers in the earnest endeavor forward the conquest of the

Let every man and woman every man and woman pray for prayers and alms go up together. So "shall the desert rejoice as the rose, the tongue of the sea," and joy and rejoicing abound until the streams of salvation baptize the earth.

HIGHEST GLORY.

THOMAS A. T. HANNA.

characteristic of our denomination summed up in the formula of church-membership," we think to claim that the chief glory nation is in the origination of us. It is not in any spirit of humble recognition of the grace shed upon us, that we claim this. We hold forth the word of the Lord. The primary line has gone out into the world and his words unto the end of the gates of brass are bursting with the conquering march of Christ; casting down imaginations, and lifting that exalts itself above the world, and is bringing the thoughts of captivity to the obedience of Christ. When William Carey's cobbler-map of India that hung on his wall created the thought which has tremendous force in the history of that bench and that map were metallic points between which light finds its place to be; for them flashed out the first sparks of the knowledge of the glory of

God in the face of Jesus Christ, to which the eyes of all the nations are beginning to turn at last.

To have had any share in this work would be great glory and blessing; but to have had such a share as God granted to the Baptists of England and America at the beginning of our century is something that may move a reflective soul to its very depths. Perhaps we may even venture to believe that we can discern something of the Almighty's purpose in such a choice as his wisdom made. If, like Solomon at the dedication of the temple, we dared to look into the ark of the covenant to discern what it contained, we might see some wonderful purpose of mercy in the fact that God put it into the heart of William Carey of England, with his companions, to rouse up the churches to their duty toward a lost world; and that when also Adoniram Judson of America was on the great and wide sea, on his way to the heathen, God put it into his heart to search the Scriptures more carefully, so that when he landed in Calcutta, before ever he turned to the heathen, he was buried with Jesus in baptism. So he was fitted to "teach all nations, baptizing them in the name of the Father, Son, and Spirit." For, if God chose to make use of these men, baptized followers of Christ, for the purpose of breaking up the world's fallow ground, and gathering the first fruits, why may not we hope that he will grant to men of like faith and order the privilege of reaping that amazing harvest, of which the seed is already sown, and which every true believer prays to behold when it shall shake like Lebanon? "For, if the first-fruit be holy, the lump is also holy." If it was the men of our communion who were sent forth to sow in tears, why shall it not be men of the same who reap in joy? Indeed, this thought, to which we hardly dare to give expression, lest what we feel to be a holy desire may be mistaken for selfish eagerness, — this thought seems already partly realized. For we learn that God blesses the little which our churches have given for missions, even more than the greater sums which other denominations have given. The greater praise to them, because their liberality exceeds our own; and the greater glory to our common Lord, because he has the more abundantly prospered our contributions. And may his infinite mercy grant that we may never lose

this happy distinction, that, while the missionary ground of others yields, some thirty, some sixty, ours bears an hundred-fold !

If we as Baptists are indeed a people, and if we have any thing to guard, let us guard the high glory of being foremost in Christian missions. Some tell us that the missionary spirit is sadly declining among us. If it be so, it indicates a decline in many other things besides missions to the heathen. And it forebodes darker things to come. Heresies, worldliness, divisions, failure before our enemies of infidelity and superstition, — all these will follow, if we fall from our high estate in Christ Jesus. Other men labored: we have entered into their labors. They labored with such faith and self-sacrifice as may well bring tears to our eyes. They left us the earnest request that we should not neglect the sublime heritage which they consigned, with dying hands, to us. Having, therefore, a cloud of such witnesses surrounding us, let us with patience imitate their faith.

Never, since the days of the apostle Paul, was there so great and effectual a door opened to men of God, as now invites us. It is not by fostering divisions and bickerings at home, that we can display to the world that for which we, as a people, were apprehended by Christ Jesus. It is by glorious self-sacrifice in the battle-field of Christ, and his field is the world. The Roman orator plead with his colleagues to remember the glory of their empire. If we will only remember the glory of our missionary empire, on which the sun never sets, and whose morning and evening prayer sounds around the world, we will not decline in that spirit which is the spirit of Christ, and the glory of our churches.

THE YOUNG MISSIONARY'S CONSECRATION.

THE following hymn was written by the late Rev. Miles Justin Knowlton, D.D., and sung at his ordination, which took place in Wardsboro, Vt., Oct. 8, 1853. The hymn, we believe, has never been published. A gentleman having a manuscript copy of it in his possession, and deeming it worthy of preservation in print, presents it for the pages of the Magazine. It reveals the entire consecration with which the author began his loved work, and which he carried with him to the end of his distinguished career as a mis-

sionary in heathen lands. Mr. Knowlton at first appointed to mission service in Bun but was subsequently sent to China, and arrived at Ningpo in June, 1854. Dr. Knowlton died in the city of Ningpo, Sept. 10, in the very midst of his remarkable usefulness. His crown shines "with gems from *China's* rather than "from *Burmah's* shore

Here on thy altar, Lord, I lay
My soul, my life, my all;
To follow where thou lead'st the way,
To obey thy every call.

Here I resign, with cheerful heart,
Wealth, pleasure, power, and fame;
Choosing to bear an humble part
In preaching Jesus' name.

I, too, resign my native land,
My home and kindred dear;
'Mid jungles wild, with my own hand
The blood-stained cross to rear.

Though storms arise, though trials come
Though pain and toils be mine,
Through sorrows though my race be run
Still, Lord, I would be thine.

And when on earth my work is done,
And all my trials o'er,
Oh, may my crown shine like the sun,
With gems from Burmah's shore!

WELL SAID.

AT the recent anniversary meetings of the Maine Baptist Missionary Convention, C. F. Holbrook presented, for the Commission on Foreign Missions, a report in the following vigorous language: —

The spirit of Christ is a missionary spirit. The renewed heart goes out at once after the lost, and takes the whole world of sinners into the arms of its love. "The field is the world, and the home field contains but a small portion of the great world of mankind. Nine billion of souls are still perishing in heathen darkness. While, therefore, we relax no efforts for the salvation of those around us, we should redouble our zeal in the work of foreign missions. The past year has been one of signal favor. God's blessing has rested upon the labors of our missionaries, and many of the heathen have been won to Christ. New fields are opening, especially the upper portion of Burmah, and young men and women are offering themselves for the work. The response to the call is wonderful and hearty response to the ap-

and for the removal of the debt calls
le to God. It shows that the fire
s still burns warmly in the hearts of
ple. It will cheer the missionaries,
ourage to the Executive Committee
the work already in hand, and to
new fields as Providence shall open.
d, however, the prayers and alms of
ple must be more abundant. There-

7, That in our opinion the Baptists
ould this year have a larger share
efore in the work of the Missionary
at loyalty to Christ requires us to
as *pray* for the conversion of the
ind that no church or Christian, that
prosperity in home work for Christ,
to neglect the duty of helping to
Saviour's great commission: that
end therefore, to *all* our churches,
eak or poor, the observance of the
concert of prayer, and the adoption
ystem of regular giving by which
ns shall be secured from every
the work of foreign missions.

LEGACIES.

papers left by the late Selah B.
., for many years the efficient and
ome Secretary of the American
re was found, after his death, a
Mr. Treat's handwriting, making
ble and ever timely suggestions on
t of legacies for mission-work.
r is published in the late issue of
ionary Herald." We copy the letter
magazine, hoping it may draw the
f some of our readers to the impor-
therein considered.

at sent, or was intending to send,
ent to some Christian brother. It
s:—

SIR,— Please allow a friend of the
uggest, in regard to the increase of
s, that Christians be urged to re-
he cause of missions in making
ests. Many doubtless fail to do
not having their attention directed
ject, who, if it were presented to
d at once see the propriety (may it
the *obligation*?) of leaving a por-
wealth which the Master has in-
them for carrying on his work in

"In the distribution of property to relatives
and friends, should He who in infinite conde-
scension has assumed towards his people the
relations of Father, Brother, and Husband,
be forgotten?

"Surely, in taking leave of the wealth which
has ministered for years to the daily wants of
the owner thereof, bodily and spiritual,—as
well as to the gratification of tastes which have
beautified his life,—and in transferring it to
those who are to come after him, a thank-
offering for the good gift is due to the boun-
teous Giver.

"Even when the property to be bequeathed
is very limited, how little would a small sum
appropriated to missions detract from the
amount! Suppose the testator has but a few
hundred dollars to leave, and this to be divided
among needy relatives, how imperceptibly
would the small sum of twenty-five dollars
diminish the receipts of the legatees! Yet if,
in all our churches, such bequests were being
made, the annual receipts of the Board would
be greatly increased, even from such last
gifts of the poorer members; while, if the
obligation were felt by all, rich and poor, to
donate in proportion to their means, a large
stream would be flowing into the treasury of
the Lord, as Christian souls, 'done with all
below,' were taking their flight heavenward."

THE CHURCH OF GOD CAN DO IT.

WE want China emancipated from the thral-
dom of sin *in this generation*. It is possible.
Our Lord has said, "According to your faith
be it unto you." The Church of God *can do*
it, if she be only faithful to her great commis-
sion. When will young men press into the
mission field as they struggle for positions of
worldly honor and affluence? When will
parents consecrate their sons and daughters
to missionary work as they search for rare
openings of worldly influences and honor?
When will Christians give for missions as
they give for luxuries and amusements? When
will they learn to deny themselves for the
work of God as they deny themselves for
such earthly objects as are dear to their
hearts? Or, rather, when will they count it
no self-denial, but the highest joy and privi-
lege, to give with the utmost liberality for the
spread of the gospel among the heathen?—

Selected.

MISSIONARY CORRESPONDENCE.

BURMAH.

Mission to the Burmese.

LETTER FROM MR. JAMESON.

BASSEIN DISTRICT.

In my boat, Aug. 29, 1877.

A JUNGLE TRIP.—I am just returning from a jungle trip of a little more than a week. I have been to one of our little churches, and spent the Lord's Day with them, besides stopping here and there by the way to preach at a few villages. I have had the pleasure, most of the time, of the company of brother Sloan of the Press, whom I took from the steamer on his way from Rangoon. I have this morning put him on board another steamer going back, thus affording him, besides a change, an opportunity of seeing some jungle villages, and of worshipping with one little jungle church,—that at Kyoung-ma-ngay. Our visit there was a gratifying one, especially because one man, who has been an inquirer for some years, seemed ready to be baptized, as he had previously asked to be. He was received by the church, and baptized by brother Sloan.

INQUIRERS.—Another inquirer, a woman, might have been willing to profess her faith, but she was advised to wait for a time, I hope not longer, however, than my next visit, some six weeks hence. Two or three other inquirers gave good attention during the meetings on Sunday; and several other people dropped in at other hours, and listened well, though they can hardly be called inquirers yet. It was, on the whole, a good day for the little church. May they have many more such, by the blessing of God!

A CONTRAST.—We slept on the veranda at night; and after retiring we heard the pastor's wife, who cannot read for herself, trying to learn, by repeating after her husband or some other teacher in the house the verse, "Behold the Lamb of God, which taketh away the sin of the world." She already had the verse, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." It was far pleasanter to hear this, than to hear a man in the next house, a deluded Buddhist, vainly praying in a loud voice to his false god, who can neither take away sin nor give rest. I spoke to him the next morning about his praying, but without apparent good effect. Many Burmans are very devoted in their own way. May the Holy Spirit hasten the time when many more of them

may turn from idols, to serve the living and true God!

EXTRACTS FROM LETTER FROM MR. GEORGE

ZEREGONG, Sept. 3, 1877.

PROSPECT DARK.—There have been high floods over most of the country, and the prospect is dark for next year's crop. One-half is said to have been destroyed, and all the old rice has been sent to Bengal; so we may have a scarcity of food here. The cholera is about done, only a few cases occurring at continually increasing intervals.

PROSPECT BRIGHT.—Last Sunday was a good day with us; about fifty were present, of whom a few were heathen. The Spirit of God was evidently with us, and all were refreshed. There are some who desire to be baptized, and our work is in a prosperous condition; or rather, the condition is healthy, and the work would prosper if there were any one to care for it properly. I am able only to do what can be done near home

Mission to the Karens.

LETTER FROM DR. CROSS.

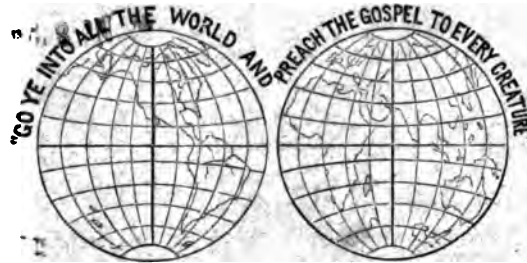
TOUNGOO, Sept. 8, 1877.

A PROSPEROUS SCHOOL.—Our term in school closed the 1st of September, and you may feel some interest in hearing a word from us in the Paku department. We have had during the term the unprecedented number of 201. The pupils have staid in as well as they do when the school is smaller. We have had in all sixty-six girls and young women. We had so little room for them that they were uncomfortable; but, on the whole, we had no severe cases of sickness among them; and, for the most part, they seemed cheerful and happy in their work. The majority of them were young women. Some of them were from a great distance, and from districts where but little interest has been felt either in the gospel or in schools. These, though from twenty-two to twenty-five years of age, could not read; but they were earnest and anxious to learn, and have now gone back able to read quite well. They are apparently as earnest and anxious to do good to others as they were to learn to read for themselves. We hope their dark neighborhoods will feel the effect of the light they bear with them on their return to their homes.

YOUTHFUL CONVERSIONS.—The closing of the school was accompanied by the meeting of the Ministers' Quarterly Conference; and the first sabbath in the month was an occasion of great in-

August, 1877.

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THE BAPTIST MISSIONARY MAGAZINE

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obliged to remain here, and await instructions from England. It will be some years before this route is opened, I fear. The position of affairs is not very promising yet; but the Lord can stretch forth his hand, and all barriers will fall. I like the energy and self-forgetfulness of many of these China Inland missionaries. Perhaps some of them travel about too much, as some of us travel too little; but I believe we ought to think less of self, and bring ourselves as fully in contact with the people as possible. Missionaries can't afford to coddle themselves. *No more* ought home Christians to do it.

THE WOON is sick with dysentery, but I trust he will recover from it. Yesterday he called Mr. Soltan and myself, and asked for medicine. Although unable to sit up, he had chairs for us, and tea and sweetmeats. We are no longer expected to take off our shoes also, which is a great treat. It may have been a weakness of mine, but it was always a hard pill for me to swallow, whenever, during my Shan journeys, I had to do it. I think God has been in the placing of this Woon here, for the furtherance of our work. Though he has no sympathy with the work itself, he has respect for foreigners, and shows them great courtesy.

INVALUABLE AIDS. — I hope the new missionaries will bring out an organ and medicines; for these will be invaluable aids in reaching the people. They attract and hold when nothing else will, and thus multiply the opportunities of preaching.

BAPTISMS AT TOUNGOO. — I hear that some have been baptized recently at Toungoo; and one Shan man, excluded from the church just before I left, is asking to be taken back. Several Shans have been baptized in Rangoon, one of whom writes me excellent letters. He went into the printing-press to learn to set up Shan type, seven or eight years ago, when I lived in Rangoon. So the Lord helps after long waiting. It is good to wait on, and wait on the Lord.

INDIA.

Mission to the Teluguos.

LETTER FROM MR. BULLARD.

NELLORE, Sept. 15, 1877.

ENCOURAGEMENTS. — The preachers in each of the out-stations report encouraging progress in the villages under their care. At Athmacoor there has been some want of visitation, and a consequent decrease of interest; but the last report of their pastor was more favorable and hopeful.

At Anantacagrum five or six are waiting to be received; and these, with a few who have already been baptized, will form the beginning of a church which I am anxious to see organized here during the year.

Puddulcoor, the outstation in Rapur-talug, which we have been waiting to open for some time, is now occupied, and two candidates are reported for baptism this month.

CHINA.

LETTER FROM DR. DEAN.

BANGKOK, July 23, 1877.

BAPTISMS. — Two days ago, the pastor of the church at Leng-kia-chu came over with some of his members, and a few candidates for baptism. Three of the latter were baptized yesterday, and joined with the church here in the celebration of the Lord's Supper. We gave them the hand of Christian fellowship; but they are recognized as members of the Leng-kia-chu church, by whom they come recommended to us, and indorsed as fellow-disciples. One reason why these men come here for baptism is, that, while there is much water there, the bed of the river is covered with deep miry clay, which, in the neighborhood of the fishing-town, and the home of a multitude of ducks and pigs, becomes very filthy and offensive.

REMOVALS. — Three or four of our Bangkok members have just left us for China, — some to come back, others not to return here, being very aged. Some of the aged members remain to find a grave here.

DEARTH. — In Bangkok we are now suffering for want of rain, and consequently have an unusual amount of disease, in the shape of fever and diarrhoea, boils, and carbuncles. I have performed the funeral services for four or five Europeans, during so many weeks; and during that time there has been scarcely a European dwelling here without an invalid in it, while the doctors make a hospital of their houses. Some parts of the country have been blessed with plentiful rains, and have exemption from sickness, and the promise of plentiful harvest, while the dearth of rain will lessen or leave some districts without the usual crop of rice, and entail much suffering upon the people.

LETTER FROM MR. PARTRIDGE.

SWATOW, Sept. 4, 1877.

SPECIAL PRAYER ANSWERED. — In the Wednesday-evening-prayer meetings of our mission-circles we have unitedly prayed that we might this year be more abundantly blessed than in years past; and we have urged the native Christians to unite with us in this prayer. We have reason to believe that God has thus far fulfilled to us his promise to hear united prayer. As you are aware, the communion is observed here at Kak Chie once in two months. At the first communion season of this year, fifteen converts were baptized; at the second, eleven; at the third, twenty; at the fourth, fifteen. And now I am to tell you about the fifth.

A REMARKABLE INGATHERING. — During

rt of August, and the first of September, ng communities have a period of compara- re; the second crop of rice being planted, far enough advanced to require special

re aware that there were believers at sev- ur stations, who were intending to present es as candidates for baptism during the vious to the communion Sunday of this Sept. 3); but our faith had not led us to see so large a number as we were per- see. They began to come in on Tuesday preachers and Bible-women. We were o modify our programme of exercises, and greater part of the forenoons of Thurs- lay, and Saturday, and Saturday afternoon, amination of candidates.

se four sessions of from two and a half to rrs each, we examined a hundred and four who represented four of the six districts we have chapels. Many of the candi- ve unusually satisfactory evidence of con- and of sincere desire to serve Christ.

TISMAL SCENE. — At half-past eight on morning, we assembled at our baptismal l buried in baptism fifty-nine of those who examined, — thirty-eight men and twenty- en. The youngest was a lad of sixteen, oldest a woman in her eightieth year.

UGE GATHERING. — At our morning ser- chapel was packed, and the seats placed he doors were filled, there being about idred persons present. One hundred and tive Christians were present at the Lord's

'EAR'S INCREASE. — We have received into ch this year, a hundred and twenty cond we hope that all have been called of it we feel the additional weight of respon- s there is not one of all this number that need to be guided into a more perfect ge of the truth.

'LINE. — At our church meeting we found ary to exclude a young man who has fallen oral habits, and has persistently refused to admonition and exhortation. At this it was voted to give thirty-two dollars he salaries of each of the two teachers of and girls' schools.

IBUTIONS. — In a village some forty-five tant, the church-members wish to build a nd have about a hundred dollars subscribed urpose. In another village the Christians repair a house to be used as a chapel, and istributed eighty dollars for the repairs. ople are not so very unlike other people more willing to contribute for almost else than for the preaching of the gospel. NG FOR PUPILS. — Mrs. Partridge has been

for some months praying that she might have fif- teen girls in her school. The fifteenth girl came last week, and a day-scholar besides, so that she has now sixteen pupils, quite as many as she ought to take.

My strength holds out still; but I do not think it will be wise for me to attempt to pass another summer here before taking a rest.

JAPAN.

LETTER FROM MISS KIDDER.

TOKIO, JAPAN, Sept. 17, 1877.

INTERESTING CONVERSION. — Through the sum- mer we have had no help outside our little church, but from the second Sunday in this month Kowa- katsu-sari, Dr. Brown's teacher, has preached in the morning of each sabbath, and will continue to do so for the present, we hope. One of our own members speaks in the afternoon. Dr. Brown comes to administer the Lord's Supper. The last time he was permitted to baptize one from among the women, who has been coming here for many months. At first she only came to be polite to Ohama-san, the Bible-woman, who had asked her. She became interested, and came again and again, giving the most earnest attention, and replying often to the preacher, as though it was to her alone he was speaking.

After a time she found she had "no use" for her idols, — her own expression, — and they were given up. The sabbath became a day to be spent in God's service with his people; and at the woman's meeting we always find her. While relating her experience to the church she said, "I wander no more, and I am very thankful." I did not under- stand what she meant, but one of the members said it was the Japanese way of saying, "I have rest now." One by one the "weary and heavy- laden" ones of Japan are coming and finding rest.

DISCOURAGEMENT vs. FAITH. — We are feeling very sad about Mr. and Mrs. Dobbins's return to America. Looking at this mission as the world looks, we have enough to make us feel discouraged: looking at it with the light of God's promises shining on it, we can say as Judson did, "The prospect is bright, bright as the promises of God."

SPAIN.

LETTER FROM MR. BENOLIEL.

ALCOY, SPAIN, Sept. 19, 1877.

PUBLIC ATTENTION SECURED. — In the midst of oppression and persecution we are doing a noble work in Alcoy. Our chapel continues crowded, though the period of curiosity is passed. A large number of women now attend our services. Over two hundred persons are inscribed on our books, out of which sixty-eight contribute towards the support of the chapel and its expenses.

ROMISH JEALOUSY.—The Romanists look on our work with jealousy, and its progress frightens them. They have sent for one of their ablest preachers in the vicinity to hold nine conferences against Protestantism; and the result is, that our place of worship is more crowded than ever.

PUBLIC PRIVILEGES: NEW MEMBERS.—I have solicited and obtained from the chief Alcade, the construction of a cemetery for us, and the separation of a department in the hospital, where the priest shall have no interference.

After holding several meetings with some candidates for baptism, ten men and two women obeyed that ordinance, and the church was formed. On Sunday, Aug. 12, we joyfully partook of the Lord's Supper.

BAPTIST PÆDO-CONSECRATION.—Instead of the

common practice of infant baptism in this country, we have the custom of presenting to the church the children of members. We pray for the babe and its parents, asking God's blessing and protection on them. Two children have been presented.

Two men belonging to the congregation have been sick for some time; and we have had occasion to see the liberality of their brethren in the pecuniary help afforded, and their love in visiting them.

On the first Sunday of this month we inaugurated a Sunday school, and we have about thirty scholars.

ALICANTE.—The work at Alicante is the same as when I wrote you last. We have had no baptisms: there were three candidates whom I asked to wait a little longer. I did not find them sufficiently acquainted with that saving faith which a Christian must have in his Saviour.

MISSIONARY OUTLOOK.

THE CHINESE IN SIAM.—The following, from "The Presbyterian Monthly Record," may direct attention to the value of our own mission under Dr. Dean to the people referred to.

"We are awakening to the growing importance of our churches having a mission to the Chinese of Siam. I think that fully one-half of the present population have Chinese blood in their veins, and the proportion is constantly increasing. The Catholics confine their labors almost entirely to the Chinese, and that is but another instance of their far-seeing shrewdness; for they know that the Siamese, as a distinct people, are disappearing, to be replaced by a sturdier race from China, and they rightly argue, if the parents become Catholics, so also will the children. To every one baptized in our churches, they number scores of what they call adherents. But they are christened by the priest, and made to believe that their salvation is sure if they are obedient and faithful to the demands of their superiors. The Catholics teach them of God under the name of 'Sacred Father Buddha,' and replace Buddha's images by those of the Virgin Mary, and in many ways adapt their rites and ceremonies to those already held among the heathen. I have heard of an old Catholic missionary to China, who, after learning the ways of the heathen worship, and finding them similar to those of his own church, and yet not willing to acknowledge that they

were animated by the same spirit, in self-defence said, 'The Devil taught the Chinese the Catholic religion.'"

CHINESE CONVERTS.—During the last ten years there has been an increase of *sixfold* in the number of Chinese converts, there being now more than ten thousand. In the decades to come, we may look for even a larger increase than this; for in the cities in which missionaries have been laboring for some time, and in the country adjacent to these cities, there has been a marked change in the attitude of all classes of the people towards Christianity. Even the so-called *literati*, the gentry and the official class, give a respectful hearing to that gospel message which they formerly treated so contemptuously; and many of them are beginning to realize that Christianity is of divine origin, and that Christians lead purer lives than the followers of Confucius and Buddha.—*Spirit of Missions*.

OREGON.—The Chinese converts connected with the Baptist Mission in Portland, Or., have subscribed one thousand dollars towards building a mission-hall for their countrymen there.

BANGKOK, Siam, seems to have what cannot yet be maintained in the United States—a *religious secular* newspaper. "The Siam

Advertiser," of Aug. 30, in an editorial—after alluding to the unprecedented mortality among Europeans in Bangkok the last year,—“These repeated occurrences make very significant the words, ‘Be ye dy.’ The solemn event of death must reach each of us sooner or later; and no so imperative as that of accepting Christ as our blessed Saviour, consecrating our lives and our best energies, risking for him that dutiful love, that living faith, which will result in secure everlasting life, and the salvation of precious souls.” Good teaching for a civil journal in a heathen land.

IMONY OF AN OFFICER.—At a meeting in London, Gen. Sir Arthur K. C. B., said, “I have been in the army now fifty-eight years, and during the time we have had many advantages for observing the changes that have passed over the country. I have visited many missions in various parts of the country, and have obtained information in every way I could. It is often that you must not put implicit confidence in missionaries’ own reports; and I must recur in that view. I think I must say I never read a mission report that did not underrate what had been effected. It is so. Those who are in the midst of it, and actually encountering all the difficulties, disappointments, and sources of defeat that are inseparable from such warfare, cannot possibly take such a fair view of it as a looker-on, and especially one who has been a looker-on for more than half a century and has thus witnessed the amazing results of the preaching of the gospel has done in that long time.”—*Sixtieth Annual of the General Baptist Missionary Society in England.*

ACTIVE PREACHING TO THE ENGLISH. Hoordah, in India, an English service was conducted, on the sabbath evenings, some time past, by Shem, a native preacher. the first instance recorded in our annals of a native preacher ministering to the edification of our own countrymen.—*Ibid.*

FROM EXPERIENCE.—“One of our acknowledged himself to be a votary

of Krishna. ‘But,’ he said, ‘who can tell whether I have, or ever shall have, salvation by him? And who knows,’ he went on to say, ‘whether those who have apostatized from Hinduism, and joined your churches, will ever get salvation from Jesus Christ?’ Our young friend, a converted heathen, replied, ‘I know that, believing in Christ, my sins are pardoned, my soul is delivered from condemnation, and the power of sin is broken. How do I know?’ you ask. How do I know that the mango is sweet? I taste it, and find that it is so. So with the gospel. How sweet is the name of Jesus in the ears of believing sinners!—welcome as gold to the hungry, grateful as water to the thirsty, and joyful as the news of pardon to the condemned malefactor.”—*Ibid.*

JAPAN: THE REBELLION.—It is known that a great rebellion rages in Japan. The “Missionary Herald” for October states that the rebellion receives the sympathy of from one-quarter to one-third of the nation, and that the government has within the last five months forwarded to the seat of war over fifty thousand men; that the trade of the northern part of the country is at a stand-still, and the whole nation is groaning under the impoverishment and distress resulting from this fierce conflict. It also states that a large portion of the population of Japan warmly cherishes the idea of a representative form of government, to be grafted upon the hitherto existing form of an absolute monarchy; an idea born of the influence of Europe and America. “The outcome of this agitation *must* be enlarged liberty, increased intelligence, and, finally, a desire for that light of Christianity which the people are to learn is the foundation of the power and happiness of Christian nations.”

JAPAN has three imperial cities; 72 Ken; 86 provinces; 717 departments (Kori); 6,862 city parishes (Ku); 70,443 rural parishes (Mura); 12,535 towns; 7,107,841 houses; 128,123 Shinto shrines; and 98,914 Buddhist temples. The number of Shinto officials is 76,119; of Buddhist *religious*, 207,669 (students and families); of nuns and priestesses, 9,326. The total population is 33,300,675 souls.

METHOD FOR THE MISSIONARY CONCERT.—After very many experiments and trials of

methods, we have come to feel most confidence in the plan which *divides the field*, and *assigns some part to each person* to act as its special reporter. In every church there are a few, at least, who will consent to assume the slight task of keeping watch of some particular field, and of reporting month by month. One takes Syria, another Persia, another India, another China, &c., and takes note of every new development in that department of mission labor. The habit will soon make it easy; and whenever, in the secular or religious paper, a paragraph upon one's own field strikes the eye, it is clipped and kept against the monthly concert. In every church where this simple method has a fair trial, the increase of missionary interest and zeal will be marvelous. — *The Presbyterian Foreign Missionary*.

INDIA. — Six hundred missionaries have died in India, and the present number there is just about six hundred.

MISSION-WORK in Java, though full of encouragement, is full of trial. The deadly nature of the climate, and the godlessness of so many Europeans who locate themselves in the island, or are visitors to it for purposes of trade, are the chief causes of trial. The nominal Christianity of mere Unitarians, and the Mohammedanism and superstition of the natives, also render the work of the evangelical missionaries here one of peculiar difficulty. It has, however, been the privilege of several of the Dutch missionary societies to grapple with these difficulties, and in doing so to receive much blessing from the Lord.

OPENINGS IN AFRICA. — The recent remarkable discoveries of Mr. Stanley, in Africa, are undoubtedly part of the plan of God for preparing a highway for the gospel through the length and breadth of that continent. The Baptist "Missionary Herald" of London remarks: "At length the great problem of African geography has been solved. . . . Mr. Stanley has made his way continuously from Nyangwè, on the Lualaba, . . . down through the very heart of the continent to the west coast, and, bringing the great stream with him all the road through, has demonstrated . . . that there exists a most magnificent water-way from Tanganyika to the Atlantic, on which, for

full fourteen hundred miles, vessels of considerable burden may sail without a break. It has been well said that 'We know now, thanks to this unexampled voyage, that the prodigious flood which pours into the Atlantic at Point Padron and Kabinda has risen close to the Zambesi fountains; and that in future days the inland argosies of regenerated Africa may almost cross the continent by water from ocean to ocean. . . . Thus, for the first time since the history of man was written, the mysterious veil is drawn aside from the entire channel of the Congo, and we see it a grander and vaster water-way than even the Nile.' . . . Mr. Stanley's discovery certainly adds still greater interest to the proposals of Mr. Arthington, so fully reported in our issue for last month. Mr. Arthington says in his letter, "I want to be on the Congo River, by and by, . . . *above the rapids*, and sail, as the messenger of the everlasting gospel, on the mighty river up as far as to Nyangwè. . . . God is over all; and we may depend upon it, he intends now to open out Africa to Christian evangelization."

CENTRAL AFRICA. — Steps are being taken by the Baptist Missionary Society, at the instigation and with the help of Robert Arthington, Esq., of Leeds, to establish a mission on the Congo River. The importance of this undertaking is greatly heightened by the almost uncertainty of the Congo being the outlet of the Lualaba River in Central Africa, and thus connected with the great lake district now being explored from the eastern coast. The Congo is second only to the Amazon of South America in volume, discharging two million cubic feet of water each second into the Atlantic. It is the hope of those identified with this fresh missionary enterprise, that the Congo may become before long the mighty Western highway to Central Africa.

JERUSALEM. — The American Consul at Jerusalem, Rev. Dr. De Hass, says that "the Jesuits are engineering a plan to make Jerusalem the head of the Latin Church, now that the Pope has lost his power in Rome, and that they are collecting funds for the erection of a magnificent palace for his Holiness on Mount Zion. We wonder if the head of the Greek Church will acquiesce in this transference of the Vatican to the City of the great King, with the assumption of pre-eminence which it implies."

ITS. — The hundredth anniversary of the establishment of the Moravian mission in the West Indies, has been celebrated at stations in the island with praise and singing.

Y distinct languages are spoken in New York City.

PROOF. — A missionary was once told by an Athenian woman about Jesus, and was made to make her understand her sinfulness

and danger out of Christ. The poor woman looked her teacher in the face, and said, —

"Do all the people in your country know of this great Saviour?"

She was told they did.

"I can't think of it," she said, "for more would come to tell us about him."

What reproof to us, who at home have all the privileges of the gospel, with so little thought of those who have them not! — *Selected.*

EDITORIAL PARAGRAPHS.

W AND REMIT. — With the present issue closes the fifty-seventh volume of the Baptist Missionary Magazine, the Baptist periodical in America, having its existence as "The Massachusetts Magazine," in September, 1803, and transfers next month on its seventy-fifth when our National Foreign Mission Society was organized in 1814, the old Massachusetts Baptist Magazine received the name of "The Baptist Missionary Magazine" under that name has been regularly published ever since. It is the only full repository of intelligence relating to the work of the Missionary Union in foreign lands. It receives more largely taken in our churches. The time for old subscribers to renew, and new ones to begin. Please send your names before the 1st of January, and we will print a large edition.

justice, in many of the religious papers, of different denominations, a very systematic arrangement of departments: a Literary Department, a Family Department, a Sunday-School Department, a Home News Department, a Foreign News Department; and in many cases, all carefully and ably edited, when no *Foreign Mission Department*, nor any thing answering to it, is to be found even the *Foreign News* section giving any missionary information, or, at best, a scattered item or two, tossed in as a hasty answer to a demand for copy. The Northern Christian Advocate, the most influential organ for New York State, offers a fine example of a wiser method. It has in its number a distinct heading, prominently placed at the beginning of a page, "*Mission-*

ary Department," and under this head are grouped carefully selected and fresh facts, reports, biographical and historical sketches, arguments and appeals, having reference not merely to Methodist, but to all Protestant missions, and covering from one to two columns, and sometimes a part of a third. This plan seems to suggest that missions are held by the editor, and by the board that approves the paper, to be *the great* interest of the Church. Is this a mistaken estimate? Other papers, and among these some of the best in our own denomination, give *large space* to the interests of missions, though not on the same systematic plan; but the end is answered. But is it wise, is it right, for a religious journal to publish number after number, during a whole year, with almost nothing about missions?

GOING BACK TO THE BEGINNING. — Scientific men are elated because they can carry back their researches, as they think, pretty nearly to the time of the origin of the earth. Saints know facts that transpired before the foundation of the world. They know that "before the mountains were brought forth, or ever the divine hand had formed the earth and the world," the *Lamb had been "slain"* in the fixed counsels of God. They know also that a people had been definitely redeemed in the same eternal counsels; and it is to carry forward into full accomplishment that eternal purpose that the Church sends out its missionaries, and that devoted men and women go with the living words of the gospel on their lips, to the ends of the earth.

BEGIN AT ONCE. — At the monthly concert

in December, will not the pastor, or some one in each church, see to it that a canvass be made for new subscribers to the Magazine, beginning with the January number?

TRY IT. — Cannot each one who now takes and reads the Magazine, get at least one new subscriber for 1878? Who will try for that?

SYSTEMATIC GIVING. — Much has been said and written about systematic giving of money to carry forward the work of the Lord on earth. Scarcely any thing new can be added to the discussions of that important theme. But the old and familiar must needs be reiterated and re-enforced. The important truth should continue to be urged until it finds a wider acceptance. *Systematic contributions* by all in our churches, by all of every age and of every condition giving something, be it ever so small, often and regularly, would supply all the funds needed, not only to sustain the work already attempted in the mission fields, but to extend that work far beyond its present limits. Frequent, small, and regular offerings, in their aggregate, will always exceed the large sums given at long intervals. In this way the entire membership of a church, the poorest of the poor, could give without pinching themselves. By daily or weekly laying aside something for the cause of missions, a sum would be saved and consecrated, which in its yearly amount few would ever think of contributing. Besides the aid thus obtained for the various enterprises of Christian benevolence, a most important element of Christian

discipleship would be fostered in the churches; for *giving* money to help on the cause of God is as much a religious duty as repenting, believing, praying, or any other religious exercise.

WORTHY OF IMITATION. — According to a statement in "The Northern Christian Advocate," sixty-one articles bearing directly on missions and missionary lands have appeared in the "Methodist Quarterly Review," between the year 1818 and the present time. The subjects discussed have been geographical, ethnological, historical, biographical, the theory of missions, the obstacles missionary work must encounter, and a great variety of others. Might not our own excellent quarterly, which has done much valuable service in the same direction, be advantageously made the organ, to a still greater extent, of elaborate and instructive articles by able men, on topics connected with missions?

THE TREASURY. — The general receipts up to Nov. 1 are \$34,085.94 against \$36,391.87 for the same time last year, showing a falling off to the amount of \$2,305.83. But the falling off is in legacies, the donations from the living being about \$2,000 over those of the same time last year.

WHAT is needed to awaken a wider and deeper interest in the cause of foreign missions is the spread of missionary intelligence. Then let all who would aid that cause speak a good word in favor of the Magazine, and do something to increase its circulation.

DONATIONS RECEIVED IN OCTOBER, 1877.

MAINE, \$437.12.

Washington Asso., D. N. Dinsmore, tr., \$5 00
Lake Elizabeth, P. W. Hedman, 2.50; Dexter, Elizabeth H. Whittemore, 1; Livermore Falls, ch., 14; Jefferson, ch. and soc., 5;
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411

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